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SUFISM
THE SOUL OF ISLAM

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Translated
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Sahibzadi Muneeza Najib Sarwari Qadri
Yasmin Khurshid Malik Sarwari Qadri
Ambreen Moghees Sarwari Qadri

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(TRANSLATION OF URDU BOOK SHAMS-UL-FUQARA)

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AUTHOR

SULTAN-UL-ASHIQEEN

SULTAN MOHAMMAD NAJIB-UR-REHMAN

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Dedicated to

The Reviver of Islam

Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman

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TRANSLATOR'S PREFACE

The author of this magnum opus, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, is my father. From an early age, I am enamoured of him. Still I would not shy away from the fact that being a prudent and sceptic person, I have made every effort to find flaw(s) in him. We are all humans and we come with imperfections. It is quite natural. Did I find any? I will be blatantly honest. None! Later in my life, I found that he has been granted superior spiritual succession from his spiritual guide. Well! That put my interrogating mind to rest.

I pledged allegiance to him in my early twenties. From then onwards started an amazing journey of self-discovery. The more he perished my innerself (*an-nafs*) the clearer became the mirror of my mind and soul and the more I understood him and the world around me. The reality of this world is sugar-coated. My father is surely a man of God for he loves Him so ardently that it leaves me flabbergasted every time I reflect. How can a man who cares uttermost and maximal for every family member, relatives, disciples and unknown people have eyes that are pain-stricken and smile that is as gentle as the morning sun! Sultan Mohammad Najib-ur-Rehman is my father but more importantly he is my spiritual guide.

He is disciples' role model yet I have observed him never moulding their lifestyles rather correcting their views and ideas towards life. He has given them full independence to choose but they have always drifted back to him, to sit before him for the calmness he pours through his wise words. He is the Spiritual Guide. You will read plenty about the relationship between 'The Perfect Spiritual Guide' and 'Seeker of Allah' in chapters with the same titles. However I would mention here that he has taught us disciples to live fully yet comply completely with Allah's commands. You would have heard many cases of control freak pseudo spiritual guides and the very name spiritual guru or Pir would give shivers. But be assured he is like those made-up stories about a man in search of purpose of life and after tremendous heart wrenching trials has found what he was looking for. In our spiritual guide's case it was the Reality and Truth and it is this very Reality and Truth towards Whom he leads to, like a shepherd.

My spiritual guide is exceptionally brilliant. He has written twenty-four books in Urdu language with not only beautiful diction and eloquence but also with the message of peace and serenity. His Urdu book *Shams-ul-Fuqara* took seven years to complete and is a gem. The book in hand is a translated version in English language of the draft of its third edition. The first portion is the biography of Sultan Bahoo and he needs no introduction if you are already into Sufism and if not then a small introduction is given in the following paragraphs. The second part is on Sufi teachings whose seed is sowed into

the inward of seeker of Truth which sprouts into beautiful fragrant flowers carving seeker's personality.

Sultan Bahoo is the 25th spiritual master of *Sarwari Qadri* order. It is not at all strange to come across every other person in subcontinent who is familiar with his name and is full of admiration for the great Fakir. He is a well-deserved reverent personality. He is a Saint, Mystic, Fakir and Dervish in the true essence of these words. He lived in the 17th century and has carved such a legacy and prestige that even after approximately 329 years of death people are intoxicated by words of his Punjabi poetry, dazed by beautiful Persian prose and awed by his brilliant personality and wisdom. His work has stood the test of time. He had no academic qualification yet he authored one hundred and forty books. Many miracles are associated with him but the most famous miracle is that a non-Muslim whose eyes fell on his countenance would recite shahada there and then and became a Muslim.

Sultan Bahoo's shrine is also all beneficence for its visitors. Even the fruits and leaves of trees of the shrine are considered blessed among his lovers and are eaten with devotion to cure diseases and known to bring blessing of child for childless couples.

Surprisingly people have witnessed his shrine relocate twice and each time the grave was dug, it made the surroundings aromatic. The people were left wonderstruck to see the drops of water of ablution on his innocent face like it was ready for burial.

His *Sarwari Qadri* chain is the source of guidance for the seekers of Allah. Every *Sarwari Qadri* Saint has left a mark even for the callous. Poetry of all the Saints speaks of arduous and memorable journey of Divine love and their teachings lit lamps of faith in dark ages.

Presently plethora of self-help books and novels are available and readers of Sufism are a few. Yet I would emphasize that biography and teachings of Muslim Saints should be read as they lead to what makes a man great and human.

The text of this book is a maze. The journey has messages and ways of finding and exploring the self, veils between Lord and slave, inner peace, the miracles of Divine vision and the Mohammadan Assembly, the creation of good and evil, inspiration, secret conversation with Allah and even meeting with the passed away Saints.

You will be surprised to know that three of its translators are housewives and one a government employee. We accomplished the task due to the spiritual influence and guidance of our spiritual guide, the Sultan-ul-Ashiqeen. This book is a masterpiece of Sufi literature. Turn to any page and read a passage, you will surely recognize the hard work and beauty in the text.

We, the translators, have one thing in common yet it is the most powerful thing and it is the bond of our spiritual guide which is unbreakable and holds us together like the sun is

for planets. He believed in us for this colossal translated work but more importantly he made us believe in ourselves.

We held various meetings to draw patterns and to create harmony in the terms used throughout the book. Moreover we read and re-read all the chapters for the said purpose and not solely focused to those allotted to each of us. This book took four years to complete. In this regard we are truly thankful to Ahsan Ali Sarwari Qadri who fully cooperated with us while composing Arabic, Persian, Urdu and Punjabi. He worked tirelessly giving chapters the form of a book and formatted it.

Why read this book when there are numerous books available written by Sultan Bahoo which are masterpieces of gnosis? Well the thing is that 'Sufism-The Soul of Islam' contains all of Sultan Bahoo's teachings such as *Faqr*, Divine love, the Mohammadan Assembly etc. extracted from various books, word by word, but placed under chapters titled after his teachings. In addition author himself has added elaborated notes in easy to understand language to clarify many concepts. For comparative study he has also included related work of other Saints as well as scholars of every school of thought. For example in the chapter 'The Perfect Spiritual Guide' you will find all of Sultan Bahoo's passages about the perfect spiritual guide scattered in his various books under one chapter. Moreover the major time saving advantage you will get is that the relevant Quranic verses and Hadiths are mentioned along with translated extracts from the teachings of *Sarwari Qadri* Saints and of Ibn Arabi, Abdul Karim al-Jili, Rumi, Rabia of Basra, Allama Iqbal and many more. All the questions of Sufism, spirituality, mysticism or *Faqr* are answered here.

Your glimpse into the chapter of Divine vision will open new horizons, for you will read that the renowned scholar Abu Hanifa said that he beheld Allah a hundred times in dreams. Even translated exegeses of the Quran are given, stating that Prophet Moses knew what was lawful and forbidden in the court of Allah, therefore his request to behold Him was legit but you have to thoroughly explore the chapter why he fainted and what he said afterwards as stated in the Quranic verse.

Chapter 'Oneness of Allah' (*Tawhid*) has many literary discussions and it is the beauty of the chapter. But for now I would mention that it is the first pillar of Islam and the only invocation requisite to enter this religion. The words go as:

"There is no God but Allah, Mohammad is the Messenger of Allah."

Quite simple. Isn't it.

Yet for Sufis it is not just a verbal claim. My spiritual guide starts the chapter with words that if there is none but Allah then what is all that we see around us? Not that simple for Sufis! Immersing into the ocean of Oneness is their focus but through the mediation of a

perfect spiritual guide. Those who have experienced their innerself (*an-nafs*) shattering will say that to tear the veils of innerself and witness Him everywhere is Oneness.

The list of division of chapters among the translators is:

Sultan Mohammad Abdullah Iqbal Sarwari Qadri

1. Beneficence and Grandeur of the People of Cloak
2. Grandeur of Companions of Prophet Mohammad
3. Sarwari Qadri Order
4. Sharia
5. Pretence
6. Arrogance, Pride and Humility
7. Loyalty and Sacrifice
8. Shahada
9. Knowledge
10. Human Evils and Sins

Sahibzadi Muneeza Najib Sarwari Qadri

1. Faqr
2. Ism-e-Allah Zaat
3. The Perfect Spiritual Guide
4. Divine Vision
5. Inspiration
6. Unveiling
7. Shaikh Abdul Qadir Jilani
8. Innerself
9. Divine Presence
10. Divine Favour
11. Perseverance
12. Creation of Good and Evil

Yasmin Khurshid Malik Sarwari Qadri

1. Self-Realization
2. Divine Love
3. Mohammadan Assembly
4. Sultan-ul-Faqr
5. Oneness of Allah
6. Waham
7. Ilm-e-Dawat

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8. Renunciation of the World
9. Surrender and Submission to the Divine Will
10. Reflection, Concentration and Meditation
11. Theophany

Ambreen Moghees Sarwari Qadri

1. Biography of Sultan Bahoo
2. Seeker of Allah
3. The Universal Divine Man
4. Sincerity of Intention
5. Trust upon Allah
6. The Levels of Annihilation in Spiritual Guide, Prophet Mohammad and Allah
7. Jamiat
8. Certainty
9. The Esoteric and the Exoteric
10. Ghanayat

Sufi terminology used in this book would not leave you perplexed or make this book look like an alien. Sufi literature readers would recognize them immediately from the famous works of similar nature. Complete list of books is given in the bibliography, therefore titles are not reproduced here. Moreover the section of this book titled 'Terminology' has explained them in detail. Even transliteration of terms is written along with script.

Spark of spirituality is in every being but it is the spiritual guide who ignites it. Man has whole of the cosmos within him but the strength to access the peak and remain engrossed in beholding Allah is granted by the guide. Everything unfolds when one invokes and contemplates the Divine name *Hoo* (هُو) which is popularly known as *Ism-e-Allah Zaat*. The one condition to oblige is that it must be granted by the perfect and accomplished spiritual guide.

The writer of *Shams-ul-Fuqara*, my spiritual guide, is perfect and accomplished in every respect. He is wise, practical, spiritual, intellectual, genius and modern. Rather he possesses every attribute 'the Universal Divine Man' (*al-Insan al-Kamil*) can possess as described by all the Saints and especially by Imam Husayn ibn Ali in his book *Mirat-ul-Arifeen*. Sultan Mohammad Najib-ur-Rehman is an absolute light within as he is on the footsteps of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*.

Sahibzadi Muneeza Najib Sarwari Qadri

Mangla Cantt-2020

TRANSLATORS' NOTES

Sultan Mohammad Abdullah Iqbal Sarwari Qadri

In this world of unrest, my spiritual guide is the fount of inner peace.

On the very first day when I came to the *khanqah* of my spiritual guide, the moment I looked at his sacred face, the first secret that was revealed on my inward was, "He is the true and perfect spiritual guide of this era." The second thing he blessed me with in less than a moment was 'inner peace' which lasts till date.
It might take a century to grasp the meanings of his highly regarded book *Sufism-The Soul of Islam*. Alongside writing twenty-four books, **Sultan-ul-Ashiqeen Sultan Mohammed Najib-ur-Rehman** is an ideal father, emblem of wisdom, perfect spiritual guide and the Universal Divine Man of present era. He is such a generous personality that he has made these books available on internet free of cost.

I had been pondering over Islam's reality my whole life before coming in the servitude of my spiritual guide, so that I could become successful in the court of Allah. Neither any teacher nor any book could help me, thus I realized that true Islam cannot be found in these days. But I was wrong, it was just a matter of time, my Murshid guided me with his spiritual glance and answered all my questions in a moment. From this very incident I came to know his grand status. I was surprised that I had spent twelve years to find the answers of my questions but failed and he answered in a moment even without speaking.

Whoever wants to find the perfect spiritual guide of the era, he must read this book and my spiritual guide will guide him spiritually by the grace of Allah. If someone asks me what is this book about? My answer would be, "It is the straight path, Divine love, unveils Divine secret, blesses eternal peace, complete code of life, an ultimate guide for the seeker, light for the perfect ones and leads the reader to the Mohammadan Assembly and Divine vision."

At the end I want to say a few words about my spiritual guide and request him to accept these words:

"If you unveil your secret, mountains will crush to sand, oceans will be dried, sky will fall and the universe will be shaken. No one can withstand your secret but only you. You are the representative of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*, spiritual son of Fatimah-tuz-Zahra, beloved of Husayn ibn Ali and the reflection of al-Ghawth al-Azam Shaikh Abdul Qadir Jilani. You are the mirror of Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. In the world of love, you are the Sultan of lovers and in the darkest of the

dark you are dawn of *Faqr*. In the realm of death you are the life. I am your worthless slave and you are my worthy spiritual guide. You are the fort for your devotees against Satan and all evils. Your lovers request you humbly for elixir of love. They are requesting because they know you love your disciples a lot. Now it has become difficult for them to stay without you. O my master! Give me intoxication of your nearness. Those who have spiritual sight to behold, praise the eternal Beauty within you. You know the alchemy to turn soil into gold. In fact your sacred self is an alchemy itself.

I am sinful who does not deserve anything but you are pure and eternal visionary. On the day of Divine covenant you were among those who rejected everything for Allah whereas I was among those who were rejected by Allah. You are the king of kings and I am an eternal slave. I find no goodness in me for you to bless me. O my spiritual guide! Help me for I am alone in the thick forest where Satan and innerself together ambush me every moment. You are my saviour and the only saviour, so help me for I am the most worthless in the universe."

Sahibzadi Muneeza Najib Sarwari Qadri

Recollection of a daughter and disciple

I have written my experiences in the preface of the book yet these few feelings and disclosures also poured out.

A Walk down the Memory Lane

I still remember the mild summer day, one of my childhood cherished memories, tiny me, tiny heels and wearing a pretty blue dress. Walking side by side the best person in any girl's life, her papa, in comfortable steps for he was walking in relaxed pace to match mine. At times I would hold his hand on minute bumps on the road. Car was parked at some distance and all the walking made miniature me a little sweaty. I had no clue where we were headed to but as soon as we entered a shop, he leaned and said to pick any games I liked until he purchased PlayStation and asked to take my time. I grinned from ear to ear. He could not hide the tender shine in his eyes because like always his children's happiness made his day but he looked the other way to hide his warm smile and gave me privacy by pretending to talk to the shopkeeper. One of the most memorable days of my childhood. He made it a routine to take me after every few days to buy new games for PlayStation.

This pattern was always there, be it expensive toys, inordinate school books, exciting sport items, colourful stationary, lovely school bags etc. He has always been there just to see his children twinkling. The only thing I know he adored and protected.

Time to Reflect

Now when I reflect I find that I was so oblivious of the facts of my papa's childhood for he never mentioned neither I asked. How selfish and for granted I have taken my parents all my life. My mama opened up when finally I thought I should give her time. She confided in me all her experiences and my grandparents' for they are no longer among us.

Travelled all my life in cars, slept and sat in air-conditioned rooms, never had to worry about fee, in fact never knew what financial crises meant. On the contrary, when my papa was nine years old he had to take up the job of a shepherd to make ends meet as earnings of my grandfather were not enough. He had to work in fields in the scorching heat of Punjab's June and July but financial crises even took a deeper plunge when he took admission in college. He had to drop after just two months on non-payment of fee.

I have known him as a perseverant person all my life. He has a Bachelor degree as a private student. Hard times were not leaving that easily. When he took admission in university, he had to drop again on non-payment of fee yet again he qualified in first division as a private student. Both these times he took job on the same gas station as an attendant and sold items on pushcart. Pushcart!

Eyes are the Mirror of Soul

I assume that I can read feelings in papa's eyes for I have seen five phases of his life by peeping through them. The happy eyes in my childhood. The vulnerable eyes when my sister and his beloved seven years old daughter died as no amount of money and powerful connections could save her. It added fuel to the fire. His ever restless and wounded soul started the search of Reality and for that he had to have a spiritual guide. Then the peaceful and contented eyes, for he found a father, friend and teacher in his divine spiritual guide. The hurt eyes when the best person in his life, his spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali died and then the pain-stricken eyes. Though pain-stricken but at this age of sixty-one years his personality seems exuberant and serene.

Bond with My Spiritual Guide and Rediscovering Myself

Like already mentioned in the preface I pledged allegiance to him in my early twenties. My bond with my spiritual guide is the strongest one.

This might sound strange but in the start of my spiritual journey he made me blind to other's faults which I had always enjoyed and opened my own for I was so confident that

I was perfect and that there was none like me. When the filth of innerself, world and Satan was somewhat cleansed - for the fault was in me and I was hardly giving up - he opened the way of inspiration, *waham*, *ilm-e-dawat* and so much more. His reverence for the Holy Prophet, the pure people of Prophet's household, sacred Companions and *Sarwari Qadri* Saints showed the path of faith. Life is hollow and purposeless without Divine love and holding his hand I started my journey of loving Allah above everything else. I know I have not fulfilled it yet, but that is the aim.

Yasmin Khurshid Malik Sarwari Qadri

Shams-ul-Fuqara is the masterpiece of my spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, about which he had a long-cherished desire to be translated in English so that the true message of God and His Prophet may be spread worldwide. The message of Islam that is largely misunderstood and misinterpreted especially these days. Hence the most modern and latest religion is relegated to an orthodox and backward dogma. Rather it is all about love, recognition and gnosis of Allah but its spirit is lost and only the apparent rituals are performed in the name of Islam. The inner core, the true message, the main theme for which Allah sent various Prophets, Saints and guides, is missing.

Therefore to revive the spirit, *Faqr,* Allah appointed His beloved men in different spans of time and among them Sultan-ul-Ashiqeen is the 31st leader of *Sarwari Qadri* order and the contemporary Universal Divine Man.

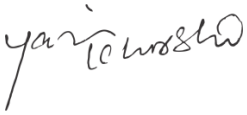
My spiritual guide chose me also to have the honour of translating the encyclopaedia of *Faqr*. Thus under his spiritual, physical influence and supervision I did my best efforts like all my colleagues to fulfil his hopes.

He groomed and protected us. He has been there for me and my children through all the years back to 2011 till date. He has renovated the worn-out building of my personality and altered me altogether as it is only the Universal Divine Man who has the authority to change the nature of his seekers. I was an ordinary, trivial and aimless person. He chose me to be a seeker of Allah and imparted in my being the true purpose of life. His persuasion and teachings directed me towards the universal goal for which I was created, the Divine love, the goal that I was trying to discover during my superficial way of passing life.

However many thanks to Allah for granting me such a perfect and accomplished spiritual guide who recognized me more than myself and moulded me silently, benefitting me with spiritual wealth as well as adornment of my worldly life.

My spiritual bond with him is marvellous. I had discussions with him on the difficult Divine facts, profound Sufi philosophy and writings of Saints. He unfolded their underlined meanings and those of the concealed concepts of *Faqr* which I could not have conceived without him. Especially the chapter 'Oneness of Allah' was the one which had several hidden realities to be clarified and thought about. Not only he inwardly inculcated in me its understanding but also outwardly imparted it with affection and politeness.

I am a personification of gratitude for him!



Ambreen Moghees Sarwari Qadri

Born in a simple worldly family, I had no guidance of Sufism and spirituality. When the intense desire of Divine vision pulled me, I searched for the perfect spiritual guide madly as I had read in books of Sultan Bahoo that Divine vision and union are impossible without the spiritual guide. No one was there to understand my condition or guide me. Miraculously I found my perfect spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman which assured me of Allah's words:

◄ وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (۲۹:٦۹)

Meaning: And those who strive hard for Our cause, We certainly guide them to Our ways. **(29:69)**

Then started an amazing spiritual journey, though full of challenges and trials but made easy and interesting due to the guidance and company of my spiritual guide. It has been thirteen blessed years under his slavery. If someone asks me what I have found in these years, I would answer, "More than I desired and deserved." One concrete assurance I have since oath of allegiance which prevails till today is that I am in 'Safe Hands,' nothing can harm me in the world or hereafter. It is not just a thought but my experience throughout the thirteen years as his kind shelter has kept safe not only me but my family also from all physical and spiritual evils and worldly accidents. It is as if we are living in a small protected and peaceful town separated from the worldly jungle. This is not only mine but my fellow disciples' feeling as well. He has taught us to 'Live' and 'Die before death.' I consider only the years spent in his company as my life, before that it was just darkness. Had I not found him, my worldly life would have definitely gone wasted and the hereafter ruined.

Without him I am nothing and a no one!

I have never seen such a diligent, sage and dedicated person in my life. He is undoubtedly matchless in all his charismatic attributes. His perpetual hard work for the cause of Allah is an inspiration for his disciples to dedicate their life for Allah following his footsteps. The way he revitalized the soul of Islam according to the demand of the era is an undeniable proof that he is the Reviver of Islam of the millennium.

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ABOUT THE AUTHOR

SULTAN-UL-ASHIQEEN
SULTAN MOHAMMAD NAJIB-UR-REHMAN

Born Najib-ur-Rehman in Bakhshan Khan, Chishtian Tehsil, District Bahawalnagar, Pakistan on August 19, 1959 (14 *Safar* 1379 AH) Wednesday at 4:30 am. His pious parents Abdul Hameed and Kaneez Fatimah were migrants to Pakistan after partition. Abdul Hameed was extremely devoted towards worships. He recited the Holy Quran from midnight till dawn and invoked Allah's name. He worked different jobs like cultivation, bookkeeping and shopkeeping. Kaneez Fatimah, his beloved mother, had immense love for the People of Cloak (*Ahl al-Bayt*). She also revered the Saint, Shaikh Abdul Qadir Jilani and had great influence on Sultan Mohammad Najib-ur-Rehman's nature, life and personality. Moreover he physically resembles his mother.

Destined to shine on the horizon of *Faqr*, Sufism, spirituality and mysticism, he has all the attributes of a *Sarwari Qadri* spiritual guide. Sultan Mohammad Najib-ur-Rehman is on the footsteps of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* and his perfect lovers. This section is an attempt to describe his charismatic, striking and startling personality along with a short biography and struggle. Though who have been in his servitude know fully well that words always fall short.

Let's start with the titles he is famously known by:

1) **Sultan-ul-Ashiqeen**: In *Sarwari Qadri* order, the Mohammadan Assembly grants titles to every *Sarwari Qadri* spiritual guide. The basis of title is one of his special attributes which distinguishes him. This attribute dominates and has the most influence upon the Saint's life.
   The title Sultan-ul-Ashiqeen means 'the Sultan of Divine lovers'. Sultan Mohammad Najib-ur-Rehman is the Sultan of lovers of Allah. He spent his entire life in the love of Allah, the Holy Prophet and the beloved Saints. He is also granting the blessing of Divine love to his disciples and seekers.
2) **Shabeeh-e-Ghaus-e-Azam**: This title means 'the reflection of Shaikh Abdul Qadir Jilani' or 'the living portrait of Shaikh Abdul Qadir Jilani'. Similar to Shaikh Abdul Qadir Jilani, he is reviving and reforming the spirit of Islam after adorning the throne of Divine guidance and persuasion. Shaikh Abdul Qadir Jilani became the reviver of Islam in the beginning of second millennium while Sultan Mohammad Najib-ur-Rehman

has emerged as the reviver of Islam in the beginning of third millennium. Some further similarities with Shaikh Abdul Qadir Jilani are:

- The spiritual experiences of Sultan Mohammad Najib-ur-Rehman's mother when she was bearing him;
- His attractive and illuminating personality and predictions of a Fakir about him during his childhood;
- Working hard to earn livelihood since young age due to poverty;
- Being favourite of the teachers due to extraordinary intelligence;
- Starting the mystic struggle to find the Truth in early age;
- Spent very short period in the company of his spiritual guide (only five years);
- Also faced the same materialism, sectarianism and religious deterioration that existed in the age of Shaikh Abdul Qadir Jilani
- His struggle to end the heretic evils.

He gained the invocation of beautiful names of Allah as well as the inspirational knowledge from Shaikh Abdul Qadir Jilani.

3) **Aftab-e-Faqr**: 'Sun of *Faqr*' because he has made immense efforts to spread *Faqr* in the world.
4) **Shan-e-Faqr**: The glory of *Faqr*. He has made the glory of all the leaders of *Sarwari Qadri* order known in the world. He is called 'sun of *Faqr*' in heavens and 'the glory of *Faqr*' on the earth.
5) **Sultan-ul-Zakireen**: The Sultan of invokers of *Hoo* (**هُو**). It is associated to his marvel that he grants all his disciples the king of invocations *Hoo* (**هُو**) immediately after they pledge allegiance to him.
6) **Sultan-ul-Salikeen**: Sultan of spiritual travellers.

EARLY SIGNS OF SAINTHOOD

The signs of sainthood were evident from an early age. A few of them are:

1) Sultan Mohammad Najib-ur-Rehman's mother narrated a dream she had when she was carrying him. She said:
   "I dreamt during the pregnancy that the full moon has risen very early in the evening. Its light is dazzling. The full moon after some time turned into the sun which eliminated all the darkness. It rose exactly from above my house. The sun reached in the middle while travelling the sky. At once it burst and its light spread everywhere in both the realms. When I woke up, I understood that the dream was about the expected blessed baby."
2) Sultan Mohammad Najib-ur-Rehman's mother related that a Dervish often visited her house every couple of months. Once he came after the birth of Sultan Mohammad

Najib-ur-Rehman. She showed him the new born and asked to pray for him. At the moment, that spiritually absorbed Dervish was sitting on the ground. As soon as his sight caught the light of the baby's forehead, he suddenly stood up. He kissed his forehead and told her, "Sister keep the baby's forehead covered. If the devils read it, they would create problems for you. However they would not be able to harm the baby. Despite their lame efforts, he will definitely achieve his destination. Unfortunately you would not live long enough to see his wealth and spiritual heights."

3) His mother revealed that one night she saw Shaikh Abdul Qadir Jilani in her dream. He said about Sultan Mohammad Najib-ur-Rehman:
"He is mine. He is my reflection. I would inquire you about him."

He was not like an ordinary child. His mother related that he did not like to indulge in childish activities. He spent most of his time in studies and serving his parents.

EDUCATION

Sultan Mohammad Najib-ur-Rehman started his education from Depalpur, Okara District, Pakistan. He had God gifted qualities and wisdom. In spite of the family financial crisis, he completed the Quranic and other religious education very soon. He completed matriculation from Government High School Depalpur, Okara District.

Sultan Mohammad Najib-ur-Rehman always had a great love for Allah and His Prophet Mohammad. Since childhood he found peace and spiritual tranquillity in getting religious knowledge. Not only the Holy Quran but also other books about Islam and Islamic history had his utmost attention. He had an intellectually curious nature that was always eager to know more about religion and spirituality. He got a lot of Islamic knowledge without any teacher, merely by reading books.

He was very talented and began to write essays in the children section of newspapers during his fifth standard. His essays were published in the children's editions of renowned newspapers such as *Roznama* (Daily) *Wafaq* Lahore, *Roznama Masawat* Lahore, *Roznama Mashriq* Lahore and *Roznama Imroze* Lahore.

Due to family's financial problems since his childhood he could not continue his education regularly. He had to freeze his education off and on to help his father in earning. Even in such crucial conditions, he did intermediate in 1980 and graduation in 1983 in first division as a private student alongside part time jobs.

JOBS

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman worked in District Office Okara as a clerk for some time. He got a government job in 1985 in Lahore. Hence he migrated

to Lahore on April 12, 1985. This migration proved to be a blessing. This is when Allah opened all avenues of financial comfort and worldly delight on him.

PERSONAL LIFE

Sultan Mohammad Najib-ur-Rehman married on March 13, 1987 (13 *Rajab* 1407 AH) before the Friday prayer in Lahore. He tied the knot with Tahira Parveen, the only daughter of Mohammad Saleem, in a very simple ceremony. She bore four daughters and a son. Their short detail is:

1) Sahibzadi Muneeza Najib: Born on Sunday 7th August, 1988 (23rd *Dhul al-Hijjah* 1408 AH) in Lahore, Pakistan. At the age of ten she pledged allegiance to Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali and renewed it by pledging allegiance to her father and spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman in 2012. Her marriage with Mohammad Abdullah Iqbal took place on 14th November, 2015.
2) Sahibzadi Tabeena Najib: Born on Wednesday 27th September, 1989 (25th *Safar* 1410 AH) in Lahore, Pakistan. She died at the age of seven on Wednesday 2nd October, 1996 (18th *Jumada al-awwal* 1417 AH) in ICU of General Hospital Lahore. She is buried next to her grandmother.
3) Sahibzadi Mishal Najib: Born on Tuesday 6th September, 1994 (28th *Rabi al-awwal* 1415 AH) in Lahore, Pakistan. She has pledged allegiance to her father and spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman. Her marriage with Dr. Hasnain Mahboob took place on 17th December, 2016.
4) Sahibzada Murtaza Najib: Born on Tuesday 5th August, 1997 (30th *Rabi al-awwal* 1418 AH) in Lahore, Pakistan. He pledged allegiance to his father and spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman on 22nd October, 2016 at the death anniversary of Sultan Sayyid Mohammad Abdullah Shah at his shrine. His marriage to Dr. Maha Mehboob took place on 6th December, 2019.
5) Sahibzadi Fatima Najib: Born on 4th January, 2003 (30th *Shawwal* 1423 AH) in Lahore, Pakistan. She was named Fatima by Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. She has pledged allegiance to her father and spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

SEARCH FOR DIVINE TRUTH

The precise moment that changed the direction of Sultan Mohammad Najib-ur-Rehman to search for the Truth and Reality was the death of his beloved daughter Tabeena at the age of seven. He says that he could not get inner peace anymore. The restlessness of his soul kept him uncomfortable. The worldly wealth seemed totally worthless. He considered

this wealth useless since it could not save his dear daughter. The demand of the eternal and real wealth, the nearness of Allah had intensified. He started spending most of his time in worships and devotions to Allah.

SPIRITUAL AND PHYSICAL OATH OF ALLEGIANCE

It was the night of 12th April 1997, Sultan Mohammad Najib-ur-Rehman had offered *Tahajjud* (late night) prayer. He was reciting *salawat* (sending peace and blessings upon the Holy Prophet). Suddenly his spiritual self enlightened and he found himself in the Mohammadan Assembly. There he saw the eternal Divine light, the Holy Prophet sitting in the middle. Seated on his right side were Ali ibn Abi Talib, Hasan and Husayn ibn Ali. While on his left were Abu Bakr, Umar ibn Khattab, Usman ibn Affan and the leaders of the four spiritual orders. Among them Sultan-ul-Ashiqeen was stunned with awe and majesty of the Assembly. He was about to collapse with surprise and fear. Meanwhile Ali ibn Abi Talib stepped ahead and held him by taking his hand in his own.

Ali presented him before the Holy Prophet, letting him sit by the sacred feet of the Prophet. Then he said to the Prophet, "Respected! He is Najib-ur-Rehman. He is your slave and the spiritual son of your dear daughter (Fatimah-tuz-Zahra). She has selected him to grant the legacy (of *Faqr*). For your approval, she has presented him to your court."

Listening this, Sultan-ul-Ashiqeen bowed at Prophet Mohammad's sacred feet who is indeed the beloved lord of both the worlds. The Holy Prophet acknowledged that his dear daughter has recommended him. Prophet Mohammad added, "I have accepted him as well." Then he said, "Now he is our spiritual son but the legacy of which son may be granted to him?" Imam Hasan requested, "Respected grandfather! Mother has asked to grant him my legacy."

Thereafter the Holy Prophet held Sultan-ul-Ashiqeen from his shoulders, gently lifted him from his feet and said:

"You are my spiritual son and heir. Verily one day you will benefit a whole era. Also we would make you our manifestation. As you have pleased my dear daughter, thus I am pleased with you."

The Holy Prophet stretched his hands towards him for oath of allegiance. Sultan-ul-Ashiqeen held the sacred hands of the Prophet and pledged allegiance. The Holy Prophet looked at the spiritual guides of the four orders and said to Shaikh Abdul Qadir Jilani, "His spiritual training is now your responsibility."

After completing his training Shaikh Abdul Qadir Jilani ordered Sultan-ul-Ashiqeen to search for a living spiritual guide in January 1998. For this purpose, he visited different

places and met a lot of guides. Not only had he travelled within Lahore but also in other cities. None satisfied him.

In February 1998, he saw a man with an enlightened face in his dream. The man said to him, "Come my son, I am waiting for you." On waking up, Sultan Mohammad Najib-ur-Rehman was surprised and then started his quest for that awe-inspiring face. Many days passed by but his search could not meet the destination. Even he did not receive any sign from Shaikh Abdul Qadir Jilani.

Later on, in March 1998, he dreamt about the same spectacular face (of Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali). This time that enlightened man opened an old box from which a golden *Ism-e-Allah Zaat* emerged high. It started shining near his sacred head like the bright sun. Then he said, "Son! You have struggled a lot and suffered through many hardships. Now come to me." While pointing to *Ism-e-Allah Zaat*, he said, "I have this Trust of yours. And I have been waiting for you for long to entrust it to you."

After being spiritually guided by both Shaikh Abdul Qadir Jilani and Sultan Bahoo he visited the shrine of Sultan Mohammad Abdul Aziz (situated near Sultan Bahoo's shrine). There he found a huge crowd outside the room of Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. After waiting a lot he got permission of meeting. As soon as he entered the room, he saw the same charming face of his dream. He felt as if he had found the treasure of both the worlds. A moment covered the distance of centuries and there remained no question unanswered.

AS A SEEKER OF ALLAH

Success in *Faqr* is only possible through Divine love. Sultan-ul-Ashiqeen's Divine love for his spiritual guide Sultan-ul-Faqr VI was so intense that he almost forgot his own existence. In other words all his friendships, relations and worldly matters lost their significance. His main concern was only the comfort and happiness of his spiritual guide. He was ready to sacrifice his entire wealth. Merely one smile or a glance of love from his spiritual guide meant the whole world to him. A few of the services performed by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman for his spiritual guide are:

1) Sultan-ul-Faqr VI assigned Sultan-ul-Ashiqeen the auspicious service of getting the gold as well as the regular *Ism-e-Allah Zaat* made. He performed this service throughout the remaining life of his spiritual guide.
2) Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali also ordered him to prepare the gold *Ism-e-Mohammad*.
3) Sultan-ul-Faqr VI assigned Sultan Mohammad Najib-ur-Rehman the duty of publishing the monthly magazine *Mirat-ul-Arifeen* Lahore. He had no experience of journalism

yet he performed it with sincerity and diligence. He also made him the chief editor of the magazine due to his outstanding performance and popularity among readers.

4) Sultan-ul-Faqr VI assigned Sultan Mohammad Najib-ur-Rehman the responsibility to establish the publishing department *Maktaba al-Arifeen* of his organization. The goal was to spread the teachings of *Faqr* through publications. He performed that duty also with a great zeal and dedication. This department published the following books:
   - Guldasta Abyat-o-Taleemat Hazrat Sakhi Sultan Bahoo
   - Murshid Kamil
   - Abyat-o-Swaneh Hayat Hazrat Sakhi Sultan Bahoo
   - Shan Sultan-ul-Faqr Ma'a Risala Roohi Sharif
   - Haqeeqat-e-Ism-e-Allah Zaat
   - Guldasta Abyat-o-Munajaat Hazrat Sakhi Sultan Pir Mohammad Bahadur Ali Shah
   - Tareeqat kia hy

   These books gained much popularity. Sultan Mohammad Najib-ur-Rehman supervised *Maktaba al-Arifeen* till the death of his spiritual guide.
5) Sultan-ul-Ashiqeen converted his residence of Education Town to Lahore office of his beloved spiritual guide's organization.
6) Sultan-ul-Ashiqeen not only established *Maktaba al-Arifeen* but also added its office to the same residence.
7) He also devoted adjacent 211 yards (seven marlas) land to extend the offices.
   Now his Education Town residence is serving as *khanqah* and office of Tehreek Dawat-e-Faqr (Registered) since October, 2009.
8) During the life of his spiritual guide he was given the responsibility of treasury of his guide's organization.
9) Sultan-ul-Faqr VI made Sultan-ul-Ashiqeen the patron in chief of Lahore office of the organization. To spread the beneficence of *Faqr* Sultan Mohammad Najib-ur-Rehman chose a different approach. In addition to going to mosques, he also went to markets and malls. He preached *Faqr* among common people due to which *Faqr* spread quickly. Every week a bus full of eager devotees went to Jhang from Lahore to see Sultan-ul-Faqr VI. They pledged allegiance to him and got *Ism-e-Allah Zaat*.
10) Sultan-ul-Ashiqeen performed countless financial services for his spiritual guide. These included arrangements for celebrating Mawlid and all other programs. He also prepared sacred sheet for the shrine of Sultan Abdul Aziz every year.
11) Sultan-ul-Ashiqeen performed many other personal services which are not mentioned fully just to be precise. A few of them are as follows:

- He regularly and with love and sincerity would prepare dresses of pure fabric in elegant colours along with footwear for his guide throughout the year.
- Sultan-ul-Ashiqeen constructed a special room in his new house for the stay of his guide during his visits to Lahore.
- He also took entire responsibility of his beloved guide's medicines.
- He paid for a horse his spiritual guide bought, up to the amount which went short in purchasing.
- He bought a car for his spiritual guide because he could not see the inconvenience his guide was facing in the old car without an air-conditioner.
- He paid custom duty of another car for his guide.
- He bought 6.5 acres land for the shrine of Sultan Abdul Aziz, the father and spiritual guide of Sultan Mohammad Asghar Ali.
- He got air-conditioners installed in the rooms of his spiritual guide.
- He presented a gun for the safety of his guide.
- Sultan-ul-Ashiqeen sold his own car to meet the expenses of hajj for his spiritual guide as well as for some other disciples.
  There are countless incidents of his devotion towards his spiritual guide.

SULTAN-UL-ASHIQEEN AS THE SARWARI QADRI SPIRITUAL GUIDE

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali bestowed the Divine Trust and the superior spiritual succession to Sultan-ul-Ashiqeen. He said to him before death:

"I entrust you *Ism-e-Allah Zaat* and *Ism-e-Mohammad*. It is your responsibility to spread their beneficence."

Since then he has taken avant-garde steps by granting the final stage of invocation (*Sultan-ul-Azkar, Hoo*) to disciples all over the world. Previously invocation of *Ism-e-Allah Zaat* was granted in four steps.

Sultan-ul-Ashiqeen also guides Allah's men through his books and persuades and instructs his disciples both inwardly and outwardly through his words of wisdom. The seekers of Allah assemble in his spiritual gatherings where he quenches their thirst of gnosis of Allah. Certainly he has Divinely inspired knowledge.

He blesses his seekers with the beneficence of *Ism-e-Allah Zaat, Ism-e-Mohammad,* Divine vision, presence of Mohammadan Assembly, *ilm-e-dawat, waham* and so much more. These are a few of his spiritual blessings.

Some of his disciples' experiences are shortlisted here:

- I had an intense desire for Allah but all my physical endeavours could not take me to Him. My desire was escalating and one day I saw the Holy Prophet in dream. He said, "All your worries are about to end." Next day, on a bookstall I saw the magazine *Sultan-ul-Faqr* of Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman. It was about recognizing Allah, His vision, presence in the Mohammadan Assembly and the perfect spiritual guide. Afterwards I pledged allegiance to him which changed the direction of my life. I finally found what I was seeking since childhood…..

  (Rubina Farooq)

- When I pledged allegiance to Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, he gave me *Ism-e-Allah Zaat* for invocation and contemplation as well as Abdul Karim al-Jili's book *al-Insan al-Kamil*. One day while studying the book a Divine secret was revealed that my spiritual guide is the Universal Divine Man (*al-Insan al-Kamil*) of the age. When I came to know that, I was overwhelmed. I only see Divine light on the countenance of my spiritual guide and this light has made me crazy in his love. This feeling and madness is increasing day by day…..

  (Dr. Hasnain Mahboob)

- I am Sonia Sarwari Qadri who was once only Sonia. I was a seeker of the world and all the time remained restless. I remained disturbed and perplexed about education of children, actions of people, the way people talked about me etc. I had two daughters and no son, that also added to my worries. My sister took me to a Mawlid celebration held under the supervision of Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman. After a few visits I pledged allegiance to him. Through his beneficence I felt changes both outwardly and inwardly. My attention and centre of focus was diverted from the world to Allah. When the desire for Allah took a deeper plunge all the worries of the world faded away. After purification of the innerself, my spiritual guide even blessed me more by presence in the Mohammadan Assembly and Divine vision. Path of *Faqr* is the one following which a person finds Allah and blessings of the world are also given as a gift, as Allah blessed me and my husband with a son too…..

  (Sonia Naeem)

- The sole aim of my life was to have Allah's union and proximity. Despite every effort I could not reach my destination. My sister told me about Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman and I pledged allegiance to him. Through the invocation and contemplation of *Ism-e-Allah Zaat* and the alchemic sight of my spiritual guide I found gnosis of Allah. Also through his beneficence my apparent and hidden weaknesses started to fade away and I became courageous. Once during the celebration

of death anniversary of Sayyid Mohammad Abdullah Shah held in Ahmadpur East, I recited *ilm-e-dawat* in Lahore and saw the whole ceremony as if I was physically present there. Afterwards on watching the videos of the event I realized that whatever I saw through *ilm-e-dawat* was how the event actually went…..

(Shazia Tabassum Ali)

- My family had pledged allegiance in the *Chishti* order and so did I on their insisting many times but the irony was that my heart never felt inclined to the said spiritual guide….Once a colleague told me about Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman and handed me his book *Shams-ul-Fuqara*. I studied it with enthusiasm. The more I studied the book, the more I found the purpose of my life. To find Allah had become my intense desire. One day I pledged allegiance to him and felt an instant thrust inwardly which removed all my questions and doubts…..

(Saeed Jaffer)

- I am a graphic designer by profession. One day an Urdu book cover with the title *Haqeeqat-e-Ism-e-Allah Zaat* by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman came for designing. As I started working on this book, *Ism-e-Allah Zaat* started penetrating my soul and by the time book was done I felt intense desire to meet the author. The moment I saw him, the restlessness of my mind and soul found peace and I pledged allegiance to him……

(Nasir Hameed)

- Before pledging allegiance to my spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, I was a nobody who only knew the basics of Islam like saying salat, fasting etc. He changed my personality with his spiritual sight. I came to know the importance of recognizing Allah and His gnosis. I was a seeker of the world and he made me the seeker of Allah…..

(Moghees Afzal)

- I had pledged allegiance to Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. After his death, I was struggling to find where the Divine Essence has manifested after him. When I saw Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali's biological descendants, my heart did not feel inclined towards them. Once I saw my deceased guide's photo on a magazine *Sultan-ul-Faqr*. After studying the magazine I came to know that Divine Trust has been transferred to Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman. I requested to meet him and the moment I saw him a voice from my inward said that Sultan Mohammad Asghar Ali has not died rather he has manifested himself

in the being of Sultan Mohammad Najib-ur-Rehman. I pledged allegiance to him there and then……

(Mohammad Farooq Zia)

- After pledging allegiance to Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, one night I dreamt that a pure person in white dress came and took me inside the Kaaba where the Mohammadan Assembly was being held. I sat close to the sacred feet of the Holy Prophet and pledged allegiance to him. When I came outside I saw Divine light everywhere and I was inspired, "Your spiritual guide (Sultan-ul-Ashiqeen) is exactly on the footsteps of Prophet Mohammad and through his mediation you have in fact pledged allegiance to the Holy Prophet." On waking up I thanked Allah for such a great blessing many a times.

(Ramzan Bahoo)

There are several such marvels revealed upon his disciples but here only a few are mentioned. In fact his every true seeker is a witness that Sultan Mohammad Najib-ur-Rehman is the man of Divine Essence and true heir of Sultan Bahoo's *Sarwari Qadri* order.

Physical steps taken by him are discussed in the next section.

TEHREEK DAWAT-E-FAQR, THE ORGANIZATION OF SULTAN-UL-ASHIQEEN

Sultan Mohammad Najib-ur-Rehman established Tehreek Dawat-e-Faqr on Friday, 23rd October 2009 (3rd *Dhul al-Qadah*, 1430 AH) to spread *Faqr*. It is a registered organization, completely non-political, non-governmental and non-sectarian. People associated to it belong to the *Sarwari Qadri* order. It promotes the school of thought of Sufi Saints such as Shaikh Abdul Qadir Jilani and Sultan Bahoo.

The organization has rules and regulations, manifesto and constitution drafted by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman himself. Its main departments are:

- Department to invite and preach.
- Department of Publications: This department publishes a monthly magazine *Sultan-ul-Faqr* and to date has published more than sixty-eight books and many are in process. If you say it is a research organization of Sufi teachings especially of Sultan Bahoo then it is right as well.
- Department of Multimedia and Design Development: To spread the message of *Faqr* world-wide, Sultan-ul-Ashiqeen established this department. It has created twenty-six websites to date.

- Sultan-ul-Faqr Digital Productions: It is a sub-department of Multimedia and Design Development. This department is responsible to spread the teachings of *Faqr* through audios and videos by many websites as well as Youtube, Dailymotion, Facebook, IGTV, Tune videos, Soundcloud, Tiktok and Likee.
- Social Media Department: Social Media department of Tehreek Dawat-e-Faqr is working under the Multimedia and Design Development which is spreading teachings of *Faqr* through Facebook, Instagram, Twitter, Pinterest, Flickr, LinkedIn, Reddit and Tumblr.
- Treasury Department: This department collects funds and provides them to be spent on different projects of Tehreek Dawat-e-Faqr. Moreover funds for arrangements of weekly, monthly and annual gatherings as well as making of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* are also provided by it.
- Lodging and Food Department: This department arranges for lodging of disciples and seekers of Allah who come from different cities. It also provides food for them round the clock and whole year.

Khanqah of Sultan-ul-Ashiqeen is a blessed place where many seekers of Allah gather for invoking Allah's name and under the supervision of Sultan Mohammad Najib-ur-Rehman are working day and night to spread the teachings of *Faqr*. You will be surprised to know that these seekers do not hold degrees in Islamic studies rather are from different walks of life. They have extreme devotion for Sultan-ul-Ashiqeen and he loves them like his family. All of them gather at *khanqah* after office, college or university hours and come together for the sole purpose of spreading *Faqr* and Sufism around the globe.

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman holds many annual gatherings e.g. Mawlid, commemorating martyrdom of Husayn ibn Ali and death anniversary of *Sarwari Qadri* Saints. A special ceremony of Mawlid is held on 21st March annually by his disciples as it is the blessed day when Sultan-ul-Ashiqeen was bestowed with the Divine Trust.

He also visits cities and villages outside Lahore to spread the beneficence of *Ism-e-Allah Zaat* despite the fact that now age is taking its toll. Many non-Muslims have accepted Islam on his hand and seekers of Allah all over the world are getting his beneficence as his spiritual authority has no boundaries.

A SHORT INTERVIEW

A brief account of interview by Sultan Mohammad Abdullah Iqbal and his wife Sahibzadi Muneeza Najib is presented:

- Doubtlessly *Faqr* was your destiny but what was the incident that totally changed you?

Sultan-ul-Ashiqeen: When I had my fill of the world even then I did not find peace. I built a house to live and bought a car to travel. I even had a good family, still there was restlessness. It was like Allah was saying, "Ask whatever you want I will give you." That was the time in my life when there was no poverty and whatever I wished was fulfilled immediately. I consider that period as a quick journey towards the path of *Faqr* because where Allah had groomed me in poverty, He was making my heart tired of worldly wealth as well because reality is that there is no peace in it. What added fuel to fire was my daughter's death and for a moment I thought that restlessness was eternal. Firstly my wife started excessive worships and diverted my attention towards them. As long as I remained engrossed in devotions, peace and tranquillity surrounded me but as soon as I got up restlessness would engulf me. I invoked *salawat* five thousand times a day but it was the same. Peace only lasted as long as I invoked. Then a time came when there was no peace left in worships too.

- A few words about the relation with the spiritual guide?

Sultan-ul-Ashiqeen: My relation with my spiritual guide is beyond passionate and ardent love. There comes a station where love and proximity end. Neither I could live without him nor could he. I caught his fragrance wherever he went. Once he came to Lahore and I was not informed yet I knew. It was his fragrance.

- What was the first question that you asked when you were blessed with *ilm-e-dawat* (communication with the sacred souls of shrines)?

Sultan-ul-Ashiqeen: When I read Sultan Bahoo's books I came to know the terminology of *ilm-e-dawat*. I did not know earlier that conversation with the soul of Saint at his shrine is called *ilm-e-dawat*. Though I had conversed many times but was not acquainted with the term.

Mostly the conversation I have with a passed away Saint at his shrine is with Pir Bahadur Ali Shah. It is because my spiritual guide had concealed himself even among people. He often innocently stated that he did not know anything. Though actually he was the Universal Divine Man. After transferring Divine Trust, my spiritual guide trained me esoterically according to the requirements of the age. What he could not train me exoterically e.g. internet and latest technology he did esoterically through Pir Bahadur Ali Shah. A question did arise in my mind whether all this conversation is my imagination or real? My spiritual guide once said that when one enters the shrine of a *Sarwari Qadri* Saint he is freed from the clutches of Satan and innerself. One day I entered the shrine of Pir Bahadur Ali Shah as my spiritual guide was taking rest. I inquired, "Is this real?" He

said, "Go and see your spiritual guide. He is awake now and performing ablution." When I went I found it exactly like he said.

- Did you ever wish for the throne of Divine guidance and persuasion?

Sultan-ul-Ashiqeen: Never! I did not need it. I did not wish for it. Even I knew nothing about Divine Trust or a confidant. My purpose revolved only around my spiritual guide. Instead I avoided it. Once someone asked if you are granted succession, will you accept it? No, I said. My nature was of an introvert and loner.

- What difficulties did you face after acceding to the throne of Divine guidance and persuasion?

Sultan-ul-Ashiqeen: Yes! There were difficulties therefore I waited for a year after the death of my spiritual guide in December 2003. I did not accept allegiance from seekers till August 2005. Though I was appointed as a spiritual guide immediately after his death. I faced opposition from where I least expected, my loved ones, the sons of my guide. In fact it came from every direction be it home, relatives or un-known people. My job and the system together were also testing. My journey up to 2010 was immensely tough. Moreover I wrote all the books during that tenure. The most difficult book was *Mujtaba Akhir Zamani*.

- You faced hostility while writing the book *Mujtaba Akhir Zamani* (English title: The Spiritual Guides of Sarwari Qadri Order). Why?

Sultan-ul-Ashiqeen: Only a few people knew the correct chain of *Sarwari Qadri* order. Many think that this chain is continued among the biological descendants of Sultan Bahoo. During the life of my spiritual guide I was given the responsibility to rectify the misconception. For instance he said to collect the poetry of all the perfect guides after Sultan Bahoo so that it may become obvious that they are linked. I also started collecting the facts about spiritual guides of *Sarwari Qadri* order in his life. I got help from him and gathered the poetry of Pir Bahadur Ali Shah under his supervision. The work was still in progress when he died. It was his wish that the world comes to know about true *Sarwari Qadri* spiritual leaders and their correct order.

All others who claim to be *Sarwari Qadri* guides are fraud. Up till Sultan Bahoo everyone knows this order worldwide but not after him. Therefore collecting the biography, struggle, teachings and poetry of true spiritual leaders of this order was necessary. Many companions helped me to gather poetry from the descendants of Pir Abdul Ghafoor Shah and Sayyid Abdullah Shah. It was very tough. It was difficult to find Pir Bahadur Shah's genealogical chain. To collect poetry was in itself a lot of work and then to present it before the world in a way that would remove all the doubts, was important. I took steps to reconstruct Pir Abdullah Shah's shrine and held his death anniversary there. To make

it clear that the real spiritual leader of *Sarwari Qadri* chain after Sultan Bahoo is Sayyid Abdullah Shah was crucial because after him the chain is automatically corrected. This was the first duty assigned when I started guiding people. Interviews with shrine caretakers were also carried out though not that fruitful. Books were consulted too.

Pir Abdul Ghafoor Shah was wrongly claimed to be the guide of both *Chishti* and *Qadri* order. His biological descendants ask a seeker whether he wants to pledge in *Chishti* order or *Qadri* order. Responsibility was given to me to ammend it because a person can either be a *Chishti* or a *Qadri*. He cannot be both. When I did this, his biological descendants stood as rivals against me. Though this fact is clear from Sultan Bahoo's teachings. This was also very difficult. Moreover poetry of all the Saints was recited and uploaded on different media so that it touches the hearts and souls of people. Many recitations are in process.

The book *Mujtaba Akhir Zamani* also contains secrets revealed by my spiritual guide.

- You have written a book *Faqr-e-Iqbal*, a compilation of Allama Iqbal's poetry on *Faqr* with meanings of difficult words explained. What is your spiritual relation with Iqbal?

Sultan-ul-Ashiqeen: When I was a student I read poetry and it was Iqbal's poetry that touched the right chord of my heart. Secondly my spiritual guide gave it much importance. Iqbal has used the term *Faqr* for his teachings like Sultan Bahoo. A thought occurred that I should compile that poetry of Iqbal which will help travellers of *Faqr*. The style of book *Faqr-e-Iqbal* is the same as that of *Shams-ul-Fuqara* but the former has more content of Iqbal. A few youngsters told me that they could not understand words of Iqbal's poetry. Therefore I also gave their simple interpretation. I wanted to write a comparison between Iqbal's poetry and Sultan Bahoo's work as well.

- How was your experience of writing such a great book as *Shams-ul-Fuqara*?

Sultan-ul-Ashiqeen: I cannot call *Shams-ul-Fuqara* my book. I did not know how it expanded or how it was done. It is Allah's favour and without His help this project was impossible. I was a government employee at the time when I wrote this book. When I would come home at 7pm from office I started writing and continued till sunrise. Once you asked, "I have not seen you rest your entire life." My answer is that now this body does not let me rest.

- The way of *Sarwari Qadri* order is of transpiring esoteric changes which automatically and gradually groom the outward self. Have you ever tried to change the appearance of anyone?

Sultan-ul-Ashiqeen: No! If someone wears non-traditional clothes it is alright. If someone has not grown a beard even then it is alright. I never object. When one changes inwardly

he is corrected outwardly as well. When worldliness parts from the inward everything is set aright. Why perform a cosmetic surgery!

- Which lesson of *Faqr* is the hardest to teach a seeker?

Sultan-ul-Ashiqeen: Situation of every seeker is different. Each has a unique nature and personality as well as the desire for Allah. They all have different levels of interest and taste in *Faqr*. What the seeker gets in *Faqr* is actually the exact reflection of his desire. It is not a lecture which can be taught to students like a scholar or a teacher. Essentially for exoteric training *khanqah* is established.

- All of your disciples find you at the peak of submission to Allah's will. Will you state an incident of submission?

Sultan-ul-Ashiqeen: Whenever Sultan Bahoo gives an impression (*naqsh*) in his books, he writes in its corners 'contemplation, *ilm-e-dawat*, concentration and power'. Power is the last word but in *Faqr* it is not an exalted station. If it was so then Husayn ibn Ali would have used it in Karbala or Ali ibn Abi Talib and Umar ibn Khattab against their rivals. In *Faqr* the exalted level is of surrender and submission to the Divine will that is to move beyond power. With power at one hand and will of Allah on the other, a seeker must choose.

I do not have power. The occasion when I had to struggle in submitting to the will of Allah was the death of my spiritual guide. I did not expect that he would die at fifty-six. I thought he would at least be sixty-three (the age of the Holy Prophet). Moreover no guide prior to him died so early.

In a man's life, every moment he is tested towards submission.

- Do you get angry?

Sultan-ul-Ashiqeen: After facing so many trials a person gets patient and mild. Only a pampered child (*ladla*) gets angry when he does not get what he wants. But yes! As a human one does get angry. There is no man who does not get angry. Man is combination of both attributes of Allah, compassion and wrath.

- You are the soul of the organization of Tehreek Dawat-e-Faqr. When Sultan-ul-Faqr VI died, the soul of his organization also vanished. What is the future of your organization?

Sultan-ul-Ashiqeen: My organization's future will be different. I will leave such a system that it will keep functioning even after me and its centre will be my shrine. The work carried on the subject of *Sarwari Qadri* order will last for decades because the correct chain of the order has been brought to light which was hidden for so long.

AUTHOR'S PREFACE

(For first edition of Shams-ul-Fuqara)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Most Beneficent, the Most Merciful

All praises are for Allah alone Who is the Lord of all worlds, has no partners and Whose grace is:

◄ لَیۡسَ کَمِثۡلِہٖ شَیۡءٌ ۚ وَ ہُوَ السَّمِیۡعُ الۡبَصِیۡرُ (۴۲:۱۱)

Meaning: There is nothing like Him and He alone is All-Hearing, All-Seeing. **(42:11)**

It is His favour that He made us a part of the Mohammadan umma and blessed us with His recognition and vision through the mediation of *Ism-e-Allah Zaat*.

Countless praises and salutations upon Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* who is the compassion for all the worlds, the confidant of the secret of *Hoo* (هُو) and the secret of M in Ahmad. Had it not been for Prophet Mohammad, Allah would not have created anything. Prophet Mohammad was already a Prophet when Adam was in the process of creation. It is due to the Mohammadan light that all created things came into being, are coming into being and will come into being.

یہ کائنات ابھی ناتمام ہے شاید
کہ آ رہی ہے دما دم صدائے کُنۡ فَیَکُوۡن

Explanation: Maybe the cosmos is yet being created as the command of 'Be' and 'it becomes' is still echoing around.

He is the First and the Last. He is both the Hidden as well as the Manifest. *Faqr* is his heritage and the light contained within him. One who reaches the light of *Faqr*, reaches the Holy Prophet and is his true heir.

بمصطفیٰؐ برساں خویش را کہ دیں ہمہ اوست
اگر بہ او نرسیدی، تمام بولہبی است

Explanation: You must take yourself to Prophet Mohammad (the Mohammadan Assembly) as he is the complete and perfect faith. If you do not take yourself to Prophet Mohammad, your whole faith is like that of Abu Lahab. **(Armaghan-e-Hijaz)**

Countless praises and salutations on his progeny whom Allah has made chaste and pure. They are the shelter and like Noah's Ark for the Muslim nation. He who is connected to them gets success.

Infinite praises and salutations upon the Companions of the Holy Prophet who are like stars and whoever is associated to them will succeed. They possessed the Mohammadan light called *Faqr*. He who receives this light from them reaches the Holy Prophet and hence, Allah. This is the straight path and the real success.

Endless salutations upon the beloved of Allah, the absolute light, Shaikh Abdul Qadir Jilani who is the leader of all Saints and whose foot is on the neck of all Saints. Without his spiritual attention nobody can even get fragrance of *Faqr* let alone walking upon the path of *Faqr*. O great bearer of *Faqr*! Always keep your kind attention upon me because I know that without your kind attention none has any worth.

Numerous salutations upon Sultan Bahoo who is the Sultan of all Mystics and holds the status of Sultan of *Faqr*. Millions of people got beneficence and sainthood from him and *Faqr* is only granted from his door.

At the end I would like to have the honour of presenting salutations to my spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali who turned me from a particle to the sun. I can portray myself in the words of Mian Mohammad Bakhsh because I do not have better words:

کہو سخن نہ ہور تمامی جو نعمت میں پائی
اوسے مرد سچے دا صدقہ اپنی نہیں کمائی

Explanation: The absolute fact is that whatever I got is due to the beneficence of my perfect spiritual guide. I have not earned anything on my own.

خشخش جتنا قدر نہ میرا میرے صاحب نوں وڈیایاں
میں گلیاں دا روڑا کوڑا محل چڑھایا سائیاں

Explanation: My master, my spiritual guide owns all the grandeur. I have no worth at all, it is his blessing only that I have reached such heights.

Who am I? Nothing! I am just the reflection of the soul of my spiritual guide and this reflection keeps me alive. I am no one, the essence of my spiritual guide is everything. My purpose is only to spread the teachings of my spiritual guide. This passion keeps me going everyday and I wish I could enlighten the whole world with the light of my spiritual guide. This obsession does not let me stay in peace and I am least bothered about what people say. I do not even know whether I will succeed or not.

My example is like that martin who would carry water drop in its beak and throw it in the fire enflamed to burn Prophet Abraham to put out the fire. It did not even know whether it would succeed or not! However it was answerable in the court of Allah according to its strength and capability and hence, succeeded.

The teachings of my spiritual guide are the teachings of Sultan Bahoo. Although he was neither a researcher nor an orator but possessed the spiritually powerful sight through which he inculcated his teachings and cleansed the inwards from all the rust with his light. Millions of people gained spiritual beneficence through him. It was the wish of my spiritual guide that in this fast-paced and busy world the entire teachings of Sultan Bahoo should be compiled in the form of a book in terms of each topic so that people can easily understand them. Also in this way the spiritual travellers may refer to a single book to get guidance instead of reaching out for all his books. Hence the seekers of *Faqr* may get aware of the stages and stations of *Faqr*. This book has been written to fulfil his command.

Sultan Bahoo did not gain worldly education. He says:

گرچہ نیست ما را علمِ ظاہر
ز علمِ باطنی جان گشتہ طاہر

Explanation: Although I did not get any worldly education but spiritual knowledge has completely sanctified me.

In *Ain-ul-Faqr*, he says:

> "I did not get formal academic education like Prophet Mohammad. We had the Divine knowledge. The Divine experiences revealed such inspirational knowledge upon me inwardly and outwardly that needs a number of books to be expressed."

The language of the books of Sultan Bahoo is like a revelation, he says:

> "I have not copied from any book. Whatever I have written, I got it from Allah and His Messenger. I have reached the Truth and have brought this truth from there which is why all my words are true and from Allah." **(Nur-ul-Huda Khurd)**

Manaqib-e-Sultani is the first book upon the life and grandeur of Sultan Bahoo which was written by Sultan Bahoo's seventh descendent, Sultan Hamid. According to him, Sultan Bahoo wrote about 140 books in Persian. He also wrote *Naat* (poetry in praise of Prophet Mohammad), *Mathnawis* (a poetic form) in Persian and mystic poetry in Punjabi (*abyat*) which are popular worldwide. However Sultan Hamid has listed only thirty books which shows that while writing *Manaqib-e-Sultani*, many books of Sultan Bahoo were either wasted or he did not have them. Presently almost thirty-two translated books are available.

Sultan Bahoo is the perfect spiritual guide who possesses the light of guidance and holds the status of *Sultan-ul-Faqr*. This is why the miraculous element in his books is such that whoever reads his books with sincerity seeking the vision of Allah, either gets the guidance of Sultan Bahoo or is directed towards the 'rightful spiritual heir' of Sultan Bahoo. In his books, he writes with a few variations "This book is a source of beneficence like the perfect spiritual guide. If a person reads it with pure intention, he beholds Allah and gains presence in the Mohammadan Assembly."

The diction of Sultan Bahoo is purely mystical and Mystics often have an element of secrecy in their work so that the Divine secrets are not revealed upon the undeserving. This is why Sultan Bahoo does not choose a topic and discuss all its aspects at once. He does not consider it appropriate to completely explain single topic at one place from the beginning to end. He explains a topic at one place in the book and repeats the same topic at some other place with added information. This sometimes makes it disturbing and monotonous for the readers to read the same thing again but they miss the additional information given with every repetition of the same topic. It always has an additional secret within it which is why it is important to keenly read all his books to fully understand each topic of his teachings.

According to some researchers, if the books of Sultan Bahoo are not read repeatedly, their secrets are not revealed. However my experience is that unless a person or a seeker becomes a devoted disciple of his true spiritual heir who is the perfect spiritual guide of *Sarwari Qadri* order and the man of Divine Essence possessing the contemplation of *Ism-e-Allah Zaat*, the seeker cannot gain the secret and gist of his books. This is why those who research and translate the books of Sultan Bahoo on the basis of exoteric knowledge can only be researchers and translators but can never be Mystics because in order to understand the word of another Mystic one has to become a Mystic himself.

عارف دِی گل عارف جانے، کیا جانے نفسانی ھُو

Explanation: Only a Mystic can understand the word of other Mystic, common people who are captured in the clutches of their innerself cannot understand them.

All the books of Sultan Bahoo are to help walk the path of *Faqr* and are not merely for reading. This is why whenever the spiritual traveller or seeker wants to walk the path of *Faqr*, it is important for him to get guidance from his teachings. Hence, in this era where people do not have much time for book reading and everyone wants to understand things quickly, it was important to divide and arrange his teachings according to the spiritual stages of *Faqr*. So that the travellers of *Faqr* can easily understand his entire teachings through a single book.

It was also essential to add and complement his teachings with the Quran, Hadith and other mystic works to prove that his teachings are exactly in accordance to the Quran and Hadith. Sultan Bahoo's spiritual order and teachings are unparalleled in this era to witness Allah. This is because his spiritual path does not teach a monastic life but teaches the method to live in the world. This path is also not limited to one specific dress code, gown or turban. It does not include physical devotional exercises or forty days seclusion. The foundation of his spiritual order is the invocation and contemplation of *Ism-e-Allah Zaat* with the condition that it has been granted by the perfect spiritual guide who is the man of Divine Essence.

My spiritual guide established *al-Arifeen* publications in November 2001 to spread the teachings of Sultan Bahoo and appointed me to supervise it. Under this publication, my book *Guldasta Abyat-o-Taleemat Hazrat Sakhi Sultan Bahoo* was published in April 2002 and its second edition in 2004. The book was written on the same pattern as is followed in this book. However the book could not cover all the topics fully and then I decided to compile all the teachings of Sultan Bahoo in one book.

In 2004, I began working on it and completed it on Wednesday, 17th November 2010 (10 *Dhul al-Hijjah* 1431 AH). Throughout this period, the esoteric guidance of my spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali remained with me. It was by the blessing of his spiritual attention that I could compile the vast teachings of Sultan Bahoo in a single book otherwise it was not in my capacity. The truth is that this book is not mine. It is his work and only the name is mine. The pen is mine but the writing is his. This is a special favour of my spiritual guide that not only did he grace me with his spiritual attention but also placed the responsibility to spread these teachings among the masses. I never even thought that I would be chosen to spread the message of *Faqr*. It is His beneficence that He chooses whom He wills.

The mystic poetry of Allama Iqbal reveals that his philosophy of *Faqr*, teachings of *Faqr* and terminology of *Faqr* are greatly inspired by Sultan Bahoo. This is why every

topic in this book of teachings of Sultan Bahoo has relevant poetry of Iqbal. It would prove upon the reader that there is a great influence of the teachings of Sultan Bahoo on the mystic poetry of Iqbal which is expressed in his work frequently. Although the way of expression varies according to their respective era but the reality is that the mystic poetry of Iqbal is the poetical form of the teachings of Sultan Bahoo.

Dr. Sultan Altaf Ali writes in *Sharah Abyat-e-Bahoo*:

- The mystic poetry of Allama Iqbal contains such concepts and terms which compel me to think that as Iqbal got spiritual beneficence from Rumi, likewise it is quite possible that he had read and researched well upon the Sufi Saints of Pakistan, Afghanistan, Iran and India. To verify my doubt, I held a meeting with Shorish Kashmiri in 1964 in his office of weekly *Chattan* magazine. He told me, "Allama Iqbal definitely studied the mystic work of Sultan Bahoo and was influenced by it." He continued to narrate an incident where Iqbal was reading Punjabi poetry of Sultan Bahoo and on reading the following verse he cried out loud.[1]

  تاڑی مار اُڈا ناں باھُوؒ اساں آپے اُڈّن ہارے ھُو

  Explanation: Do not tease us to leave the world, we are already anxiously waiting to leave it and meet our Beloved as soon as possible.

  Iqbal's son, Justice Dr Javed Iqbal says, "In his last days my father used to listen to the mystic poetry of Sultan Bahoo from his servant Diwan Ali who specially sung *Abyat-e-Bahoo* while playing harmonium."[2]

All the books published on the biography of Sultan Bahoo are based upon *Manaqib-e-Sultani*. However it is incomplete as it does not contain all the important facts about the life of Sultan Bahoo nor is it according to the real events or traditions. *Shams-ul-Fuqara* includes his complete research based hagiography for his lovers along with Sufi teachings.

Remember that this book has been written for those seekers of Allah who want to walk on the path of *Faqr*. It provides theoretical knowledge of the path and also guides towards the perfect spiritual guide for practical guidance. Sultan Bahoo did not reveal the Divine secrets merely for reading purpose rather it aims at making the reader a Mystic by practising the teachings and travelling the spiritual path.

Sultan Bahoo is the Sultan of Mystics and his life and teachings are like the sun for the Fakirs (those who walk the path *Faqr*). Hence this book has been named *Shams-ul-Fuqara*

[1] Page 49-50, 4th edition, 1995.
[2] Monthly *Mirat-ul-Arifeen*, Lahore, June 2008 issue.

literally meaning ‘The Sun of Fakirs’. May Allah make this book the enlightening sun for His seekers and a source of salvation for me! (Ameen)

Sultan-ul-Ashiqeen
Sultan Mohammad Najib-ur-Rehman

December 2012

www.Sultan-ul-faqr-Publication.com

AUTHOR'S PREFACE

(For second edition of Shams-ul-Fuqara)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Most Beneficent, the Most Merciful

◄ اَلۡحَمۡدُ لِلّٰہِ رَبِّ الۡعٰلَمِیۡنَ وَ الۡعَاقِبَۃُ لِلۡمُتَّقِیۡنَ وَالصَّلٰوۃُ وَ السَّلَامُ عَلٰی رَسُوۡلِہٖ مُحَمَّدٍ وَّاٰلِہٖ وَ اَصۡحَابِہٖ وَ اَہۡلِ بَیۡتِہٖ اَجۡمَعِیۡنَ

Meaning: All praises are for Allah the Lord of universe. Peaceful end is for the pious. Blessings and salutations upon the Holy Prophet, his sacred progeny, Companions and the People of Cloak.

The first edition of *Shams-ul-Fuqara* was published in December, 2012. By the favour and grace of Allah, not only was it appreciated by the lovers and devotees of Sultan Bahoo but also among the scholarly and social circles. This book has been declared as the encyclopaedia of the life and teachings of Sultan Bahoo.

In the second edition, the errors of composition have been rectified and a few missing references have been added. Essential additions and changes have also been made after a review.

When the first edition of *Shams-ul-Fuqara* was published I was researching on the Punjabi poetry of Sultan Bahoo therefore it had poetry both from my unpublished book and other sources. By the grace of Allah I have completed the research and published *Abyat-e-Bahoo Kamil*. The second edition of *Shams-ul-Fuqara* has all the Punjabi poetry taken from *Abyat-e-Bahoo Kamil* which is verified in terms of text and authenticity.

May Allah accept this humble effort!

Sultan-ul-Ashiqeen
Sultan Mohammad Najib-ur-Rehman
May 2016

Sultan-ul-faqr-Publications

TERMINOLOGY

Mystics use many terms throughout their teachings to explain concepts of spiritual world. It is essential for the travellers of esoteric path to comprehend them fully. Considering this need of seekers of Allah, a section is dedicated to definitions alone.

ABDUHOO

AbduHoo **(عَبْدُہٗ)**: After annihilation in Allah and gaining immortality with Him, seeker becomes the perfect manifestation of the attributes and Essence of Allah. At this station he listens with the hearing of Allah and sees with the sight of Allah. Now esoterically he is at the station of Lordship while exoterically he is the slave of Allah. This is the most elevated station of the Universal Divine Man where the Holy Prophet uttered:

اَنَاعَبْدُہٗ

Meaning: I am *AbduHoo* (the Divine Slave).

For more details see chapter 'The Universal Divine Man' and 'Oneness of Allah'.

AFFLICTION

Bala (بلا): In 'affliction' Saints are tested both physically and spiritually through trouble, sorrow, agony and disease. Closeness of Allah is directly related to affliction. The more one endures affliction perseveringly, the more he is blessed with Divine closeness.

Troubles are the dress of Saints, guide of the seekers and sustenance of the Prophets.

Prophet Mohammad said:

- The Prophets are afflicted the most.
- Prophets suffer more afflictions than anyone else, after them are the Saints and then the pious.

Affliction is the trial of both soul and body which is in fact a hidden blessing as the reward of enduring affliction is the Essence of Allah. Patience upon afflictions is basically an agreement with the will of Allah which leads to Divine vision.

Troubles which befall seekers of world, non-believers and hypocrites are not affliction rather it is their bad luck.

See Trials.

ANNIHILATION

Annihilation is translated from Arabic word Fana (فنا). Annihilation and immortality are two stages that form a compound in spirituality, annihilation alone is incomplete. It is related with purification of the innerself which prevents man from travelling towards Allah. Annihilation has various stages and continues according to the spiritual capacity until nothing but Divine Essence adorns the man within. The three levels are annihilation in the spiritual guide, the Holy Prophet and Allah.

ANNIHILATION IN THE SPIRITUAL GUIDE (*Fana fi Shaikh* فنا فی الشیخ): During annihilation in the spiritual guide, the seeker sees his spiritual guide wherever he turns his gaze. This station is achieved in steps. First Allah assures the seeker through the invocation and contemplation of *Ism-e-Allah Zaat* that he has chosen the right Sufi order and within that Sufi order has reached the assembly of the Universal Divine Man. After gaining assurance, the true seeker through invocation and contemplation becomes able to annihilate his own entity in the entity of his spiritual guide. On annihilation he sees his spiritual guide within himself also.

ANNIHILATION IN THE HOLY PROPHET (*Fana fi Rasool* فنا فی الرسول): Contemplation of the sacred name of Prophet Mohammad enables the seeker to annihilate his self in the Holy Prophet and see the Mohammadan Assembly everywhere.

ANNIHILATION IN ALLAH (*Fana fillah* فنا فی اللہ): At this station seeker is annihilated esoterically as well as exoterically. In fact his intellect, innerself, the world and hereafter, spiritual stations, states and even his reality is annihilated. There remains nothing but Allah. It simply means one is absorbed in Divinity in such a way that nothing exists for him but Allah. This is also called annihilation in Oneness of Allah and such a Mystic is called 'Mystic annihilated in Allah' (*Arif Allah* عارف اللہ) .

Sultan Bahoo says:

- Annihilation in Allah means to immerse in Divinity like flame in fire, salt in food and water in milk. Such Oneness is the honour of a Fakir annihilated in Allah who is the ruler upon innerself and has enlightened conscience. **(Kaleed-ul-Tauheed Kalan)**

- He is the one who has reached the level of annihilation in Allah and is drowned in the Divine Oneness being one with the Essence. **(Ain-ul-Faqr)**
- What is the sign of accomplishment in *Faqr*? It is the station which is beyond intellect, recitation, invocation and meditation. Where there is absolute Divinity, there is only the soundless voice of secret of *Hoo* (هُو). **(Ain-ul-Faqr)**

Details are discussed in the chapter 'The Levels of Annihilation in Spiritual Guide, Prophet Mohammad and Allah'.

APPREHENSIONS

Khatarat (خطرات)**:** Sultan Bahoo has stressed to safeguard oneself from apprehensions in his teachings. The description of apprehensions is given below:

APPREHENSION OF THE INNERSELF: It enslaves one in pleasures irrespective of lawful or unlawful. It has been discussed in the chapter 'Innerself'.

APPREHENSION OF SATAN: Satan resorts to logics and reasoning to mislead human being. It is discussed under the heading 'Satanic Whisperer'.

APPREHENSION OF ANGEL: At the initial stages of *Faqr*, angel forbids the seeker from sins and guides him towards straight path. Thus 'apprehension of angel' is inability of the seeker to understand it.

APPREHENSION OF WIT: Wit has two dimensions. Sometimes it inclines to follow the inciting innerself and Satan whereas sometimes it leads to obedience of Allah. It is up to the seeker to differentiate among them.

APPREHENSION OF THE INWARD: Inward leads towards Allah and His closeness but it only becomes possible by eternal invocation. Therefore, the inward is entitled as commendable and praiseworthy.

APPREHENSION OF CERTAINTY: It is the hidden secret and the 'reality of faith'. The Fakirs, truthful, Saints and pious ones receive this apprehension as per their spiritual status. It also has three stations which are knowledge of certainty, eye of certainty and truth of certainty. These have been narrated in chapter 'Certainty'.

ATTENTION

Tawajjuh (توجہ): It is the esoteric attention of perfect spiritual guide which purifies the inward of a seeker. As Allama Iqbal says in this context:

ترا علاج نظر کے سوا کچھ اور نہیں ہے

Explanation: There is no cure for you but the attention of the spiritual guide. **(Bal-e-Jibril)**

Sultan Bahoo says that single attention of spiritual guide is far better than thousand years of devotions and mystic exercises. He expounds three kinds of attention;

- Attention for invocation and reflection
- Attention for Divine Essence
- Attention for Divine presence

Attention for invocation and reflection is for common people. Attention for Divine Essence is for those seeking the One Who is nearer than jugular vein but is veiled. The spiritual attention for Divine presence is just like Divine light. Through it the seeker gets myriads of answers to his questions. The seeker is blessed with attention for invocation on the initial stage, attention for Divine Essence on the middle stage and attention for Divine presence on the final stage.

The truth is that without attention of the spiritual guide, hardships and devotions yield no result despite one keeps struggling his whole life and becomes weak and a hunchback.

Do you know how attention for Divine presence is achieved? Remember! It is by the contemplation of *Ism-e-Allah Zaat*. **(Asrar-e-Qadri)**

On another occasion Sultan Bahoo says:

❖ There are three kinds of attention;

1. Eunuch Attention: It is related with worldly purposes. Seeker of this world is eunuch, his spiritual guide is eunuch and so attention of his spiritual guide is eunuch too.
2. Feminine Attention: It is meant for the pleasures of hereafter. Such a seeker is feminine, his guide is feminine and so his spiritual attention is feminine.
3. Spiritual Attention of man: It is specific to the seeker of Allah. Seeker of Allah is male, his spiritual guide is male and the attention of his spiritual guide is also male. **(Asrar-e-Qadri)**

The word ‘man’ is a characteristic, it is not associated to the physical body or appearance. In fact ‘man’ is a special prestige and attribute of strength which is present in every male and female. The path of Allah is adopted and traversed only by the real man (whether male or a female). On this basis many males are actually females and females are males.

BEAUTY

Attributive names of Allah are broadly categorized as 'Divine beauty' (*jamal* جمال) and 'Divine majesty' (*jalal* جلال). All Divine names representing beauty also have a counter majestic name. Some examples are quoted for clarity:

- Where His attributive name is the Manifest (*az-Zahir* اَلظَّاهِر), He is also called the Hidden (*al-Batin* اَلْبَاطِن).
- He is called the Avenger (*al-Muntaqim* اَلْمُنْتَقِمْ) as well as the Pardoner (*al-Afu* اَلْعَفُوْ).

See Majesty (*jalal*).

BELIEVER

The Arabic word *Mumin* (مومن) is translated as the believer or faithful. A believer can be distinguished from a Muslim as a Muslim accepts Islam verbally or just because he is born in a Muslim family. He follows Islam only outwardly but the believer reaches the essence of Islam following the spiritual path and worships Allah while beholding Him with perfect faith. Following verse explains the difference:

◄ قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَ لٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَ اِنْ تُطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ (۴۹:۱۴)

Meaning: The bedouins say, "We have believed." Say, "You have not (yet) believed. Rather say, 'We have accepted Islam.' And the belief has not yet gone into your inwards. If you obey Allah and His Messenger, He will not decrease anything (in reward) for your deeds. Surely Allah is the Most Forgiving, Ever-Merciful." **(49:14)**

CERTAINTY

There are three degrees of certainty;

a) *Ilm al-yaqin* (علم اليقين): The 'knowledge of certainty' is the first and basic degree of certainty. It is gained by listening or reading about any fact or knowing about it from any other source.

b) *Ayn al-yaqin* (عين اليقين): The 'eye of certainty' is the second degree and is gained by seeing or observing.

c) *Haq al-yaqin* (حق الیقین): The 'truth of certainty' is the final and strongest level achieved by experiencing the known and observed fact and reaching the core of its truth.

A simple example would be of knowledge that 'fire burns' which is the first degree of certainty. Seeing something being burnt is the eye of certainty. If one's finger is burnt and one experiences how fire burns then this is truth of certainty. The same is spirituality which is experience rather than simply knowledge, though without a doubt, knowledge plays an important part. See chapter 'Certainty'.

COMPANIONS

The Arabic word *Sahaba* (صحابہ) is translated as the Companions. They are the group of fortunate people who had the privilege of meeting or seeing the Holy Prophet in the state of faith, whether any of them enjoyed his company for years or for a short while.

Companions of *al-Suffa*: They are those Companions of the Prophet of Islam who dwelled in *Suffa*. It was established by Prophet Mohammad on the rear side of the Prophet's Mosque (*al-Masjid an-Nabawi*) in Madina. The word Sufi comes from *Suffa* as these Companions would gather for invocation of Allah's name and remained in the company of the Prophet. They were the first Sufis.

CONCENTRATION

It refers to the mystic term *Tafakkar* (تفکر) and means pondering over spiritual matters. Allah stresses upon the believers in Quran to ponder over the things in the universe. In *Faqr* concentration is compulsory along with invocation to have gnosis of Allah.

CONTEMPLATION

Tasawur (تصور): It is to contemplate *Ism-e-Allah Zaat* (اَللّٰہُ) in a particular manner after pledging allegiance to the perfect spiritual guide. When the seeker elevates spiritually, his contemplation also elevates and becomes stronger.

Innovation and contemplation of *Ism-e-Allah Zaat* are conjoined according to the teachings of Sultan Bahoo.

See invocation (*dhikr*).

CONTRACTION

'Spiritual contraction' is translated from the Arabic word *qabd* (قبض). It is the state of soul which results from the theophany of Allah's majestic name 'the Constrictor' (*al-Qabid* القابض). When the seeker experiences this state, his inward and soul are firmly gripped and the wrathful effect of the theophanies burn a veil between him and Allah. This state is followed by the state of spiritual expansion (*bast* بسط).

See Expansion (*bast*).

COURAGE

Himmat (ہمّت): The path of *Faqr* is the path of troubles and hardships. Despite all hurdles the seeker should continue his journey and move forward. According to Sultan Bahoo 'spiritual courage' is to turn the unfavourable conditions in one's favour without being affected by negative or opposing powers and remain engrossed in Allah with entire spiritual senses and energy.

DAY OF DIVINE COVENANT

In pre-existence Allah created the souls of mankind from Divine light of Prophet Mohammad. Then He asked the souls:

◄ اَلَسْتُ بِرَبِّكُمْ (۷:۱۷۲)

Meaning: Am I not your Lord? **(7:172)**

◄ قَالُوْا بَلٰى (۷:۱۷۲)

Meaning: They said, "Yes!" **(7:172)**

The promise made that day (though time was not created then) is translated as Divine covenant and it is called the day of Divine covenant.

Some souls were happy on this reply and some regretted. Allah tested them by placing worldly charms and treasures on His left and pleasures of paradise on His right. When most of the souls broke their covenant and turned away from Allah for worldly or paradisiacal charms, very few remained firm on their promise who were engrossed in Allah only and did not glimpse at either. These were the souls of Prophets, Fakirs and Saints who remained on the straight path. In the physical world they are the examples of righteousness and should be followed.

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DEMOTION

Rajat (رَجُعت): Sometimes a seeker commits a sin or mistake, resultantly he is relegated from his spiritual station. This is called 'spiritual demotion'. This demotion is a temporary punishment for the seeker. As soon as he realizes his mistake and seeks forgiveness, his status is restored. If he does not admit his fault, he is permanently demoted.

The seekers of materialistic world who perform daily recitals and *ilm-e-dawat* for their materialistic goals, suffer permanent demotion and sometimes even become mentally ill.

DERVISH

Sultan Bahoo defines the distinction between the status of a Dervish and Fakir and this difference should be kept in mind while reading his teachings about the Fakir and Dervish. However when both the terms are used together, they project both statuses together. He says:

- What is the difference between the ranks of a Dervish and a Fakir (the Universal Divine Man)? The status of a Dervish is that he keeps studying the Guarded Tablet with his physical eyes. A person with such a status is called an astrologer which means he only has command over astrology. However the status of a Fakir is annihilation in Allah which is the level of drowning in the Oneness of the Ever-Living (*al-Hayy*) and the Self-Existing (*al-Qayyum*). **(Kaleed-ul-Tauheed Khurd)**

DISTANCE OF TWO BOW LENGTH

It is the literal translation of Quranic phrase *qab qausain* (قاب قوسین). In sura *an-Najm* verse 9, Allah has used this term while referring to the station of extreme nearness between Him and His beloved Prophet Mohammad. It was a proverbial term used in Arab for the friendship and union of two tribes. They announced their union by joining their bows and shooting an arrow, hence declaring that they should be considered one and the same, one's enemy is the enemy of the other and one's friend is other's friend.

DIVINE COMMAND 'BE! AND IT BECOMES'

'Be! And it becomes' is the command of Allah and is mentioned several times in the Quran. Transliteration is *Kun Fayakun* (کن فیکون). The word or command spoken by Allah

when He decides upon a thing is *Kun* (كن) which means 'Be!' and 'it becomes' immediately which is for the Quranic phrase *Fayakun* (فيكون).

DIVINE VISION

Divine vision is beholding Allah with spiritual sight. It is the purpose for which man was created as Allah says in a *Qudsi* Hadith:

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَرَدْتُّ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I intended to be recognized so I created the creation.

Recognizing Allah is not possible without beholding Him. A misconception about Divine vision is that the believers will be blessed with it on the doomsday whereas Allah says:

◄ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (۱۷:۷۲)

Meaning: And whoever remains blind (to the vision of Allah) in this (world) will be blind in the hereafter as well. **(17:72)**

Yearning for the vision of Allah is the foremost demand of His love. One who does not seek vision of the Beloved is not true to his love.

A complete chapter with the same title is dedicated to this blessing which also explains the way to have it.

ECSTASY

Wajd (وجد): Ecstasy is a passion or theophany which is a blessing of Allah upon the inward. It may bring happiness or sorrow but it changes the state of the inward and creates the desire to meet Allah. Ecstasy is a kind of delight which is blessed to an individual whose attributes of innerself are dominated by his soul. *Tawajidh* is derived from *wajd* which means to gain the state of ecstasy by the invocation and contemplation of *Ism-e-Allah Zaat*.

EXPANSION

'Spiritual expansion' is translated from the Arabic word *bast* (بسط). It is the state of soul which results from the theophany of Allah's beautiful name 'the Reliever' (*al-Basit* (الباسط). When the seeker experiences this state his soul is engulfed by ineffable joy.

See Contraction (*qabd*).

A comparison between spiritual contraction and expansion is explained below:

Allah says:

◄ وَاللّٰهُ يَقْبِضُ وَيَبْصُطُ (٢:٢٤٥)

Meaning: And It is Allah Who contracts and expands. **(2:245)**

The states of contraction and expansion are conferred upon the seeker who is yet passing through the spiritual states and has not attained spiritual stability. 'Contraction' is because of dominance of attributes of innerself *(an-nafs)* whereas the domination of attributes of inward is 'expansion'. Until one has repenting innerself, it sometimes dominates and at times gets subdued. As a result the seeker keeps experiencing the states of contraction and expansion alternately. Contraction is because of the dark veil of innerself and expansion is because of light veil of inward. When seeker crosses all the stations of veils and reaches the Divine court, he does not remain confined to spiritual states. Hence he does not experience contraction and expansion anymore. In this way he finds salvation from veils of inward and innerself. Shaikh Faris says:

"The state of contraction precedes the state of expansion but when seeker moves further in *Faqr* there are no such states. As these states sustain till the existence of one's own being. When the seeker is annihilated in Allah and gains immortality with Him there is neither contraction nor expansion. Usually people consider their happiness as the state of expansion and grief as contraction but their happiness and sorrow are because of inciting innerself."

FAKIR

Fakir (فقیر) comes from the Arabic word *Faqr* (فقر). He is the one who follows the path of *Faqr*.

FAQR

Faqr (فقر) is the path that leads the seeker of Allah to Divine closeness and vision. Prophet Mohammad was blessed with it on the night of Miraj and it is his Sunna. He said:

اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

It is worth mentioning that the Holy Prophet never felt pride on anything throughout his life other than *Faqr*. It is a clear sign of its exaltation.

Only after following this path, the salat of a Muslim becomes Miraj. As narrated in a Hadith, "Salat is Miraj for the believer."

See chapter 'Faqr'.

FAVOUR

For the Quranic term *taufeeq* (توفیق): 'Divine favour' means the help and strength provided by Allah to the seeker to perform a task, cross any spiritual station or succeed in a trial. See chapter 'Divine Favour'.

FEAR

Khauf (خوف): The worry and grief caused by any impending unpleasant incident is called fear. Sometimes fear originates because of sins and sometimes because of gnosis of Divine majesty. The fear of Allah created because of His gnosis is the desirable and perfect form of fear. According to Saints the goblet of Divine love is only presented to the lovers when their inwards are matured after passing through the kiln of Allah's fear.

See Hope (*Rija*).

GHANAYAT

Ghanayat (غنایت) is a Sufi term that refers to self-sufficiency, ultimate contentment towards treasures of both the world and the hereafter as well as generosity in bestowing these treasures. Details are in chapter 'Ghanayat'.

GHARIB

According to the teachings of Sultan Bahoo *Gharib* (غریب) is such a Fakir (the Universal Divine Man) who has negated everything except Allah and there is nothing inside him other than *Hoo* (ھُو).

GNOSIS OF ALLAH

The Arabic word *marifa* (معرفة) is translated as gnosis of Allah, Divine gnosis or simply gnosis. It is a vast term of Sufism that gives a new meaning at every spiritual level. Basically it is the knowledge and recognition of Allah which keeps on increasing as the lover progresses towards His closeness. It reveals new dimensions at every stage and includes Divine vision, knowledge of His Essence and attributes, acquiring the attributes on annihilating in Him and finally becoming one with the Essence having ultimate gnosis. Since Allah is Infinite, His gnosis is also endless. The invocation and contemplation of *Ism-e-Allah Zaat* is the foundation of gnosis. It can be gained from the inward sources like the intuitive and inspired knowledge as well as the outward sources like the spiritually effective Sufi teachings and the words of the perfect spiritual guide.

GREATEST NAME OF ALLAH

Ism-e-Azam (اسم اعظم): It is used for *Ism-e-Allah Zaat* as all other are attributive names of Allah but *Ism-e-Allah Zaat* is His personal name and includes all Divine attributes as well as the Essence, hence is the greatest.

HOO (هُو)

Hoo (هُو) is the Essence of Allah. It is used many times in the Quran for Allah.

◄ هُوَاللّٰهُ الَّذِیۡ لَاۤ اِلٰهَ اِلَّا هُوَ (۵۹:۲۲)

Meaning: He (*Hoo* هُو) is Allah, besides Whom there is no God. **(59:22)**

In *Faqr* its invocation is the fourth and final stage and is called the king of invocations (*Sultan-ul-Azkar* سلطان الاذکار). The prior three being Allah (اَللّٰه), *Lillah* (لِلّٰه) and *LaHoo* (لَهٗ).

HOPE

Rija (رجا):There is a Hadith of the Prophet:

◄ اَلۡاِیۡمَانُ بَیۡنَ الۡخَوۡفِ وَالرِّجَآءِ

Meaning: Faith is between fear and hope.

Shaikh Ahmad Zarruq says, "The peace which originates in the inward because of belief in the bounty and mercy of Allah is called hope." Efforts are compulsory with hope. Merely hope without effort is self-deception. Hope is the station where the inward of seeker remains calm and hopeful for the mercy of Allah.

Ibn Ajiba has narrated three levels of hope:

- Hope of common people: Common people hope for blissful end and reward from Allah in return of their devotions.
- Hope of chosen people: Chosen people hope for closeness and consent of Allah. They bow themselves in front of Allah's will in all of their matters.
- Hope of blessed people: Blessed people neither seek reward nor heaven rather they seek Allah. They only desire Divine vision and His secrets.

A comparison between fear and hope is as follows:

Fariduddin Ganjshakar says:

"Fear of Allah arises due to His attribute of justice while hope belongs to His bounty. He is the most beloved in the court of Allah who possesses both."

ILM-E-DAWAT

Persian mystic term *ilm-e-dawat* (علم دعوت) is the knowledge and act of communication with the sacred souls of Prophets, Mystics and Saints. For details see chapter 'Ilm-e-Dawat'.

IMAM

Imam (امام) literally means leader and refers to a spiritual or religious leader. It is also used for the person who conducts prayer.

IMMANENCE

For the mystic term *Tashbih* (تشبیہ): It refers to the Sufi belief that Allah is manifest in the entire creation and has thus sustained everything. The Universal Divine Man is His perfect manifestation.

See Transcendence.

IMMORTAL WITH ALLAH

Baqa Billah (بقاباللہ): At this station the seeker even crosses the station of 'annihilation in Allah'. He gains immortality with Allah on being attributed with His attributes. At this level he is called 'the Mystic immortal with Allah (*Arif Billah* عارف باللہ)' and is appointed on the throne of Divine guidance and persuasion as the perfect spiritual guide.

IMPERFECT SEEKER

Khaam (خام): Imperfect seeker is the one who pledges allegiance to the perfect spiritual guide but seeks materialistic world instead of Allah.

INNERSELF

Innerself is for the Quranic word *an-nafs* (النفس) and it has four layers or levels. Each layer annihilates and is elevated to the next level upon its purgation. The first layer incites man towards sin therefore it is called 'inciting innerself' (*an-nafs al-ammarah* النفس الامارہ). On purification it elevates to the next layer which blames and repents on committing sin. It is called 'repenting innerself' (*an-nafs al-lawwamah* النفس الوامہ). The third layer inspires before sin hence the name 'inspiring innerself' (*an-nafs al-mulhimah* النفس الہلھمہ). Whereas fourth layer is pure of sins and is at peace. It is called 'innerself at peace' (*an-nafs al-mutmainnah* النفس المطئنہ).

The innerself is an abode of worldly and heavenly desires and is a veil between Allah and His slave. The seeker is blessed with the vision of Allah only when this veil is removed on the purgation of innerself.

The detailed description about innerself has been jotted down in the chapter 'Innerself'.

INSCRIBING ALLAH'S NAME ON BODY

The mystic exercise *mashq murqoom-e-wajudia* (مشق مرقوم وجودیہ) is translated as the practice of inscribing Allah's name on the body. It is the mystic exercise in which Allah's name (اَللّٰہ)

is inscribed on the body with index finger in a particular manner. The powerful theophanies of Allah's name purify the soul of the inscriber. However this practice is effective when performed after pledging allegiance to the perfect spiritual guide.

INSPIRATION

Ilham (الہام): It descends upon the inward from the spiritual world and can be either Divine or satanic. The type of inspiration depends upon the state of inward because if it is cleansed by the invocation and contemplation of the Divine names (*Ism-e-Allah Zaat* and *Ism-e-Mohammad*) then inspiration is pure. If inward is strayed from the right path and engulfed in sensual desires then it is from misleading sources. See chapter 'Inspiration'.

INTOXICATION AND FRENZY

Spiritual intoxication (*sukr* سُکر) and spiritual frenzy (*masti* مستی) are the outcome of overwhelming spiritual state or a special theophany. Spiritual intoxication is an intense passion of the inward which goes beyond the state of frenzy. It arises by invocation and contemplation of *Ism-e-Allah Zaat* or on beholding the Beloved. The seeker remains completely lost and absorbed during this state.

See Sobriety (*suhw*).

INVOCATION

Invocation is translated from Quranic term *dhikr* (ذکر) which means to remember Allah through repeated recitation of His name. In the *Sarwari Qadri* order invocation is performed with breaths instead of tongue.

See Contemplation (*tasawur*).

ISM-E-ALLAH ZAAT

Ism-e-Allah Zaat (اَللّٰہُ) is translated literally as 'the personal name of Allah'. It represents the Essence and all the Divine attributes and is His most powerful name. Its invocation and contemplation is given by the perfect spiritual guide of *Sarwari Qadri* order after a disciple pledges allegiance. It is the quickest way of closeness to Allah because of its miraculous powers. See chapter 'Ism-e-Allah Zaat'.

ISM-E-MOHAMMAD

It means the name 'Mohammad' (مُحَمَّد) of the Holy Prophet which is comprehensive of all his attributive names. In *Sarwari Qadri* order its contemplation is given for the spiritual elevation of the seekers. Sultan Bahoo declares in his books that only that spiritual guide is perfect who knows the way of both *Ism-e-Allah Zaat* and *Ism-e-Mohammad*. Furthermore it is completely up to the perfect and accomplished spiritual guide of the *Sarwari Qadri* order when he decides to grant contemplation of *Ism-e-Mohammad* to the disciple. He may grant *Ism-e-Allah Zaat* in the beginning and *Ism-e-Mohammad* after sometime or may grant both at the same time.

Both the Divine names, *Ism-e-Allah Zaat* and *Ism-e-Mohammad* have same powers. However the alchemy of *Ism-e-Mohammad* is Divine beauty (*jamal*) whereas *Ism-e-Allah Zaat* has both Divine beauty and majesty (*jalal*). See chapter 'Ism-e-Allah Zaat'.

ISOLATION

Tafrid (تفرید): Isolation is the state in which the seeker esoterically becomes alone and engrossed in Lordship, however physically lives among people and interacts with them like others. Often the terms separation (*tajrid*) and isolation (*tafrid*) are used together. Shahab al-Din Suhrawardi says:

"Separation is negation of everyone other than Allah and isolation is negation of one's own self."

See Separation (*tajrid*).

JAMIAT

Jamiat (جمعیت) is a mystic term having multiple meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.

KHANQAH

A place dedicated for gathering of a Sufi order where spiritual training is given under the leadership of a spiritual guide.

KHARIJI

Derived from Arabic term *Khawarij* (خوارج) literally meaning 'to go out, leave or set apart'. This was the first sect that separated itself from the Muslims on the issue of caliphate. Anyone who does not love the People of Cloak is considered a *kharijite* i.e. 'out of Islam'.

LIGHT

Light is for *Nur* written in Arabic as نور.

Sultan Bahoo says:

- What is Divine light? Divine light that appears from the holy letters of *Ism-e-Allah Zaat* is a medium to Divine vision and is the destiny of vigilant Saints. **(Nur-ul-Huda Kalan)**

The light of invocation and contemplation of *Ism-e-Allah Zaat* converts the seven inner parts [innerself (*nafs*), inward (*qalb*), soul (*ruh*), secret (*sir'r*), hidden (*khafi*), concealed (*akhfa*) and the core (*Ana*)] into the absolute light such that each part radiates light which unveils the gnosis. Thus the light of *Ism-e-Allah Zaat* enables the seeker to behold Allah.

LORDSHIP

Translated for the Arabic word *Rububiyah* (ربوبیت). Antonym of *ubudiyah* (slavehood). It is the stage when the seeker of Allah acquires all His attributes perfectly following the order given in the Hadith:

◄ تَخَلَّقُوْا بِاَخْلَاقِ اللّٰہ

Meaning: Be attributed with the attributes of Allah.

The seeker attains ultimate closeness to Allah annihilating in Him and becoming one with Him. He also acquires the attribute of Lordship. Hence, becomes the Universal Divine Man from merely a slave and seeker of Allah. However his slavehood remains there as always. One aspect of his personality is slavehood while the other is Lordship. Sometimes one aspect dominates sometimes the other.

LOTE TREE

The symbolic tree, the uttermost boundary at the end of seventh heaven is called *Sidrat al-Muntaha* in the Quran. Beyond this boundary no creature can go even Angel Gabriel but

the Holy Prophet can. When the Prophet ascended to Allah on the night of Miraj, Gabriel said on approaching the boundary that he could not go further as his wings would get burned.

MAJDHUB

The Persian term *Majdhub* (مجذوب) is used for the one who cannot tolerate the effects of theophanies and loses his senses. Hence due to the lost and absorbed state, he cannot follow sharia properly neither can progress on the spiritual journey.

The disciples of the perfect and accomplished spiritual guide of *Sarwari Qadri* order never become *majdhub*.

MAJESTY

Ibn Arabi says:

- It is the saying of Allah Almighty that He has created humankind with both His Hands.

In fact, both Hands are the attributes of Divine beauty (*jamal* جمال) and majesty (*jalal* جلال).

Theophanies of these two attributes bear different effects on the inward of a Fakir. The attribute of beauty creates peace, tranquillity and *jamiat* whereas majesty creates restlessness for the Beloved. Sultan Bahoo says:

- Fakir has to pass through both stations of Divine beauty and majesty. So he must cross them and advance further to get peace and consistency which can only be acquired through wisdom and prudence. **(Ganj-ul-Asrar)**

See Beauty (*jamal*).

MAN OF DIVINE ESSENCE

Man of Divine Essence (*Sahib-e-Musamma Murshid* صاحبِ مسمّٰی مرشد) is the Fakir who has annihilated in Allah and become immortal with Him. He is the Universal Divine Man and adorns the throne of Divine guidance and persuasion as the perfect spiritual guide. Allah appoints him to grant invocation and contemplation of *Ism-e-Allah Zaat* to His seekers leading them on the Divine path. Often the terms ‘man of Divine Essence’ and ‘man of recitals’ are used together. Sultan Bahoo says:

- What is the difference between man of recitals and man of Divine Essence? Man of recitals is the spiritual guide who possesses only the invocation of name of Allah whereas man of Divine Essence refers to the perfect spiritual guide who is submerged in the Divine Essence. Man of recitals holds the status of creation while man of Divine Essence is above the level of creation. He holds the status of non-creation. Invocation is forbidden for the man of Divine Essence because his physical and spiritual being is completely annihilated and he always remains submerged in the Divine Essence. **(Ain-ul-Faqr)**

- The perfect spiritual guide is completely drowned in Divine union while invocation means that the reciter is away and separate from Allah. One who possesses the Divine Essence does not need to recite the name. **(Ain-ul-Faqr)**

مسمّٰی آں کہ باشد لازوالی نہ آں جا ذکر و فکر نہ وصالی

بود غرقش بہ وحدت عین دانی فنا فی اللہ شود سِرّ نہانی

Explanation: The status of man of Divine Essence is eternal where there is no room for invocation, reflection or union as he is already one with Allah. At this station seeker drowns in Divine Oneness annihilating in Allah, hence the secret is disclosed upon him. **(Mehak-ul-Faqr Kalan)**

MAN OF RECITALS

The Persian mystic terms *Sahib-e-Dhikr Murshid* (صاحبِ ذکر مرشد) and *Sahib-e-Ism Murshid* (صاحبِ اسم مرشد) are translated as the man of recitals. They are the imperfect spiritual guides who can give the invocation of only a few attributive names of Allah and some other recitals to their disciples to solve problems. The status of such a spiritual guide is that of general creation and his final limit is the angelic world. He can neither himself go beyond it nor elevate his disciples, rather keeps them stuck in the physical world. Only the seekers of the world or hereafter come to him.

MIRAJ

Arabic word Miraj (معراج) means ascension to Allah. The Holy Prophet Mohammad is blessed with the ultimate Miraj where he beheld Allah directly without any veil and enjoyed absolute union. Through his mediation, the true seekers of Allah are also blessed with Miraj according to their respective levels.

MISKEEN

According to Sultan Bahoo *Miskeen* (مسکین) is the seeker who eternally remains in the company of Allah. The Prophet said:

◄ اَللّٰھُمَّ اَحْیِنِیْ مِسْکِیْنًا وَّاَمِتْنِیْ مِسْکِیْنًا وَّاحْشُرْنِیْ فِیْ زُمْرَۃِ الْمَسَاکِیْنِ (ابن ماجہ۔۴۱۲۶)

Meaning: O Allah! Let me live as a *Miskeen,* die as a *Miskeen* and raise me among the *Masakeen*[3] on the doomsday. **(Ibn Majah 4126)**

Sultan Bahoo says:

❖ Spirituality means Oneness but what does Oneness mean? Oneness means that only Allah exists. The one who achieves this station ever remains engrossed in Allah. Thus he separates himself from everyone other than Allah. No invocation other than shahada sustains in his existence. Such exalted are the stations of *Miskeen* and *Gharib* Fakir. **Mehak-ul-Faqr Kalan)**

MOHAMMADAN ASSEMBLY

One of the most elevated stages of *Faqr* is presence in the Mohammadan Assembly which is beyond words. In fact it is the truth of certainty and is gained by the invocation and contemplation of *Ism-e-Allah Zaat* provided it is granted by the perfect and accomplished spiritual guide. In his writings Sultan Bahoo condemns those who do not believe in eternal existence of Prophet Mohammad. See chapter 'Mohammadan Assembly'.

MYSTIC

There are three levels of Mystics *(Arif* عارف):

- Mystic (*Arif* عارف): Mystic is the one who remains engrossed in the Divine vision and has found eternal presence in the Mohammadan Assembly. He performs all the devotions while beholding Allah.

- Mystic annihilated in Allah (*Arif* Allah عارف اللہ): The seeker who has annihilated in the Essence of Allah by negating everyone for Allah. He is at the station of annihilation in Allah.

[3] Plural of *Miskeen*.

- Mystic immortal with Allah (*Arif Billah* عارف باللہ): After absolute annihilation in Allah the seeker becomes immortal with Him and is termed as immortal Mystic or the Mystic immortal with Allah. Here the seeker becomes perfect and is appointed at the throne of Divine guidance and persuasion.

OATH OF ALLEGIANCE

Al-bayah (بیعت) is the oath of allegiance to a spiritual guide. It is a pact or covenant or rite of initiation into a Sufi order. This is in fact a pact between Allah and His slave which eternally bonds the spiritual guide with his disciple. When a person becomes a disciple, he hands over himself to his spiritual guide in exchange of guidance towards Allah.

OBSESSION

In Arabic *khurtum* (خرطوم) which literally means the intoxicating wine of grapes but in *Faqr* it is a thought or belief against sharia, mysticism or *Faqr* which occupies the mind in such a way that terminates all the moral and spiritual values. Sharia and *Faqr* have their respective principles which take the seeker to destination. If anything against these principles dominates a person it is called 'obsession'.

ONENESS OF ALLAH

Refers to the basic pillar of Islam *Tawhid* (توحید). Believing in it is the prerequisite to enter Islam. The shahada 'There is no God but Allah' is not only the verbal proclamation of Oneness of Allah but a believer's whole life revolves around it. Its profundity is only perceived by the Mystics, that is why the Holy Prophet said:

◄ قَايِلُوْنَ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ كَثِيْرًا وَّ مُخْلِصُوْنَ قَلِيْلًا

Meaning: There are many who recite shahada "There is no God but Allah, Mohammad is the Messenger of Allah" verbally but only a few say it sincerely.

For the Mystics Oneness means that only Allah exists and none else. They are annihilated in Oneness to become one with Him and see Oneness of Allah everywhere. Sultan Bahoo says:

وحدت اندر وحدت اندر وحدت است

ہر چہ بینی غیر وحدت آں بت است

Explanation: At the level of Divine Oneness, there is Oneness of Existence everywhere. If you see anything except the Divine Oneness, that is idolatry. **(Ain-ul-Faqr)**

Al-Ghazali says about the Oneness of Allah:

There are four stages of Oneness:

1. Verbal Oneness: To affirm Oneness by tongue only. It is the way of hypocrites.
2. Inward Oneness: To verify Oneness through inward. This is the way of the true believers.
3. Unveiled Oneness: To witness Allah unveiled through the Divine light or to observe that all the things of the universe are manifestation of the Divine Singularity. This is the level of the near ones of Allah.
4. Experiencing Oneness: To see only the Unity in the whole universe and this is the status of the truthful. Abu Bakr Siddiq is the chief of this class.

It is further discussed in chapter 'Oneness of Allah'.

PASSION

Dard (درد): It is such a spiritual state of a Divine lover in which the desire to behold Allah is intensified to such an extent that it becomes intolerable. In such a state he remains restless and finds peace only with Allah. That is why Divine lover is also called 'pain-stricken'.

PEOPLE OF CLOAK

For the Arabic phrase *Ahl al-Bayt* (اہلِ بیت) which means 'People of the Prophet's house' and refers to the five most sacred personalities; the Holy Prophet himself, his loving daughter Fatimah, her husband Ali ibn Abi Talib and their beloved sons Hasan and Husayn. The book uses term 'People of the Cloak' for them as when verse 33 of sura *al-Ahzab* mentioning the Holy Prophet's household was revealed, he took them under his cloak and recited the said verse.

PERSUASION

Talqeen (تلقین): The exoteric scholars guide people through religious education, discussions and arguments. However in *Faqr* the perfect spiritual guide enlightens and enlivens the

inward of the seeker by his spiritual glance in accordance to the Sunna of the Holy Prophet and this is called 'persuasion'. Perfect spiritual guide purifies the seekers by his spiritual glance and guides towards straight path by persuasion as well as with exhortation. Difference between education and persuasion is that the former is imparted usually through books and lectures while the latter is to inspire the Divine knowledge into the inward. Both education and persuasion to a seeker are responsibilities of the perfect spiritual guide.

PIETY

Literal meaning of piety (*taqwa* تقویٰ) is religiousness and fear of Allah but in reality it is an esoteric state of Divine closeness. The more one is close to Allah, the more he is pious. Once Prophet Mohammad was asked about piety, he answered while pointing towards his chest:

"Piety is here." **(Muslim 6541)**

Sultan Bahoo says about piety:

- Piety is not related to mystic exercises and devotions as hypocrites and non-believers also perform excessive devotions. One has to follow the right path in this regard. Mystics follow the path of Divine secret which is unveiled by *Ism-e-Allah Zaat* and piety is in the core of *Ism-e-Allah Zaat*. The reality is that one cannot achieve piety and have access to the Mohammadan Assembly without contemplation of *Ism-e-Allah Zaat* no matter his head bleeds while performing devotions.

  باھُوؒ! بہر از خدا تقویٰ نما

  بے ریا تقویٰ بہ برد جانب خدا

  Explanation: O Bahoo! For Allah's sake show us the path of piety. As piety without pretence takes one towards Allah.

  Whoever achieved the levels of piety, it was through *Ism-e-Allah Zaat*. Name اَللّٰہ (Allah) includes four Divine names. Firstly name اَللّٰہ (Allah) itself, whose invocation is the most gracious. When ا (Alif) of اَللّٰہ (Allah) is separated, it becomes لِلّٰہ (*Lillah*). The invocation of لِلّٰہ (*Lillah*) is the Divine beneficence. When first ل (*Laam*) of لِلّٰہ (*Lillah*) is separated, it becomes لَہٗ (*LaHoo*). The invocation of لَہٗ

(*LaHoo*) is the Divine blessing. When second ل (*Laam*) of لَهٗ (*LaHoo*) is separated it becomes هُو (*Hoo*) and invocation of هُو *(Hoo)* is the Divine favour. Hence Allah says:

◄ لَآ اِلٰهَ اِلَّا هُوَ (۲:۲۵۵)

Meaning: None is worthy of worship but He (هُو). **(2:255)**

Seek only Allah, everything other than Allah is lust. **(Mehak-ul-Faqr Kalan)**

PRESENCE

'Divine presence' is translation of mystic term *Huzoori* (حضوری). It is the presence of soul and inward of the seeker before Allah specifically during prayers and generally all the time. Divine presence is gained by the invocation and contemplation of *Ism-e-Allah Zaat*. See chapter 'Divine Presence'.

PREVALENCE

When state of ecstasy becomes perpetual, it is called 'spiritual prevalence' (*ghalbah* غلبہ).

See Ecstasy (*wajd*).

A comparison of ecstasy and prevalence is as follows:

During ecstasy the theophany appears like lightning and disappears immediately whereas during spiritual prevalence the theophany keeps appearing perpetually. Though the seeker is unable to recognize this spiritual state. Ecstasy is temporary state whereas spiritual prevalence is permanent theophany which provides strength to guard the Divine secrets.

PROPHETHOOD AND SAINTHOOD

Sultan Bahoo has narrated a Hadith of the Prophet in his books:

◄ اَلْوِلَايَةُ اَفْضَلُ مِنَ النُّبُوَّةِ

Meaning: Sainthood is more exalted than Prophethood.

After reading this Hadith it comes into mind that Saints are superior to Prophets but this is absolutely a wrong connotation. It must be crystal clear that Prophets are superior

to all mankind. No Saint can reach the status of a Prophet come what may. Sultan Bahoo says in *Mehak-ul-Faqr Kalan*:

- No one can reach the station of Prophethood other than Prophets.

The exegesis of aforementioned Hadith is that Prophets were chosen from the group of Saints so they were initially Saints. If any Prophet had not been a Saint then he would not have been the Prophet. Therefore the essence of Hadith is that sainthood is the origin of Prophethood. Shaikh al-Akbar Mohiyuddin ibn Arabi explains the Hadith as:

- All Saints are not Messengers or Prophets but all Messengers and Prophets are Saints. **(Fusus al-Hikam)**
- When it is said that 'Sainthood is more exalted than Prophethood' then of course it does not mean that a Saint is superior to a Prophet. Rather it has entirely a different interpretation. It means that the Prophet is perfect in his sainthood as his sainthood led to his Prophethood or it is the origin of Prophethood. In other words the sainthood of a Prophet is more exalted and prior to his own Prophethood. **(Fusus al-Hikam)**

RAFIDHI

The Arabic word *Rafidhi* (رافضی) literally means 'rejectors' or 'those who refuse'. It is a sect which does not love the sacred Companions.

REFLECTION

Refers to the mystic term *fikr* (فکر). It is the power of thought and cognition which is one of the means to obtain the gnosis of Allah.

RENUNCIATION

Tark (ترک): Renunciation means to renounce everything which distracts the seeker from Allah. It does not mean to abandon world exoterically but it refers to renounce it only esoterically. A seeker may have the wealth and worldly relations but they must not become a veil between him and Allah. The bottom line is that one should not have love of the world in his inward.

SAINT

Saint is translated from *Wali* (ولی). Plural is *Auliya* (اولیا). It literally means friend of Allah.

SALAWAT

Muslims invoke blessings, peace and salutations upon their beloved Prophet Mohammad through different beautiful words, all of which are a form of *Salawat*. Allah and angels also send blessings upon Prophet Mohammad as mentioned in Quran:

◄ اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (۳۳:۵۶)

Meaning: Surely Allah and (all) His angels send blessings and greetings on the Holy Prophet. O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently). **(33:56)**

Salawat used in this book is *sall'Allahu alayhi wa'alihi wasallam* which means 'Peace and salutations upon him and his progeny.'

SARWARI QADRI ORDER

The *Sarwari Qadri* order is named so because *Sarwari* means to pledge allegiance to Prophet Mohammad who is the chief (*Sarwar*) of the universe and *Qadri* means to follow the path of Shaikh Abdul Qadir Jilani. Sultan Bahoo says:

❖ *Sarwari Qadri* is actually the one who pledges allegiance to Prophet Mohammad. All the evils are removed from him and he is blessed with Divine favour to adopt the Mohammadan sharia. **(Mehak-ul-Faqr Kalan)**

It must be clarified that *Sarwari Qadri* order is the purest form of *Qadri* order and is not simply an offshoot. Moreover this order has changed its name many times in the past. For complete history and detail see chapter 'Sarwari Qadri Order'.

SATANIC WHISPERER

Satanic whisperer (*khannas* خَنَّاس) is a hidden attacker. Allah says in sura *an-Naas*:

◄ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ مَلِكِ النَّاسِ ۙ اِلٰهِ النَّاسِ ۙ مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ۙ مِنَ الْجِنَّةِ وَالنَّاسِ ۞ (۱۱۴:۱-۶)

Meaning: Beseech, "I seek refuge with the Lord of (the whole of) mankind, Who is the King of (all) mankind, Who is the God of the (whole) human race, from the evil of the satanic whisperer who hides himself withdrawing (from the influence of Allah's invocation), who whispers into the inwards of mankind, whether he (the whispering Satan) comes from the jinn or mankind." **(114:1-6)**

There is a Hadith of the Prophet:

"Satan appearing in the form of man is more dangerous than Satan in the appearance of jinn."

Satanic whisper is an evil thought that arises in the inward. There are two doors of inward, upper door is connected to the body and lower door is connected to the soul. Satan sits on these two doors making a web like spider and whispers in the inward. Satanic whisperer is like a python which has poisoned spikes on its tail. Through these spikes he puts venomous thoughts in the inward and darkens it. Satanic whisperer becomes weak with invocation and contemplation of *Ism-e-Allah Zaat* and thus the inward is purified. The negligence in invocation and contemplation of *Ism-e-Allah Zaat* reinforces satanic whisperer and its harmful effect increases manifold. There are many kinds of satanic whispers but the most dangerous attack on the path of *Faqr* is creating mistrust about the perfect spiritual guide. Mostly Satan whispers evil to lead the seeker against the spiritual guide.

It is narrated in sura *an-Naas* and the Hadith that devil can be a jinn or a human being. Name of the jinn who refused to prostrate before Prophet Adam and was rejected and accursed is Satan (*Iblis*). He is the absolute representation of depravity and inciting innerself. He misleads human beings by means of the innerself. Other devils are his progeny. They were born when Satan took control over inciting innerself and then married the evil lust of innerself in the world of bestial qualities. Human devil is more dangerous than the jinn. Devil has ninety-nine appearances and every appearance has infinite dimensions. It requires a vast description to explain all appearances. Here only seven appearances will be discussed which are the origin of all appearances. When Satan uses a person or a group of people as the display of any of his appearances, they become his agents in the guise of humans and mislead others. The Hadith is about them.

First Appearance: Satan manifests in infidels and the polytheists and persuades them to worship other than Allah.

Second Appearance: Satan appears as the lust and pleasures of this world. In this appearance he deceives common Muslims. Initially he traps them in the pleasures of lust and bestial desires which attract the darker side of human nature. Satan makes them blind esoterically, consequently they drown in worldly lust forever and become the agent of Satan.

Third Appearance: In this appearance Satan tricks pious people. He presents their virtuous deeds adorned in front of them and instigates narcissism. They fall prey to it and become

arrogant and do not listen to advices anymore. It is described in detail in the chapter 'Human Evils and Sins'.

Fourth Appearance: As deeds are judged by intentions, in this appearance Satan pollutes intentions, especially of the actions which are done for Allah and poisons them with pretence. He uses this appearance to entrap the pious and virtuous. Satan whispers them to exhibit their virtuous deeds in front of others so that people may be attracted towards the right path and start following them. In this way Satan gradually changes their pure intentions into evil and misleads them from straight path. Pretence has been discussed in detail in the chapter 'Pretence'.

Fifth Appearance: It is the knowledge of Satan which was his fatal flaw. It is very difficult to save oneself from this appearance. Satan misleads scholars with this tactic. It is far easier for Satan to mislead scholars than illiterates. Satan confesses that it is easy for him to lead thousands of scholars astray as compared to an illiterate. The prominent example is of sectarianism. Every sect is founded by some religious scholar.

Sixth Appearance: Satan attacks the sincere seekers with this appearance. He makes them lazy and discourages them leading to negligence.

Seventh Appearance: In this appearance Satan attacks the truthful, Saints and Mystics except those who are safeguarded by Allah Himself. Lovers of Allah fully identify the tricks of Satan so they remain unharmed. Rather recognizing the satanic tricks makes them progress swiftly on spiritual path.

Satan comes to every pious and sinner at the time of death to mislead.

Satan has following weapons:

- Negligence is the sword of Satan (It is described in chapter titled 'Human Evils and Sins')
- Lust is the arrow of Satan (It is also described in 'Human Evils and Sins')
- Appetite for power is the fort of Satan
- Ignorance is his ride
- Fun and sport, materialistic pleasures, wine, debauch and needless talk are his armaments
- Women are his force and he does not have better weapon than women

There are specific times and circumstances when Satan attacks more than usual and chances of his success relatively increase. For example at night, during anger, quarrels and while putting false accusation. It is important to mention that neither Satan restricts himself to single approach to entrap others nor instigates people towards a particular sin repeatedly. Rather he allures people with different approaches. When he fails to incite someone for a sin then he attracts him towards a different sin, if he fails in second attempt he

provokes towards some other sin. In this way Satan keeps trying to trap a person throughout his life until death. The sole purpose of Satan is to mislead mankind by any means and to involve them in sin no matter whatever the sin is.

Remember! The inciting innerself attacks secretly. It is so stubborn that it never leaves its pleasures and desires. It ultimately compels the person to taste that pleasure. As the reality of innerself is not evil therefore after facing successive failures it repents, hence its reformation starts by the light of righteousness. But Satan (either human or jinn) is not destined to righteousness.

SEPARATION

Separation (*tajrid* تجرید) is the stage where the seeker becomes separated from each and everything by crossing all the spiritual stations. He gains salvation from Satan and innerself and achieves the station of Divine presence. Being successful in the court of Allah, he attains the state of peaceful innerself. Satan has no access to this level.

See Isolation (*tafrid*).

SHRINE CARETAKER

Sajjada Nashin (سجادہ نشین) is responsible for all the matters related to the shrine of a Saint. Mostly he is son of the Saint because as per inheritance laws of Pakistan shrine of a Saint is inherited by his son. He may or may not be a Saint himself. Usually he is misunderstood as the spiritual successor of the Saint. However there is a great difference between the spiritual successor and shrine caretaker. Spiritual successor inherits spiritual treasures while a shrine caretaker inherits material assets. It does not mean that sons of a Saint are not capable of sainthood. A few have reached sainthood in the *Sarwari Qadri* order. One example is of Shaikh Abdul Qadir Jilani's son, Shaikh Sayyid Abdul Razzaq Jilani who is the sixteenth guide in *Sarwari Qadri* order. See chapter 'The Perfect Spiritual Guide'.

SIX SUBTLETIES

Six subtleties (*al-lataif as-sitta* لطائف ستّہ) have gained importance in the contemporary age. Some mystic ways are very specific to awake them by the strikes of different invocations on different points of body. These subtleties are:

1) The innerself (*nafs* نفس)

2) The inward (*qalb* قلب)

3) The soul (*ruh* روح)

4) The secret (*sir'r* سِرّ)

5) The hidden (*khafi* خفی)

6) The concealed (*akhfa* اخفیٰ)

According to the Saints of *Naqshbandi* order, there are certain spots in human body which are specific in their effect and colour. They suggest numerous mystic exercises to enlighten them. In *Naqshbandi* order the enlightenment of all six subtleties is called as the 'sultan of invocations'. However Sultan Bahoo has not mentioned them in detail in his books, neither has he pointed out their colour or location in the body nor he discusses any mystic exercise or invocation to enlighten them.

In *Sarwari Qadri* order, pledging allegiance to the perfect spiritual guide and invocation of *Hoo* (هُو) through breath, contemplation of *Ism-e-Allah Zaat* and inscribing Allah's name on the body under his supervision are sufficient to enlighten them. According to Sultan Bahoo invocation of *Hoo* (هُو) is the 'sultan of invocations'. By the grace of Allah and attention of the perfect spiritual guide the contemplation and invocation gradually shift from one subtlety to the other. Ultimately the seeker is stationed at the level of the Universal Divine Man. Sultan Bahoo says:

- The seeker is stationed at the level of the Universal Divine Man when his innerself, inward, soul and secret become one. **(Aqal-e-Baydar)**

SLAVEHOOD

Slavehood is literal translation of word *ubudiyah* (عبودیت). This slavery is specific to Allah only where a believer accepts Him without making partners and with no objections upon His will and commandments. When a true seeker becomes the Universal Divine Man, he is a slave of Allah outwardly but in reality he is the Divine Essence.

SLAVE OF ALLAH

Slave of Allah is the literal meaning of the Arabic word *abd* (عبد). It should not be confused with generally understood concept on slavery. This slave is the one who is forever obedient to Allah and worships Him solely.

SOBRIETY

Sobriety (*suhw* صحو) is coming out of the state of spiritual intoxication and frenzy.

See Intoxication (*sukr*) and Frenzy (*masti*).

A comparison between them is as under:

Shaikh Wasti says that the ecstasy has four stations:

- Station of search
- Station of astonishment
- Intoxication and frenzy
- Sobriety

It can be explained with an example. There is an individual who gets information about the ocean from someone. Then he moves towards the ocean. He enters it and is surrounded by waves. According to this example, till the time the individual feels presence of waves (or is affected by spiritual states), he is at the station of intoxication. There comes a time when he does not get influenced by waves (or states) although he is still in the ocean. This is the station of 'sobriety'.

Spiritual intoxication and frenzy are blessed to men of inward while sobriety is the state of those who witness hidden realities during intoxication and frenzy but remain poised.

SOUL

Allah says in the Quran:

◄ وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ۗ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا (۱۷:۸۵)

Meaning: And they (the disbelievers) ask you about the soul. Say, "The soul is from my Lord's command, and you have been given but a very little knowledge." **(17:85)**

The word knowledge in this verse has been used in general. It is not specific for the knowledge of soul rather it is about all kinds of knowledge with which the Holy Prophet was blessed. It is the soul which makes the body alive and death occurs when soul leaves

the body. Hence soul is the real life. Every living thing has soul. The soul of animals is superior to the soul of plants and the soul of human beings is superior to the soul of animals. The soul of human being possesses following different states:

- Divine soul (*ar-ruh al-qudsi* روحِ قدسی): Allah manifested this soul in the realm of Divinity (*alam al-LaHoot*) in the most beautiful form. This soul is the secret of Allah as He says, "Man is My secret and I am his secret." The Holy Prophet indicates towards the same in the Hadith:

  "I am from the light of Allah and all the creation is from my light."

  This soul is the special command of Allah. It was not created with Divine command 'Be' thus it is not a creature. It is the same soul which was breathed into Prophet Adam and angels prostrated it. It is not affected by the imperfections of creatures. This is the very soul which is the medium to Divine vision. Allah says:

  ◄ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ (۱۵:۲۹)

  Meaning: And breathe My Soul into him. **(15:29)**

  ◄ فَاَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ (۲:۱۱۵)

  Meaning: So whichever direction you turn to, there is Divine Countenance. **(2:115)**

  ◄ وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّیْهَا (۲:۱۴۸)

  Meaning: And there is for everyone a countenance; he turns to the same. **(2:148)**

  In verse 115 and 148 of sura *al-Baqarah*, word 'countenance' (وَجْهُ) denotes the same soul which is present in everything. That is why it is called Divine soul, soul of the souls, Divine secret and Essence. This is the Divine Trust and the most exalted soul. Exalted soul is the Essence of Allah, so no one can understand the reality of this soul but Allah. Divine soul adorns the dress of respective realm wherever it is descended.

- The kingly soul (*ar-ruh as-sultani* روحِ سلطانی): Divine soul is descended to the realm of power (*alam al-jabarut*) where it is cladded in the dress of this realm and is called the 'kingly soul'.

- The celestial soul (*ar-ruh an-nurani* روحِ نورانی or *ar-ruh ar-ruhani* روحِ روحانی): Afterwards the kingly soul is descended to the realm of angels (*alam al-malakut*) where it is covered

in the dress of this realm and is called 'the celestial soul'. It is kept safe until its descent to the physical world. Unveiling, inspiration and true dreams belong to this world.

- Soul directly related to the physical body or bestial soul (*ar-ruh al-jismani* روحِ جسمانی or *ar-ruh al-hewani* روحِ حیوانی): The celestial soul is descended to the physical world (*alam an-nasut*) where it wears the dress of this realm and is called the soul directly related to the physical body or bestial soul. Furthermore a dress made up of four elements (body) is prepared for this soul in order to protect it in the physical world. Afterwards this soul is breathed into the body. This soul consists of two levels:

a. Bestial soul is created from essence of four elements after various transformations so that it can easily permeate the body of four elements. It enables the body to accept life and creates movement in the body. It is present in flesh and bones like the fire in coal. The Divine soul is connected to the body through bestial soul. The body becomes dead when this soul leaves it. This relation can be exemplified by a tree whose roots have been cut, hence it becomes dry and dies. Heart, brain and liver are the base of this soul. Medical science has access to this soul only that is why it is also called corporeal soul. Science neither has knowledge about other souls nor access
b. Soul directly related to the physical body is an additional cover on the bestial soul. A reflection of the light of Allah is cast on this soul. It can also be said that the Omniscient sheds the theophany of knowledge upon the sperm which then completes the creation of human being in the womb of a mother. That is why it is also called the human soul.

Success is to ascend to the realm of Divinity travelling through all the realms and reach the Divine soul to have vision of Allah. Shaikh Abdul Qadir Jilani says in his book *Sirr al-Asrar*:

- Allah manifested Divine soul in the realm of Divinity in the most beautiful form. At the same time He intended to descend human being to the physical world according to verse 5 of sura *at-Tin*:

◄ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ (۹۵:۵)

Meaning: Then We returned him to the lowest of the low. **(95:5)**

Human was descended to the lowest of the low so that alienation from his origin (realm of Divinity) may create in him the passion of Divine love. Due to dominance of this passion he would struggle for closeness of Allah. As a result he would be

exalted to the great station of truthfulness. This is the station of Prophets and Saints. Divine soul is descended to the realm of power with the seed of Oneness (*Ism-e-Allah Zaat).* Then it is descended to the angelic realm where it wears the dress of this world and is kept safe till its descent to the physical world. Then soul is descended to the physical world where dress made of four elements is prepared for it. This dress safeguards the subtle soul in the physical world.

- Real soul is the Divine soul.
- As per the dress of realm of power it is named as the kingly soul.
- As per the dress of realm of angels it is named as celestial soul.
- As per the dress of physical world it is named as bestial soul or soul directly related to the physical body. **(Sirr al-Asrar)**

Success of human being lies in reaching the realm of Divinity (real homeland) by crossing all realms and stations.

Ibn Arabi narrates as follows:

- Exoteric self of a person is his body whereas esoteric self is soul. Soul and body are different entities although human being is singular. Therefore human being is a combination of two opposite components. It is clear that whichever component dominates the other, the attributes of that component prevail in human being and suppress the attributes of other component. If body is fed and soul is ignored, then the soul becomes weak and body strong. Consequently animalistic attributes overcome the qualities of soul. Likewise when soul is nourished (with *Ism-e-Allah Zaat*), the attributes of soul prevail in the existence of human being. **(Fusus al-Hikam)**
- True religion is the name of supremacy of soul over body. **(Fusus al-Hikam)**

The only way to reach realm of Divinity is invocation and contemplation of *Ism-e-Allah Zaat* provided it is gained from the perfect spiritual guide. As Iqbal says:

اے طائرِ لاھُوتی اُس رزق سے موت اچھی

جس رزق سے آتی ہو پرواز میں کوتاہی

Explanation: O the bird of realm of Divinity! Death is better than to opt for such an invocation which does not provide you the required spiritual sustenance and prevents you from reaching your homeland. **(Bal-e-Jibril)**

SPIRITUAL GLANCE

Refers to the Sufi term *nigah* (نگاہ) which is the powerful glance of the perfect spiritual guide with which he can change the inward states.

SPIRITUAL GUIDE

Murshid (مرشد), Shaikh (شیخ) and Pir (پیر): Used for both perfect and imperfect spiritual guide.

THE PERFECT SPIRITUAL GUIDE (مرشد کامل اکمل): Shortened from the perfect and accomplished spiritual guide. He is the leader of the spiritual order and the one who adorns the throne of Divine guidance and persuasion. He grants his disciples sultan of invocations *Hoo*, contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* along with the method to inscribe Allah's name on the body with finger. He is the embodiment of the Divine Essence and all His attributes. The bond with the spiritual guide and having faith in him is of utmost importance. It is impossible to walk the path of Sufism without a spiritual guide nor is such an example found in history. Without him one cannot even trace the fragrance of *Faqr*. A propaganda of contemporary age is that the spiritual guide who is perfect and accomplished no longer exists. Sultan Bahoo says in this regard:

- Most of the scholars deprave the common Muslims by saying that there are no Saints and true spiritual guides in this age who are capable to give the Divine guidance so one should use the medium of knowledge and the books of religion as the spiritual guide. What they say is absolutely false. Knowledge is just the light of the path while spiritual guide is like the custodian and companion of the path who saves the seeker from the trap of inciting innerself, Satan and distractions of life. **(Kaleed-ul-Tauheed Kalan)**

IMPERFECT SPIRITUAL GUIDE: Fake and imperfect spiritual guides have defamed Sufis by disguising like them for merely selfish purposes to gain worldly wealth, fame and respect. These pseudo guides should be avoided at any cost as they lead the seeker far away from Allah instead of taking towards Him. Sign of imperfect guides as told by Sultan Bahoo is that they keep their disciples involved in exoteric worships and lengthy recitals.

See chapter 'The Perfect Spiritual Guide'.

SPIRITUAL SIGHT

Refers to the mystic term *nazar* (نظر) which is specific for the effective sight of the perfect spiritual guide with which he cleanses and purifies the soul and inward of his disciples as well as imparts the inner knowledge.

STABILITY

Spiritual stability (*tamkin* تمکین) is a permanent spiritual station unlike spiritual transformation. Spiritual stability means that the seeker has permanently achieved a particular spiritual station and is not dominated by variegation of states.

See Transformation (*talwin*).

STAGES

Maqamat (مقامت): It refers to the different spiritual stages and ranks on the path of *Faqr*. Sultan Bahoo says:

- Perseverance is better than elevated stages and miracles. **(Ain-ul-Faqr)**

STATES

The spiritual guide overwhelms the inward of a seeker with different esoteric conditions by his spiritual attention or invocation and contemplation of *Ism-e-Allah Zaat.* Such conditions are called spiritual states (*Ahwal* احوال). These are temporary and keep changing.

STATION

Contrary to the spiritual states, spiritual station (*maqam* مقام) is the point where spiritual state becomes permanent. For example at initial stage, the seeker temporarily experiences annihilation but immediately reverts to normal. It is the spiritual state of annihilation. If the state of annihilation becomes perpetual and seeker's humanly attributes are annihilated fully then he has achieved the station of annihilation.

STATION OF NO STATION

Station of no station comes from the Arabic term *la-makan* (لامکان). It refers to the universe of Command which consists of realm of Incomparable and Unknowable, realm

of First Manifestation and the realm of Divinity. These are the stations beyond time and space.

See ‘Sufi cosmology’.

STATION OF SPIRITUAL SUBSTITUTION

Refers to mystic term *martbah naem-ul-badul* (مرتبہ نعم البدل): Sultan Bahoo says in his books, “Spiritual guide grants his seeker the station of spiritual substitution.”

It means that the spiritual guide changes the nature of his seeker. Although it is said that nature cannot be changed but in *Faqr* it is verily possible. First of all the esoteric self of a seeker is spiritually groomed and the ‘esoteric self’ is actually the ‘nature’ of the seeker. Spiritual guide purifies the seeker from all evils and enlightens him with desirable attributes by invocation and contemplation of *Ism-e-Allah Zaat*. It is the first level of spiritual substitution. The final level is that the entities of spiritual guide and seeker become one. A spiritual guide has three kinds of descendants.

Biological descendants: As the term explains these descendants are biologically related to the spiritual guide.

Spiritual descendants: They are the seekers whose inward follows their spiritual guide’s inward and eventually become like him but according to the level at which each seeker is stationed. They gain blessing of *Faqr* in accordance to their desire. They are called the spiritual descendants.

Superior Spiritual Successor: He is only one. He is the perfect seeker who reaches ultimate spiritual level by following his spiritual guide and gains oneness with him. It is the actual level of spiritual substitution where the spiritual guide substitutes the seeker’s personality with his own. At this station the spiritual guide becomes the essence of the seeker.

The spiritual guide of Bulleh Shah was *Arain* by caste and he himself was Sayyid. On reaching the station of oneness with his spiritual guide Bulleh Shah uttered:

جیہڑا سانوں سیّد سدّے دوزخ ملن سزائیاں

جو کوئی سانوں ارائیں آکھے بہشتی پینگاں پائیاں

Explanation: Whoever calls me Sayyid, may he be damned to hell and whoever calls me *Arain*, be blessed with heaven.

Sultan Bahoo narrates about this station:

جے توں چاہیں وحدت ربّ دِی، مَل مُرشد دِیاں تلیاں ھُو

مُرشد لطفوں کرے نظارہ، گُل تھیون سبھ کلیاں ھُو

اِنہاں گُلاں وِچوں ہِک لالہ ہوسی، گُل نازک گُل پھلیاں ھُو

Explanation: If you want to gain oneness and union with Allah then you must serve your spiritual guide and follow him esoterically and exoterically. When a spiritual guide blesses his seekers, all sincere seekers who are like buds, bloom into flowers having fragrance of Oneness of Allah (reach their respective destination). These are spiritual descendants. Among them there is the most special seeker who is distinguished from all others like a tulip. It is such a flower which grows only upwards and does not stoop towards the soil. That seeker is the exact manifestation of his spiritual guide and is distinct in the knowledge of Oneness which makes him prominent among all seekers. In other words he is the superior spiritual successor.

It is also pointed out in the Hadith:

◄ مَنْ سَلَكَ عَلٰى طَرِيْقِیْ فَهُوَ اٰلِیْ

Meaning: Whoever follows my path, is my descendant.

STATIONS OR LEVELS OF SPIRITUALITY

The four stations or levels are:

STATION OF SHARIA: Station of sharia (شریعة) is in the physical world from where the seeker's soul starts its journey following the Islamic law purely for the sake of Allah and with the special help of the spiritual guide who develops the seeker's insight.

STATION OF MYSTICISM: The second station of soul's ascension is called tariqa (طریقة) and it is in the angelic realm. The soul is purified by the perfect spiritual guide and travels towards the next station.

STATION OF REALITY: It is the third station in ascending order of the soul's journey of *Faqr* after being purified and covering the preceding two stations, sharia and mysticism, by the guidance of perfect spiritual guide. It is in the realm of power and is called *haqiqa* (حقیقة).

STATION OF GNOSIS: It is the fourth station of soul's ascension and is called *marifa* (معرفة). This station is in the realm of Divinity, the true homeland of the soul from where it progresses towards Divine Unity by the total attention of the spiritual guide.

The Holy Prophet said about these four levels, "My words are sharia, my actions are mysticism (tariqa), my inward states are reality (*haqiqa*) and my secrets are the gnosis (*marifa*)."

STRAIGHT PATH

The Quranic term *Sirat-e-Mustaqeem* (صراطِ مستقیم) means the straight path, right path or righteous path. The first sura of Quran *al-Fatihah* defines the straight path as the path of those special men of Allah upon whom He bestowed His favour. It is the path which leads directly to Allah.

SPIRITUAL SUCCESSOR

There are two types of successors:

SUPERIOR SPIRITUAL SUCCESSOR (*al-khalifa al-akbar* خلیفہ اکبر): He is the supreme successor to the *Sarwari Qadri* order. He is the reflection of not only all the attributes of Allah but also represents the Essence. This term should not be confused with 'shrine caretaker' who is the son of a Saint only but superior or supreme spiritual successor may or may not be the son.

JUNIOR SPIRITUAL SUCCESSORS (*al-khalifa al-asghar* خلفاء اصغر): Junior spiritual successors are chosen by the perfect and accomplished spiritual guide who trains them spiritually and after blessing them with one or more of his attributes appoints at different places to guide people.

Superior successor, junior successors and shrine caretaker are discussed in detail in chapter 'The Perfect Spiritual Guide'.

SUFI COSMOLOGY

The Sufis have described six realms of Divine descent or soul's ascension to Allah. In descending order they are as follows;

a) REALM OF INCOMPARABLE AND UNKNOWABLE

Arabic *alam al-HaHooiyat* (عالمِ هاهویت): It is the first realm in Sufi cosmology where the Divine Essence is in transcendent form. Simply to understand, here the Essence is called *Hoo*. It is also called *alam al-Ahadiyah* (عالمِ احدیت), the realm of Transcendent Unity.

b) REALM OF FIRST MANIFESTATION

Arabic *alam al-YaHoot* (عالمِ یاهوت): It is the second realm in Sufi cosmology. Here the Mohammadan light manifested for the very first time from the transcendent Divine light. It is also called *alam al-Wahdah* (عالمِ وحدۃ), the realm of Divine Solitude.

c) REALM OF DIVINITY

Arabic *alam al-LaHoot* (عالمِ لاهوت): It is the third realm. Here the Mohammadan light manifested in the form of Divine soul (*ar-ruh al-qudsi* روحِ قدسی) which is the essence and origin of all human souls. When soul ascends to this realm, it is blessed with the Divine vision which is impossible in lower realms. It is also called *alam al-Wahidiyah* (عالمِ واحدیت), the realm of Divine Uniqueness.

These three realms are collectively called the universe of Command (*alam al-Amr* عالمِ امر).

d) REALM OF POWER

Arabic *alam al-jabarut* (عالمِ جبروت): It is the fourth one. It is the realm of manifestation of all human souls from the Divine soul. Here the soul is without any form. It is also called *alam al-arwah* (عالمِ ارواح), the realm of souls.

e) ANGELIC REALM

In Arabic it is *alam al-malakut* (عالمِ ملکوت). Here souls manifest in intangible symbolic forms. Dreams are related to this world. It is also called *alam al-mithal* (عالمِ مثال), the realm of metaphorical forms.

f) THE PHYSICAL WORLD/ REALM OF BODIES

Alam an-nasut (عالمِ ناسوت) or *alam al-ajsam* (عالمِ اجسام): It refers to the material universe which is the last in Sufi cosmology.

The last three realms are collectively called universe of creation (*alam al-khalq* عالمِ الخلق).

The steps of Sufi cosmology or Divine descent in books *Tohfa Mursala Sharif*[4] and *Fusus al-Hikam*[5] are: (1) Realm of Incomparable and Unknowable (2) Realm of First Manifestation (3) Realm of Divinity (4) The realm of power (5) The angelic realm (6) The physical world. Whereas Sultan Bahoo in *Risala Roohi Sharif* has placed 'angelic realm (*Malakut*)' at fourth and 'realm of power (*Jabarut*)' at fifth. The difference between the two is that of Divine descent and ascension.

SUFI HIERARCHY

Nizam-e-takwin (نظامِ تکوین): Whatsoever is present in exoteric world is the reflection of esoteric world. It is proven according to Sufism that there is a spiritual system which is run by the chosen slaves of Allah. Whatsoever happens in this world is just the implementation of decisions taken in the spiritual world. Sultan Bahoo has not given much detail in his books but he gives some hints about this system which are discussed below:

- The incident of Khidr and Prophet Moses has been narrated in sura *al-Kahf*. Sultan Bahoo calls Khidr the representative of esoteric world and Moses the representative of exoteric world.
- Sultan Bahoo has narrated a Hadith in *Ain-ul-Faqr* and other books in which there is a reference of forty *Abdals*, twenty-two remain present in Syria and eighteen in Iraq.
- In some of his books he also mentions a Hadith related by Abdullah ibn Masud in which the Prophet said, "There are three hundred slaves of Allah whose inwards are like Prophet Adam, forty whose inwards are like Prophet Moses and seven whose inwards are like Prophet Abraham. Further there are five slaves whose inwards are like Angel Gabriel, three whose inwards are like Angel Michael and there is only one slave whose inward is like that of Angel Raphael."

Total strength becomes three hundred and fifty-six. Sultan Bahoo has also discussed the system of esoteric world in detail in his book *Mehak-ul-Faqr Kalan*. He writes:

[4] Book by Shaikh Abu Saeed Mubarak Makhzoomi
[5] Book by Ibn Arabi

- In *Manafah* Anas ibn Malik relates that the Prophet said, "There will always be forty *Abdals* in my umma, twenty-two in Syria and eighteen in Iraq. When an *Abdal* dies, a new one is appointed. This will continue till the doomsday."
  The strength of *Abdals* will not be lessened than forty in any case. They all will die just before the Judgment Day. Alongside there is a hierarchy of three hundred and fifty six Saints who are always present in the world. It includes three hundred *Abtals*, forty *Abdals*, seven *Sayaah*, five *Autad*, three *Qutb* and one *Ghawth* (*Qutb-ul-Aqtab*). This strength of Saints is never decreased rather it is increased in case of calamities. There are three hundred Saints who are known as *Abtal* (the refuters) as they have refuted the path of lust and evil. Then there are forty Saints who are called *Abdals* (the changed ones) as they have changed their undesirable traits into desirable ones. *Sayaah* (the travellers) are seven in number and they keep travelling in different areas to help the people in trouble according to the will of Allah. No one from the above mentioned three hundred and forty seven is appointed on the throne of Divine guidance and persuasion. There are nine more Saints who are appointed on the throne of Divine guidance and persuasion. They are annihilated in Allah because of excessive theophanies of Divine Essence and attributes. Allah appoints them for the guidance of the imperfect and keeps testing them due to which their status keeps changing. First five are called *Autad* (the pegs), three are *al-Qutb* (the spiritual pivot) and the top most is called *Qutb-ul-Aqtab* (the universal pivot) and he is the heir of the Prophet.

SUFI TRANSCRIPT

The Arabic word *malfuzat* (ملفوظات) means collection of the sayings of Saints gathered and recorded by his disciples. It may also include all other kinds of information about the Saint.

SULTAN OF INVOCATIONS, HOO هُو

It is called *Sultan-ul-Azkar* (سلطان الاذکار) and is the final stage of invocation of *Ism-e-Allah Zaat* which swiftly elevates the soul to Allah. There is no invocation superior to it. Ibn Arabi writes in *al-Futuhat al-Makkiyya*:

- *Hoo* هُو is the most elevated and the ultimate invocation of Mystics.

SULTAN-UL-FAQR

The term *Sultan-ul-Faqr* (سلطان الفقر) or 'Sultan of *Faqr*' was first introduced by Sultan Bahoo in his famous work *Risala Roohi Sharif*. There are seven personalities who hold this status. They are ranked at the highest degree of excellence in oneness with Allah and are distinguished among all the Saints.

See chapter 'Sultan-ul-Faqr' for details.

TASTE

Taste (*dhawq* ذوق) is to become ecstatic by the eternal Divine vision. See Yearning for the Beloved (s*hawq*).

THRONE OF DIVINE GUIDANCE AND PERSUASION

For the mystic phrase *Masnad-e-Talqeen-o-Irshad* (مسند تلقین وارشاد). The Universal Divine Man holds this spiritual throne for the guidance of the seekers of Allah on the path of *Faqr*.

TRANSCENDENCE

For the mystic term *Tanzih* (تنزیہہ): It refers to the Incomparability of Allah. That is, although He is manifest in the entire creation yet He is above all, beyond intellect and perception, and nothing can be likened to Him. The Universal Divine Man is comprehensive of Immanence and Transcendence.

See Immanence.

TRANSFORMATIONS

Spiritual transformation (*talwin* تلوین) is the station of longing. At this station, the seeker remains overwhelmed by different spiritual states. He experiences one state then reverts to his original state and again goes through another state. This continues until he achieves a particular spiritual station. See Stability (*tamkin*).

A comparison between spiritual transformation and stability.

The prominent example is the incident of Prophet Joseph and Egyptian women. Women who cut their fingers on watching Prophet Joseph were at the station of spiritual transformation as they became overwhelmed and unconscious on watching Joseph.

Zulaikha was also present there but she remained calm despite of the fact that she loved Joseph intensely. In fact by watching his beauty again and again she had become strong enough to tolerate it. Neither she became unconscious and cut her fingers nor did she utter anything unintentionally like other women, though her love for Joseph was intensifying day by day. Hence Zulaikha was at the station of spiritual stability. A seeker is blessed with esoteric marvels of Messengers in the state of spiritual stability which he cannot achieve at the station of transformation.

TRIALS

The inward of seeker is tested with unbearable esoteric states and distress. These are called 'spiritual trials'. It is Allah Who confers these states upon His seekers. For example fear, grief, spiritual contraction etc. Undoubtedly it is an exalted station as Allah says:

◄ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ (۴۹:۳)

Meaning: It is they whose inwards Allah has tested for piety and permeated with sincerity. For them alone is forgiveness and an immense reward. **(49:3)**

See Affliction (*bala*).

A comparison between spiritual trials and affliction:

It is important to mention that the station of affliction is superior to that of trial because trials are related with inward only whereas afflictions are related with both inward and outward.

TRUST

'Divine Trust', 'Trust of *Faqr*' or 'Trust' (*Amanat* امانت) is the spiritual treasure of *Faqr*.

When Allah offered His Trust to the skies, earth and mountains, they declined to bear it as they did not have its capability. Not only skies but their inhabitants were also unable to accept it. It was only human being who accepted the Trust. Divine Trust is the manifestation of the Essence of Allah with all of His attributes. It is also called *Ism-e-Allah Zaat* as *Ism-e-Allah Zaat* is the Essence of Allah Who manifested Himself in the Universal Divine Man.

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ
اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا (۳۳:۷۲)

Meaning: Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his innerself) and ignorant (of his highest rank near Allah). **(33:72)**

This reality can be explained by an example. When we stand in front of an opaque wall, we do not see our reflection because it does not have the ability to reflect. When we stand in front of a transparent glass, it also does not show our reflection. However when we stand in front of a mirror which is opaque on one side and transparent on the other, it reflects our clear image. It means that mirror has the ability to reflect due to its transparency as well as opaqueness but wall being opaque and glass being transparent do not have the quality to reflect. Similarly the skies and their inhabitants could not accept Divine Trust as they are like a completely transparent glass due to their subtlety. Whereas the earth and mountains along with their inhabitants could not accept Divine Trust because they are like an opaque wall. Human being accepted the Trust as he is like mirror which is transparent from one side and opaque on the other. Since human being is a combination of good and evil, he has light of Divine attributes on one side and darkness on the other. Light is like transparency of glass and darkness is like the opaqueness. 'Cruel' in the verse metaphorically means darkness which is antonym to light. Human being was created in the last of the whole universe hence is the final level of Divine descent so he possesses ultimate light as well as darkness which gives him the ability to reflect. It is the same capability of human being due to which he could accept Divine Trust.

In a way human being is ignorant because he is oblivious of everything other than Allah due to his perfect gnosis about Him which is the result of comprehensiveness of light and darkness in his esoteric self. Thus he negates everything other than Allah, recognizes everything with regard to Him and beholds it with His light. Hence he considers the creation mortal. By calling him cruel and ignorant **(ظَلُوْمًا جَهُوْلًا)**, Allah has in fact admired His vicegerent.

When reality of the Divine Trust is recognized, it must be kept in mind that Trust always belongs to the Owner. The one who is entrusted the Trust does not have authority to use it for his own benefit. The use of Trust as per instructions of its Master is allowed but against the will of Master is breach of Trust. It is a blunder to consider Trust as one's own property. Moreover it is compulsory to return the Trust to its Master in its genuine state.

Human beings were handed over Divine Trust in the best constitution[6] (اَحْسَنِ تَقْوِيْمٍ) and were descended to earth, the lowest of the low[7] (اَسْفَلَ سٰفِلِيْنَ) for the test to safeguard the Trust. In this world, the Trust is kept hidden in the inward. There is a veil of darkness of innerself around it. Satan and world incite the human being to embezzle the Trust. Successful will be the one who will return the Trust in its original form. The one who will not safeguard the Trust will be held an offender on the Judgment Day. The way to return Divine Trust in the pure form is explained in the book.

TRUST UPON ALLAH

Trust upon Allah (*tawakkul* توکّل) entails perfect belief in Allah in all spheres of life. Trust upon Allah has been discussed in detail in the chapter with the same title. To gain perfect trust upon Allah one has to cross the station of renunciation.

See Renunciation (*tark*).

TRUTHFUL

It represents the title *Siddiq* (صدیق) and means the man of purity, veracity and one who upholds the truth. It is the title of Abu Bakr, as *Siddiq* also means ‘one who verifies’ and Abu Bakr verified the event of Miraj of the Holy Prophet when many denied it.

Plural of *Siddiq* (صدیق) is *Siddiqeen* (صدیقین) in Arabic, translated as the truthful. In verse 69 of sura *an-Nisa*, Allah has mentioned four groups of His chosen men whom He blessed with His special favour, they are the Prophets, the truthful, the martyrs and the pious. So the truthful are ranked second to the Prophets of Allah. This group includes the sacred Companions of the Prophet, Fakirs of Prophet's nation and the perfect Saints.

UNIVERSAL DIVINE MAN

For the Arabic term *al-Insan al-Kamil* (الانسان الکامل), the perfect Fakir who has reached the eventual level of annihilation in Allah and immortality with Him and has been blessed with all the Divine attributes. He is the absolute manifestation of the Essence of Allah. Prophet Mohammad is the Universal Divine Man and the Fakirs of his umma who are

[6] Sura *at-Tin*, verse 4.
[7] Sura *at-Tin*, verse 5.

annihilated in him represent him as the Universal Divine Man of their respective era. They are appointed on the throne of Divine guidance and persuasion by the Holy Prophet to guide the seekers of Allah on His path. See chapter 'The Universal Divine Man'.

UNVEILING

Kashf (كشف): It literally means unveiling of hidden secrets. It is the Divine light which a seeker of Allah is blessed with on the path of *Faqr*. Veils are lifted through excessive invocation and contemplation of *Ism-e-Allah Zaat* and inscribing it on the body. Due to this, seeker's physical sight converts into the spiritual one hence he can see those things and incidents which others cannot. See chapter 'Unveiling'.

WAHAM

The spiritual communication or conversation with Allah in the esoteric self whereby the seeker is truly guided by Allah in different matters. See chapter 'Waham'.

YEARNING FOR THE BELOVED

Shawq (شوق): Mystically, yearning for the beloved refers to the extreme desire for Divine vision. It keeps increasing and one does not satiate even after beholding Him. See Taste (*dhawq*).

PART-I

BIOGRAPHY OF SULTAN BAHOO

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SULTAN BAHOO

Sultan-ul-Arifeen Sultan Bahoo, the beloved friend of Allah and the leader of Mystics, is the Fakir stationed at the highest spiritual level of 'the master of worlds'. He is the perfect spiritual guide possessing the absolute light of guidance. He declares:

اکملم کامل مکمل جامع ہم نور الہدیٰ

مالک الملکی مراتب فقیر فی اللہ با خدا

Explanation: I am the perfect, accomplished, supreme and comprehensive spiritual guide possessing the absolute light of guidance and I hold the rank of Fakir who is the master of worlds. **(Nur-ul-Huda Kalan)**

The master of worlds Fakir is the highest and ultimate rank of Fakirs. While the perfect spiritual guide possessing the absolute light of guidance is superior among those who execute the duty of guiding the seekers of Allah on the Divine path of *Faqr* and adorn the throne of Divine guidance and persuasion. These are the most elevated levels of *al-Insan al-Kamil*, the Universal Divine Man, and there is no spiritual level higher than these.

Sultan Bahoo is the Sultan of Mystics. His greatest achievement is that he reorganized the *Qadri* order of Shaikh Abdul Qadir Jilani by the title of *Sarwari Qadri* order and provided complete knowledge and information about this mystic way through his books for the guidance of seekers of Allah and travellers of the Divine path, making it easy for them.

Perfect Fakir is the manifestation of Allah and source of His blessings for the creation. He possesses all the Divine attributes and manifests the light of Allah thus enlightens the society with Divine light. His *khanqah* is the centre where soul and innerself of the seekers of Allah as well as the common people are sanctified. *Khanqah* of the perfect Fakir has always been the fount of Divine knowledge and gnosis which benefits the masses. Common people are away from Allah and deprived of His vision because they are trapped in the love of world and worldly pleasures which become a veil between them and Allah. It is by virtue of the company of perfect Fakir at his *khanqah* that this veil is removed by erasing the love of world from the inwards of people. Hence their dark inwards are turned into clear mirrors in which they can have the Divine vision and are blessed with His closeness. The seekers of Allah find nourishment and strength for their souls from the sacred company of the perfect Fakir.

Sultan Bahoo rendered unprecedented services for the betterment of mankind and for guiding seekers of Allah on the Divine path. He travelled throughout his life to spread the beneficence of love and gnosis of Allah. Wherever he stayed for a while during those travels, there developed centres of righteousness and guidance for men of Allah. His spiritual beneficence is continued even after his death from his shrine. The theophanies and Divine light emit from his shrine and bless the visitors. He has also left a grand and sacred asset in the form of books, mystic poetry and his *Sarwari Qadri* order which will keep guiding the seekers of Allah till the doomsday.

GENEALOGICAL CHAIN

Sultan Bahoo belonged to the *Awan* tribe whose genealogy traces back to Ali ibn Abi Talib. *Awans* are the progeny of Ali ibn Abi Talib from wives other than Fatimah bint Mohammad.

Like the contemporary writers, Sultan Bahoo adopted the way of writing a few lines to introduce himself in the beginning of his books and then shedding light upon their objectives. Wherever he introduces himself, he always writes *Awan* with his name. In his book *Nur-ul-Huda Kalan*, he writes:

- The writer of this treatise, *Sarwari Qadri* Fakir Bahoo annihilated in *Hoo* (هُو), son of Bazayd belonging to *Awan* tribe and resident of Qila Shor (may Allah save it from tribulations and troubles) always says the truth.

Same lines with the change of a few words are written in almost all of his books which prove that he genuinely belonged to the *Awan* tribe.

AWAN TRIBE

Who are *Awans*? And where did they migrate from? The author Sultan Hamid Ali who belonged to the family of Sultan Bahoo penned about *Awans* in his book *Manaqib-e-Sultani*, the first book on life of Sultan Bahoo in Persian, that they are the descendants of Ali ibn Abi Talib. When Sayyids[8] left Arab due to troubles and started living in different areas of Iran and Turkistan, the *Awan* tribe helped them in those troubled times as they were their close relatives that is why their family name changed from *Alvi*[9] and *Hashmi*[10]

[8] Sayyids are the progeny of Holy Prophet from his beloved daughter Fatimah and Ali ibn Abi Talib.
[9] The progeny of Ali ibn Abi Talib, whether from Fatimah bint Mohammad or other wives, is known as *Alvi* in the whole world except in Indo Pak where his progeny from Fatimah bint Mohammad is called Sayyid while from other wives is titled as *Alvi*.
[10] Belonging to the tribe of the Holy Prophet.

to *Awan* which means 'those who helped the Sayyids'. Sayyids continued their religious obligations even when they left Arab but *Awans* engaged themselves in wars and battles and conquered Herat. Mir Qutb Shah, the ancestor of *Awans*, died while he was the ruler of Herat. The title 'Shah' is usually a part of the names of Sayyids but *Awans* also use this title. When Sayyids migrated from Khorasan to India due to chaos and tribulations, *Awans* accompanied them and entered Punjab through the mountains of Kalabagh and Indus River or Attock River. Here too Sayyids remained engaged in religious obligations rather than involving in worldly affairs. Thus Sayyids of various castes like *Bukharis*, *Gilanis*, *Shirazis*, and *Hamdanis* from areas of Uch Sharif, Bhot Mubarik, Choa Saidan Shah and Danda Shah Bilawal respectively guided people towards Islam and blessed them with their beneficence. Whereas *Awans* occupied Kalabagh and entering through the western bank of Attock River captured the Hindu forts of Malik Dhani, Pothohar, Koh Pakhro, Soon valley, Koh Patao, Koh Tawa, Koh Khaon and settled there. The Hindus of these areas accepted Islam due to the influence of *Awans*. Now *Awans* are in majority in these areas.

Ahmad Saeed Hamdani writes while elaborating about *Awans* and their forefather Mir Qutb Shah in his book *Ahwal-o-Maqamat Sultan Bahoo*:

- When Mahmud of Ghazni set out for India to attack the Somnath temple, a troop of *Alvis* headed by Mir Qutb Shah (or Mir Qutb Haider) requested to accompany him. Sultan Mahmud allowed them and named them *Awan*. Afterwards they became known by this title.

  Awans fought the battle valiantly so Sultan Mahmud was pleased with them. When they returned, Mir Qutb Shah requested Sultan to allow them to crush the Rajput landlords and nawabs who ruled other areas of the country. Sultan Mahmud accepted the request, so Mir Qutb Shah along with troops of *Awan* tribe attacked the *Janjuas*[11] and *Chauhans*[12] who ruled the surrounding areas of present Pothohar Plateau and the Salt Range (now in Punjab, Pakistan) and drove them down the mountains. *Awans* captured the beautiful valleys of these mountains and settled there. Later they were known as *Qutb Shahi Awan*.

An article writer of *Urdu Daera Ma'arif Islamia*[13] (Punjab University) writes:

- The ancestors of Sultan Bahoo came to India from Arab after the martyrdom of Husayn ibn Ali. Firstly they settled in Pind Dadan Khan District Jhelum (now in Punjab,

[11,12] Castes of Rajput community.
[13] Urdu Encyclopedia of Islam.

Pakistan) and spread Islam among the Hindus of that area. Later on they shifted to Shorkot, District Jhang.

MIR QUTB SHAH

Mir Qutb Shah is actually the person after whom *Awans* are called *Qutb Shahi Awans*. Under his leadership *Awans* joined the army of Sultan Mahmud of Ghazni and then settled in Soon Valley.[14]

Ahmad Saeed Hamdani writes about him:

- Mir Qutb Shah's genealogy traces back to Mohammad ibn al-Hanafiyyah, son of Ali ibn Abi Talib. His ancestors reached Afghanistan with the Sayyids who are progeny of Ali ibn Abi Talib and Fatimah bint Mohammad while protecting them and fighting for them with the rulers. Afterwards they settled in Herat and joined the army of Sultan Mahmud. The progeny of Mir Qutb Shah flourished in Pothohar. They got married with the daughters of the defeated rajas after they accepted Islam. These newly converted Muslims and the tribes who earlier came with Qutb Shah had now become relatives, as they got inter married and had children. They all related themselves to Mir Qutb Shah who was the source of link between them and the most famous and outstanding person among them. Even now they call themselves *Qutb Shahi Awans* wherever they live. Although it is known that Mir Qutb Shah lived in Angah in Soon Valley, but nothing about the year of his arrival, period of stay, year of death or whereabouts of his shrine has been mentioned by the writers. **(Ahwal-o-Maqamat Sultan Bahoo)**

In *Manaqib-e-Sultani* Sultan Hamid Ali writes the genealogical tree of Sultan Bahoo with reference to a book which he got from the library of *Awan* chiefs of Kalabagh, Pakistan. The lineage is given below:

- Sultan Bahoo son of Bazayd Mohammad son of Shaikh Sultan Fateh Mohammad son of Shaikh Allah Ditta son of Shaikh Mohammad Tameem son of Shaikh Mohammad Manaan son of Shaikh Mohammad Moghla son of Shaikh Mohammad Paida son of Shaikh Mohammad Saghara son of Shaikh Mohammad Anoon son of Shaikh Mohammad Slaa son of Shaikh Mohammad Behari son of Shaikh Mohammad Jaimoon son of Shaikh Mohammad Hargan son of Shaikh Anwar Shah son of Shaikh Emir Shah son of Shaikh Qutb Shah son of Amaan Shah son of Sultan Husayn Shah son of Feroz Shah son of Mahmud Shah son of Shaikh Fartak Shah son of Shaikh Nawab Shah son of Shaikh Darab Shah son of Adham Shah son of Shaikh Abeeq

[14] Tehsil Naushehra, Khushab District, Punjab Pakistan.

Shah son of Shaikh Sikandar Shah son of Shaikh Ahmad Shah son of Hajar Shah son of Emir Zubair son of Ali ibn Abi Talib. **(Manaqib-e-Sultani)**

The genealogy of *Awans* is correct and authentic from Mir Qutb Shah onwards but before him there is some difference of opinion. Another genealogical record given by Malik Sher Mohammad, a member of Kalabagh family, in his book *Tareekh-ul-Awan* is different from that mentioned in *Manaqib-e-Sultani*. According to Sultan Hamid Ali, the lineage of *Awans* reaches Ali ibn Abi Talib through his son Emir Zubair while Malik Sher Mohammad says that it reaches Ali ibn Abi Talib through his son Mohammad ibn al-Hanafiyyah. The lineage given by Malik Sher Mohammad in *Tareekh-ul-Awan* is as follows:

- Mir Qutb Shah son of Shah Ataullah Ghazi son of Shah Tahir son of Shah Tayyab Ghazi son of Shah Mohammad Ghazi son of Shah Umar Ghazi son of Shah Malik Asif Ghazi son of Shah Batal Ghazi son of Abdul Manaan Ghazi son of Mohammad ibn al-Hanafiyyah son of Ali ibn Abi Talib.

In *Manaqib-e-Sultani*, Sultan Hamid Ali states while writing the lineage record of Sultan Bahoo that the lineage traces back to Ali ibn Abi Talib in twenty eight steps through his son Emir Zubair whose mother's name was Memna and she belonged to the progeny of Rostam Farrokhzad.[15] However none of the reliable books of history (e.g. *Kitab Al-Ma'arif*[16], *Tareekh-e-Tabri*[17]) mention any son of Ali ibn Abi Talib by the name 'Emir Zubair' or any grandson by the name 'Hajar Shah'. Some people solved the confusion by concluding that Abu Zubair might be the filial appellation of Mohammad ibn al-Hanafiyyah, which is why some people have written only Zubair instead of his full name. Only the writer of *Anees al-Waizeen* Shaikh Abu Bakr Sindhi has briefly mentioned about Emir Zubair in his book in these words:

- Emir Zubair stepped forward from the army of Husayn. At that time, Husayn had three brothers with him; Zubair Ali, Talha Ali and Jafar Ali. Zubair was the only son of his mother. When he came forth to fight, Husayn said to him, "O brother! Do not put your mother in trial. She does not have any other son." His mother replied loudly from her place, "O Husayn! Please do not say so. Let me and my son's life be sacrificed upon you. Without you, our life is useless." Husayn wept on listening to this and embraced Zubair.

The writer of *Anees al-Waizeen* writes further, "After this Zubair attacked the enemy with all his power and fought till martyrdom."

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[15] A powerful Sasanian general. He was the commander of the army of Khosrau against Muslims in the battle of Qadisiyyah. The Muslim army was led by Sa'd ibn Abi Waqqas.
[16] Writer Ibn Qutaybah.
[17] Writer Abu Jafar Mohammad ibn Jarir al-Tabari.

Mohammad Sarwar Awan disagrees with both of the aforementioned lineage records. In his book *Wadi Soon Sakesar-Tareekh, Tehzeeb, Saqafat*[18] he writes:

- It is historically proven that *Awans* are the descendants of Ali ibn Abi Talib and their lineage reaches him through his son Abbas Alamdar. Some historians and writers have ignored all the historical evidences and tried to prove that *Awans* are the descendants of Mohammad ibn al-Hanafiyyah merely on the basis of assumptions which has made the history of *Awans* doubtful. Some references are given below which will prove that *Awans* are the progeny of Abbas son of Ali ibn Abi Talib and that their forefather was Qutb Shah of Baghdad instead of Malik Qutb Haider:
  (a) According to the historians, only five sons of Ali ibn Abi Talib had families. Rest of them either did not have children, died before marriage or got martyred in some battle. It is written on page 377, chapter *Matam* of the Persian book *Rozatul Shuhada*,[19] "Only five sons of Ali ibn Abi Talib survived; Hasan, Husayn, Mohammad Akbar (generally known as Mohammad ibn al-Hanafiyyah), Abbas and Umar ibn Ali."
  (b) In the book *Manaqib-ul-Mahbubain*,[20] it is written on page 11 under discussion about Ali ibn Abi Talib, "The family of Ali continued from his five sons only, who were Hasan, Husayn, Mohammad ibn al-Hanafiyyah, Abbas and Umar ibn Ali."
  (c) According to the books *Nasab al-Aqwam*,[21] *Zikr al-Abbas* and *Mirat-ul-Asrar*,[22] the family of Ali ibn Abi Talib continued from his five sons; Hasan, Husayn, Abbas, Mohammad ibn al-Hanafiyyah and Umar ibn Ali.

  All the given references prove that the lineage of Ali ibn Abi Talib continued from these five sons only. According to the book *Kitab-ul-Takhfeed***,** the children of all his sons are called *Alvis*, although in Indo Pak there is a difference that the children of Hasan and Husayn are called Sayyids and those of other sons are called *Alvis.* According to the books *Meezan Hashmi*, *Meezan Qutbi* and *Khulasa-tul-Ansaab*, Qutb Shah, the ancestor of *Awans* is considered the descendant of Abbas. The actual statement of the books is:

ومن العلويين الاعوان و شجرتهم هذا ''عون بن على بن حمزه بن طيار بن قاسم بن على بن جعفر بن حمزه بن حسن بن عبدالله بن عباس بن على بن ابي طالب هاشم القريشى'' و عون بن على المشهور على بن قاسم و

[18] Published by National Institute of Lok Virsa Islamabad and Al-Faisal publishers, Urdu Bazar Lahore.
[19] Written by Mulla Husayn Waez Kashfi, translated in Urdu by Allama Saim Chishti, published by Newal Kishore Press Lucknow, India.
[20] In Persian, written by Haji Najmuddin Sulemani.
[21] In Arabic, published from Iran.
[22] Authored by Shaikh Abdul Rehman Chishti (1095 AH) translated in Urdu by Captain Wahid Bakhsh Siyal, published in 1993.

عبدالعلی و عبدالرحمٰن و ابراهیم و قطب شاه کال من البغداد مافر الی الهند و قام فصاد اولاده اکثرهم المشهورون بالعلویین و لبقیتم بالاعوان۔

Meaning: *Awans* are from *Alvis* and their lineage is as: Awn son of Ali son of Hamza son of Tayyar son of Qasim son of Ali son of Jafar son of Hamza son of Hasan son of Abdullah son of Abbas son of Ali ibn Abi Talib. Awn ibn Ali was also known by the names of Ali bin Qasim, Abdul Ali, Abdul Rehman, Ibrahim and Qutb Shah. He belonged to Baghdad and migrated to India with his family. They stayed in India for some time. Some of his children became known by the title of *Alvi* and some by *Awan.*

Mohammad Sarwar Awan gives reference of the Persian book *Meezan Hashmi* while writing the biography of Qutb Shah in his book *Wadi Soon Sakesar-Tareekh, Tehzeeb, Saqafat*. The same statement is given below:

- His name was 'Awn' and he belonged to the progeny of Abbas ibn Ali. His wife Ayesha was the sister of Shaikh Abdul Qadir Jilani's mother Fatimah. Initially Awn belonged to the Shia sect. After the birth of his son Gohar Ali, some doubts occurred in his mind regarding this sect. Even after having long discussions with scholars of different sects, he was not satisfied. He also consulted the Shia scholars and sought answers to his doubts basing his queries on arguments of Sunni sect but their answers confused him more. Then in 471 AH, Shaikh Abdul Qadir Jilani was born to his wife's sister Fatimah. One day Awn went to her home with his wife. As soon as he saw the sacred face of Shaikh Abdul Qadir Jilani, the Shia faith was eradicated from his inward. He joined the Sunni sect and offered prayer in their manner on the same day. He then followed this Islamic sect till his last breath. When Shaikh Abdul Qadir Jilani's grand status became known to the whole world, the Muslims from all around started taking oath of allegiance on his hand. Awn also took oath at his sacred hand but kept it secret from his companions until he reached the spiritual status of *Qutb-e-Maddar*.[23] Then he shared this secret with his elder son Gohar Shah who also took oath of allegiance at Shaikh Abdul Qadir's hand. After a few days they declared it openly that they have joined the Sunni sect and have become the disciples of Shaikh Abdul Qadir Jilani. Awn then took his whole family to Shaikh Abdul Qadir Jilani and all of them pledged allegiance to him. Shaikh Abdul Qadir ordered some of them to stay in Baghdad and others to migrate to India. Obeying the order Awn left some of his family members in the service of Shaikh Abdul Qadir Jilani and set out for India with his sons Abdullah and Mohammad. Awn promoted the *Qadri* order in India

[23] A rank of sainthood.

during his stay and was titled as 'Qutb Shah' because of his spiritual status of *Qutb-e-Maddar*. Disciples of Shaikh Abdul Qadir Jilani used to call him 'Qutb' while the Indians added 'Shah' to his name.

After some time, Qutb Shah returned to Baghdad on the order of Shaikh Abdul Qadir Jilani. Here he fell ill with diarrhoea. Shaikh Abdul Qadir Jilani came to see him. He died on Friday 3rd Ramadan, 506 AH.[24] Shaikh Abdul Qadir Jilani conducted his funeral prayer. He was buried in the Quraish Tomb. At that time his son Gohar Ali had four children. Gohar Ali, commonly known as 'Golarah', settled in the subcontinent with his family on the order of Shaikh Abdul Qadir Jilani. His progeny still lives in the subcontinent. **(pp. 105-106)**

Mohammad Sarwar Awan adds:

- According to the books *Meezan Qutbi*, *Meezan Hashmi* and *Khulasa-tul-Nisaab*, Qutb Shah belonged to the progeny of Abbas ibn Ali. He was born in Baghdad, travelled to India and Herat, then returned to Baghdad, died and was buried there. His children still live in India. On the contrary some *Awan* writers have tried to prove without any evidence that *Awans* were the children of Mohammad ibn al-Hanafiyyah and were given the title of *Awan* by Sultan Mahmud of Ghazni for their services in his army. These are mere suppositions because they have not given any evidence from the authentic books of history to prove their statement. Their point of view is merely based on hearsay. **(Wadi Soon Sakesar-Tareekh, Tehzeeb, Saqafat)**

Doctor Memon Abdul Majeed Sindhi writes in his book *Pakistan Mein Sufiana Tehreekain*[25] that Sayyid Qutb Shah of Baghdad was the (junior) spiritual successor of Shaikh Abdul Qadir Jilani and he got the robe of succession directly from him. He elaborates:

- Sayyid Awn Qutb Shah Alvi of Baghdad is also known by many other names such as Ali, Awn, Abdul Rehman, Abdul Ali, Ibrahim and Qutb Shah. His lineage reaches Ali ibn Abi Talib as follows:

  Sayyid Awn son of Qasim son of Hamza Sani son of Tayyar son of Qasim son of Ali son of Hamza al-Akbar son of Hasan son of Abdullah Madni son of Abbas son of Ali ibn Abi Talib.

  Qutb Shah was born in 419 AH (1028 AD*)* and died on 3rd Ramadan, 552 AH (1161 AD). He is buried in the tomb of Quraish. His progeny lives in the subcontinent, Arab and Iran in large number. The *Awans* of Pakistan claim to be his progeny. **(p.78)**

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[24] Mohammad Sarwar Awan has written 506 AH as the year of death of Qutb Shah. It does not seem correct because in 506 AH Shaikh Abdul Qadir Jilani had not adorned the throne of Divine guidance and persuasion. Doctor Memon Abdul Majeed Sindhi has written Qutb Shah's year of death as 552 AH which is probably correct.

[25] Publisher Sang-e-Meel Publications, Lahore.

I have mentioned all the available lineage records to bring forth the facts. Though it should be kept in mind that *Manaqib-e-Sultani* is the first book on the biography of Sultan Bahoo. It is written by Sultan Hamid Ali who belonged to the seventh generation of Sultan Bahoo. He has given the lineage record of *Awans* which he extracted from a book of the library of the landlords of Kalabagh. The second lineage record is given by Malik Sher Mohammad Awan in his book *Tareekh-ul-Awan.* He also belonged to Kalabagh. Both these lineage records have been copied by the writers without any authentic research but Mohammad Sarwar Awan has given the lineage record after substantial research and has also proved its authenticity. However there is still room for further research.

Despite all these controversies and differences in the lineage record of *Awans* presented by various authors, the fact which is agreed upon is that all the genealogical trees reach Qutb Shah who is unanimously considered forefather by all the *Awans* wherever they live. It is also an accepted fact that *Awans* are the children of Ali ibn Abi Talib from wives other than Fatimah bint Mohammad. As far as Sultan Bahoo is concerned, he did not believe in racial pride. He had never emphasized upon the superiority of *Awans* being the progeny of Ali ibn Abi Talib. He writes:

- Fakirism does not depend on being a Sayyid, Quraishi or famous rather it is only because of Divine gnosis. It is only His choice to whom it will be granted. **(Nur-ul-Huda Khurd)**
- *Faqr* is not an ancestral property and hence cannot be inherited. **(Ain-ul-Faqr)**
- If you want to be a leader and ruler then you must follow the footsteps of your great ancestors (Prophet Mohammad, his Companions and Saints). **(Nur-ul-Huda Kalan)**
- The grand level (of Fakir) is only the beneficence and bestowal of Allah, He blesses with it whomsoever He chooses. It is not at all related with name or fame but with bearing inner pains and outer troubles and remaining truthful in all circumstances. Dervishism is not related with being a Sayyid or a Quraish. **(Nur-ul-Huda Kalan)**

ANCESTORS

The ancestors of Sultan Bahoo lived in Angah, a village in Soon Valley (Tehsil Naushehra, Khushab District, Punjab Pakistan). Their shrines and remains of houses are still present in Angah and its vicinity. The shrine of Sultan Bahoo's grandfather Sultan Fateh Mohammad is in the graveyard of Angah. The shrine of Sultan Bahoo's grandmother is also beside it. A few yards ahead, there is an old graveyard across the road where the grave of his maternal grandfather is present.

PARENTS

The name of Sultan Bahoo's father is Bazayd Mohammad which he often mentions while introducing himself in the beginning of his books as, "A book by Bahoo Fakir who is the son of Bazayd Mohammad and belongs to the *Awan* tribe."

Bazayd Mohammad was a soldier by profession and held a special position in the army of Mughal Emperor Shah Jahan. He was a virtuous man, followed sharia perfectly and was a hafiz. Bazayd spent his youth in jihad. Afterwards he quietly left the royal court and married his relative, Bibi Rasti. She was a Saint and was known in the family for her piety. Most of her time was spent in prayers and invocation. The remains of the place where she used to meditate being absorbed in the invocation of *Ism-e-Allah Zaat* can still be found near a spring in the valley and that place is famous in Angah.

Sultan Bahoo shows great devotion and love towards his mother in his books. He says, "Thousands of blessings of Allah upon Bibi Rasti for naming me Bahoo."

He praises her in these words in *Ain-ul-Faqr*:

راستیؒ از راستی آراستی

رحمت و غفران بود بر راستیؒ

Explanation: Rasti was adorned with the virtues of truth and veracity. May Allah be compassionate with her and bless with salvation! **(Ain-ul-Faqr)**

Bibi Rasti was stationed at the highest level of *Faqr* which is annihilation in *Hoo.* Therefore she was informed of Sultan Bahoo's grandeur and spiritual status before his birth through inspiration, so she named him Bahoo which means 'with *Hoo'* in obedience to Allah's order. Sultan Bahoo got his early spiritual education from his mother. In his book *Mehak-ul-Faqr Kalan*, Sultan Bahoo writes:

- My mother's eyes bled while invoking. I also experienced this state. It is called the Divine presence.

Bazayd Mohammad was impressed by Bibi Rasti's piety and devotion towards Allah. He had also reached the age where a person evaluates his life and wishes to do something for the betterment of the life hereafter. Eternal Divine benevolence attracted him so he renounced the activities of material world and decided to spend the rest of his life in the remembrance of Allah only. He quietly left his home and went to Multan. Here he was caught by the state servants who were searching for him as he had abandoned the army and his description had been publicized everywhere by the state. When he was presented before the ruler of Multan, he was very impressed by his attire, weapons and mare of high

breed. He released him and granted a daily stipend. Bazayd stayed in a small house in Multan and spent the rest of his life in prayers and remembrance of Allah thus reached the highest level of closeness to Allah. As the writer of *Manaqib-e-Sultani* quotes Shaikh Abdul Qadir Jilani:

- The person directly attracted by the Divine favour without any medium does not need any hard mystic exercises. He finds Allah in no time. Intellect is useless like a lame horse on this path. Allah is the Possessor of the greatest favours and benevolence, He bestows this favour upon whomsoever He wishes.

During Bazayd's stay in Multan war broke out between Raja Marwat and the ruler of Multan. Bazayd was not asked to fight but he voluntarily approached the ruler of Multan equipped with arms, riding his mare and offered his services. The ruler asked, "Which battalion of army would you like to join?" He replied, "Since I alone have been taking the salary, I will serve on my own with all my ability." Everyone present in the court laughed at his offer but the ruler allowed him to go ahead. He requested the ruler for someone's company to show him the way and a portrait of Raja Marwat. The ruler granted both his requests. He set on the way with an escort but when they reached near the fort of Marwat, he sent the escort back and entered the city alone. Bazayd crossed the wall of the fort in just one jump of his mare and rode directly to the court of Raja Marwat, beheaded him and put his head in a bag in the presence of all the courtiers. The incident happened so suddenly that everyone in the court was shocked and no one had the courage to stop him. All the gates of the city were sealed so that he could not escape but his mare crossed wall of the city.

When Bazayd returned victorious to Multan with the head of Raja Marwat, everyone was surprised to see this miracle. Fame of his heroic action reached the court of Delhi. Shah Jahan ordered him to join the army again but he refused and requested to let him spend the rest of his life in the remembrance of Allah. Not only was his request granted but he was also awarded with twenty five thousand acres of land in Shorkot as a reward for his previous services. Then he left Angah and relocated to Shorkot with his wife Bibi Rasti.

The correct year of death of Bazayd Mohammad and Bibi Rasti is not found in any book of history. It is written in *Manaqib-e-Sultani* that Bazayd Mohammad died during the childhood of Sultan Bahoo but Bibi Rasti was alive when Sultan Bahoo reached the age of forty year.[26]

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[26] The writer of *Tazkirah Auliya-e-Jhang* has written 997 AH as the birth year of Bazayd Mohammad, 1056 AH as the death year and stated his age as sixty years. According to these facts and figures, the age of Sultan Bahoo at the time of his father's death would have been seventeen years but this cannot be correct because according to all the traditions Sultan Bahoo's father died during his childhood.
Similarly the writer of *Tazkirah Auliya-e-Jhang* has written 1068 AH as the year of death of Bibi Rasti which also seems incorrect because she was alive when Sultan Bahoo went to Delhi to take oath of allegiance. At that time Sultan Bahoo was forty years of age and the year was 1078 AH.

The shrines of Sultan Bahoo's parents are in Shorkot and famous by the name of *Darbar Mai Baap* (shrines of Sultan Bahoo's parents). No doubt these shrines are Sultan Bahoo's parents' shrines but due to a mistake in *Manaqib-e-Sultani*, confusion has arisen about the shrine of Bibi Rasti. According to the writer of *Manaqib-e-Sultani*, her shrine is in Multan instead of Shorkot. Sultan Hamid writes in *Manaqib-e-Sultani*:

- The shrine of Sultan Bahoo's father is in Shorkot which is also the birth place of Sultan Bahoo. His shrine and *khanqah* are near the grave of Shaikh Talha Quraishi in the courtyard of the mosque of *Quraishis* which is in the south western side of the said town. But there is a difference of opinion about the shrine of his mother. Some say that her shrine is also in the same mosque while according to others it is in the graveyard of great Sayyids of Bibipur near Lutfabad in the vicinity of Multan in the village of Ranwa Kalan which was granted by the state of Delhi to Sultan Bahoo's father, who afterwards shifted to Bibipur with his wife in the neighbourhood of the great and pious Sayyids. She died there and was buried near the shrines of Sayyids. **(Manaqib-e-Sultani, ch. 1, section 2)**

The writer of *Tazkirah Auliya-e-Jhang* Bilal Zubairi also agrees with Sultan Hamid. He writes:

- This pious lady (Bibi Rasti) died in 1068 AH, the last year of Shah Jahan's reign and was buried in the Bibian graveyard in Multan.

When many objections were raised on this statement of *Tazkirah Auliya-e-Jhang*'s first, second and third edition, Mr. Bilal Zubairi answered these objections in the fourth edition as:

- There is a difference of opinion about the shrine of Sultan Bahoo's mother. I have written in my book that her shrine is in the Bibian graveyard in Multan but some elders have said that it is not correct. It is humbly explained that there is no authentic evidence about the exact location of the shrine. It can be known only through *Manaqib-e-Sultani*. Under the details of Bibi Rasti's life, the complete reference of the said book is given which can be consulted to clarify the misunderstanding. **(p. 10, ed. 4)**

Now we would try to resolve the misunderstanding through proper research and find out why the writer of *Manaqib-e-Sultani* has written that Bibi Rasti's shrine is in Multan. First those logical arguments are given which every writer has discussed in his book so as to prove that the shrines of Sultan Bahoo's parents are exactly those which are famous in Shorkot by the name of *Darbar Mai Baap* instead of those in Multan.

1. Sultan Hamid Ali writes in *Manaqib-e-Sultani* that Sultan Bahoo's father died in his childhood but his mother was alive when he was forty. This means that she was alive

till 1078 AH (as the birth year of Sultan Bahoo is 1039 AH). In 1078 AH Aurangzeb ruled India not Shah Jahan. It is also proved that she was alive and still living in Shorkot when Sultan Bahoo went to Delhi to take oath of allegiance at the hand of Abdul Rehman Jilani Dehlvi.

2. There is not any such tradition available which could prove that she had ever left Shorkot after they relocated. She stayed there with her husband and even after his death.
3. Sultan Bahoo's father had left behind a vast land. Since Sultan Bahoo was never interested in the property, Bibi Rasti had to look after it. She was so occupied in it that she never had time to go out of Shorkot.
4. When she died, Sultan Bahoo was (at least) forty years old and was present in Shorkot. He must have buried his mother near his father's grave in Shorkot. Why would he bury his mother in any other remote area!

All the above given arguments are enough to prove that the shrine of Sultan Bahoo's mother is in Shorkot. However this is also true that there is another old shrine of 'Bibi Rasti' made of beautiful turquoise glazed tiles in the Bibian graveyard which is in the south of railway station of Multan and is now known by the name of graveyard of *Bibi Pak Mai* or *Bibi Pak Daman*.

Now the question arises that if the shrine of Sultan Bahoo's mother is in Shorkot then who is this 'Bibi Rasti' who is buried in Multan? After a complete research we have come to know that the Bibi Rasti[27] who is buried here was the princess of Farghanah (Afghanistan) who came here with her father Sultan Jamaluddin Mohammad al-Farghani to meet the famous Sufi Saint of the *Suhrawardi* order, Bahauddin Zakariya. Sultan Jamaluddin pledged allegiance to him. Bahauddin Zakariya married his son Sadruddin Arif to Bibi Rasti and gave her the title of *Pak Daman* and *Asmat Ma'ab* (sacred and respectable). Bibi Rasti became known by the title of *Pak Mai Bibi Pak Daman* (the chaste lady). Shaikh Rukunuddin Abu al-Fatah was her son. She died in 695 AH and was buried in the Bibian graveyard.

Doctor Memon Abdul Majeed Sindhi writes about this Bibi Rasti in his book *Pakistan Mein Sufiana Tehreekain*:

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[27] Sayyid Najamul Hasan Fazli has given the lineage record of Bibi Rasti Bibi Pak Daman wife of Sadruddin Arif in *Ashraf-e-Arab* as:
Bibi Rasti titled as Bibi Pak Daman, daughter of Shaikh Jamaluddin Mohammad al-Farghani son of Sultan Abdul Rahim Ahmad son of Sultan Abdul Khaliq Mehmood son of Sultan Abdul Razzaq Khalid son of Sultan Abdul Latif Umar son of Sultan Abdul Hamid Qasim son of Sultan Abdul Samad Yahya son of Sultan Abdul Qadir Zakariya son of Abdul Rauf Tajuddin Ali son of Abdul Sattar Mehmood son of Abdul Ghani Mehmood son of Abdul Rahim Zayn-ul-Abidin son of Abu al-Noor Ali son of Abu al-Qasim Mohammad son of Abdullah son of Usman Ghani.

- Rukunuddin Abu al-Fatah was a great Sufi Saint and spiritual guide. He was the son of Sadruddin Arif and the grandson of Bahauddin Zakariya. His mother's name was Bibi Rasti who held the grand status of 'Rabia Basri[28] of her time' due to piety. She got spiritual education from her father-in-law Bahauddin Zakariya. She had great devotion towards the Holy Quran and used to recite the entire Quran daily. **(section 5, p. 389)**

Hence the lady buried in the Bibian graveyard (graveyard of *Bibi Pak Mai* or *Bibi Pak Daman*) Multan was the daughter-in-law of Bahauddin Zakariya, wife of Sadaruddin Arif and mother of Rukunuddin Abu al-Fatah.

Sultan Hamid went to Multan while he was writing *Manaqib-e-Sultani* and also visited the shrine of Bibi Rasti which he has mentioned in *Manaqib-e-Sultani*. Probably he got confused due to the similar names. All the authentic biographers of Sultan Bahoo agree that the shrines of his parents are those which are famous by the name of *Darbar Mai Baap* in Shorkot, Jhang District, Pakistan.

BIRTH

Sultan Bahoo was born on Thursday, 1st *Jumada ath-thani* 1039 AH (17th January, 1630 AD) at the time of dawn (*Fajr*) salat in Shorkot, Jhang Pakistan. At that time Mughal Emperor Shah Jahan ruled. According to *Manaqib-e-Sultani*, when Bibi Rasti reached Shorkot from Angah, she was bearing the sacred child. Through Divine inspiration she was informed that her child will be the Sultan of Mystics and will be born in the valley of Chenab. When this sacred child was born, she named him Bahoo according to the Divine order. Bahoo literally means 'with *Hoo'*. Sultan Bahoo says:

نام باھُوؒ مادر باھُوؒ نہاد

زانکہ باھُوؒ دائمی با ھُو نہاد

Explanation: Bahoo's mother named him 'Bahoo' because Bahoo has always remained with *Hoo* (ھُوْ).

Before him, no one in the history had ever been named Bahoo. Sultan Bahoo is the exact manifestation of the Divine name *Hoo* (ھُوْ). In his books, he frequently calls himself 'Fakir

[28] Rabia of Basra was one of the greatest female Saints of Islam. She lived in Basra and died in 801 AD. Whenever a pious Muslim woman reaches highest spiritual level, she is titled as 'Rabia Basri of her time'.

Bahoo annihilated in *Hoo*' and describes his status of immortality with *Hoo*. At one place, he writes:

اگر بائے بشریت حائل نبودے باھوؒ عین یاھُو است

Explanation: He symbolizes 'Ba' in his name with his physical self, the human element, whereas *Hoo* in his name indicates that inwardly he is entirely divine. If human element does not intervene, Bahoo is exact manifestation of *Hoo* (هُوْ).

Sultan Hamid writes his complete name as Sultan Bahoo. Nowadays some writers have started writing his name as Mohammad Bahoo or Sultan Mohammad Bahoo but he always mentions his name as Bahoo in all his books. In *Mehak-ul-Faqr Kalan* he writes:

- Bahoo's mother named him Bahoo because he always remains with *Hoo*.
- Thousands praises for Bahoo's mother. Bahoo, the son of Bibi Rasti, finds pleasure only in the invocation of *Ya-Hoo*.[29]

As far as 'Sultan' being part of his name is concerned, Ibn Arabi writes about the Universal Divine Man:

- The Universal Divine Man is *al-Qutb* and Sultan of his time. **(Exegesis of Fusus al-Hikam)**

Sultan Bahoo is the Universal Divine Man of his time. My beloved spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali said:

- The invocation of *Hoo* (هُوْ) is the sultan of invocations and one who is annihilated in *Hoo* is 'the Sultan'.

Sultan Bahoo is the Sultan of all Sultans i.e. the Sultan of all Mystics and is stationed at the highest status of *Sultan-ul-Faqr*. That is why Sultan became a part of his name and afterwards writers and research scholars added 'Mohammad' to his name out of respect. Common people also call him 'Haq[30] Bahoo'. In *Risala Roohi Sharif*,[31] Sultan Bahoo writes about himself:

◄ اَلْمُلَقَّبُ مِنَ الْحَقِّ بِالْحَقْ

Meaning: Entitled as *Haq* (truth) by the Truth.

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[29] Invocation of *Ya-Hoo* is the sultan of invocations (*Sultan-ul-Azkar)*. It is the most powerful invocation of Allah which takes close to Him most quickly. When the lover is annihilated in *Hoo*, there remains no duality.

[30] *Haq* means truth.

[31] *Risala Roohi Sharif* is the most popular book of Sultan Bahoo. It also includes a dialogue between Allah and Sultan Bahoo.

This means that 'truth' was bestowed upon him by Allah Himself hence 'Haq Bahoo' also became one of his popular names.

BENEFICENCE SINCE CHILDHOOD

Since birth the Divine light had been radiating from the sacred forehead of Sultan Bahoo and his eyes glittered with the refulgence of Divinity. This light showed its miracles from very early age. His mother remained engrossed in prayers and invocation as she was sure that the blessed baby would not disturb her. In infancy Sultan Bahoo did not take feed during the days of Ramadan just like Shaikh Abdul Qadir Jilani. This was a miracle by infant Bahoo. His personality was so attractive and effective since childhood that on whomsoever his eyes fell, that person recited shahada without any persuasion and embraced Islam immediately. It was a strange situation that developed a sense of insecurity among the non-Muslims of the area. After mutual discussion, they requested Sultan Bahoo's father Bazayd Mohammad to announce whenever his child had to come out of the house so that they could keep themselves away from his sight to save their faith. Hence whenever Sultan Bahoo was about to step out of his house, it was announced and all the non-Muslims hid themselves in their houses, shops or fields. If by chance, anyone of them came in his sight, he at once recited shahada and became a Muslim. The Divine light was so intensely illumined upon his face that people helplessly sacrificed their beliefs in front of him and embraced Islam. This miracle of Sultan Bahoo continued throughout his life.

Once Sultan Bahoo was very ill. A Brahman physician was called for his check-up but he refused to visit and said, "I am afraid if I will go in front of him, I will convert to a Muslim. Send his urine in a bottle for diagnosis of the disease." When Sultan Bahoo's urine was sent to the physician, he embraced Islam as soon as he saw it. It must be clarified here that the writer of *Manaqib-e-Sultani* has written that urine was sent for diagnosis but according to the traditions passed on through generations, it is said that Sultan Bahoo's kurta was sent. My spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali also endorsed that his kurta was sent.

Sultan Bahoo remained engrossed in heavenly experiences and doubtless spiritual revelations since early age. Once he was resting at some place in a state of spiritual absorption when a group of Hindu ascetics passed by. One of them hit him by foot and asked despicably to tell them the way. He got up and recited shahada. That group of ascetics immediately embraced Islam merely by his single glance and the stroke of shahada uttered by his tongue. That group was afterwards included among the Saints.

EDUCATION

Sultan Bahoo did not get any conventional education. In his book *Ain-ul-Faqr,* he says:

- Like the Holy Prophet, I also did not get formal academic education. We had the esoteric knowledge. The Divine experiences revealed such inspirational knowledge inwardly and outwardly that requires a number of books to be expressed.

He says:

گرچہ نیست ما را علمِ ظاہر
ز علمِ باطنی جاں گشتہ طاہر

Explanation: Although I did not get any worldly education but the esoteric knowledge has completely sanctified me.

He also says:

- Due to the excess of revelations and effects of theophanies of the light of Divine Essence, I could not acquire exoteric education neither could I get time to practise excessive outward devotions.

Despite such engrossment in Divinity, he always followed the sharia and Sunna of Prophet Mohammad steadfastly and never missed any obligatory or even optional prayer. He says:

ہر مراتب از شریعت یافتم
پیشوائے خود شریعت ساختم

Explanation: I got every spiritual status through sharia. I have made sharia my guide.

SEARCH FOR THE DIVINE TRUTH AND OATH OF ALLEGIANCE

Sultan Bahoo was a Saint by birth. Moreover his mother gave him sufficient spiritual education and guidance because she herself was a perfect Mystic. Sultan Bahoo writes in his books, "I searched for a spiritual guide for thirty years but could not find the one of my standing."

One day engrossed in Allah's vision, he was wandering in the suburbs of Shorkot. Suddenly a celestial rider appeared who held his hand and affectionately said, "I am Ali ibn Abi Talib." Sultan Bahoo immediately recognized Ali and wished to sacrifice himself

for him. Ali ibn Abi Talib said to him, "Son! Today you have been summoned in court of the Holy Prophet." In a moment he found himself in the Mohammadan Assembly. Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and the People of Cloak were also present. First of all Abu Bakr Siddiq blessed him with his attention and beneficence and left the court, then Umar and Usman blessed him and left. Then only the People of Cloak remained. Sultan Bahoo says, "I thought that the Holy Prophet would ask to take oath of allegiance upon the hand of Ali but he himself held out his hands towards me and ordered, 'Hold my hands,' then I pledged allegiance upon his sacred hands."

He adds, "When the Holy Prophet taught me shahada, all the veils of spiritual stations and stages were removed by reciting it once. Hence the beginning and end became equal for me. Then Fatimah-tuz-Zahra honoured me by saying, 'You are my son.' I kissed the feet of Hasan ibn Ali and Husayn ibn Ali and entered the circle of their slavery. The Holy Prophet ordered me, 'Call the people towards Allah. Persuade and guide them. Your position will be raised day by day till eternity because this is the eternal order of the Lord'."

Afterwards the Holy Prophet gave the responsibility of spiritual training of Sultan Bahoo to Shaikh Abdul Qadir Jilani who blessed him with the spiritual treasures and ordered him to persuade and show the path of righteousness to people. Sultan Bahoo says, "When the great leader of *Faqr* Shaikh Abdul Qadir Jilani cast his kind eyes upon me, I surpassed all the spiritual levels from pre-existence till the eternal end."

He writes about his experience of presence in the Mohammadan Assembly, "I saw and experienced everything spiritually as well as physically."

In *Risala Roohi Sharif*, he says:

دست بیعت کرد مارا مصطفیٰؐ خواندہ است فرزند مارا مجتبیٰؑ

شد اجازت باھوؒ را از مصطفیٰؐ خلق را تلقین بکن بہرِ خدا

Explanation: I have taken oath of allegiance at the sacred hands of Prophet Mohammad and he has called me his spiritual son. He has allowed and ordered me to persuade and guide people on the path to Allah.

At another place he says:

فرزندِ خود خواندہ است مارا فاطمہؓ

معرفتِ فقر است برمن خاتمہ

Explanation: Fatimah bint Mohammad has taken me as her son. Hence I have reached the ultimate levels of gnosis of *Faqr*.

After being blessed with this spiritual benevolence, Sultan Bahoo returned home and told his mother about the experience. On hearing the incident she said, "Now you should take oath of allegiance physically at the hand of the perfect spiritual guide." Sultan Bahoo replied, "I have already pledged allegiance and have been blessed directly by the Holy Prophet through the *Uwaisi* way.[32] Shaikh Abdul Qadir Jilani has also blessed me with the spiritual treasures and allowed me to persuade and guide people." However his mother informed him that he had taken spiritual oath of allegiance. In the path of *Faqr* physical oath of allegiance is must and for this he should find the perfect spiritual guide. He innocently inquired, "Why should I find a spiritual guide when you are like a spiritual guide to me?" She replied, "My son! Women cannot take oath of allegiance or perform the duty of persuasion. Neither Fatimah bint Mohammad nor Rabia of Basra did." Then Sultan Bahoo asked, "Where should I find a spiritual guide?" She replied, "Search in the entire world" and pointed towards the east. He once again set out to find a spiritual guide. He travelled long distances in search of the perfect spiritual guide and met many Saints and Dervishes but none could fulfil his desire.

Then he heard about Shah Habibullah Qadri[33] who belonged to the progeny of Shaikh Abdul Qadir Jilani. He lived in Garh Baghdad (Mian Channu, Khanewal District, Punjab, Pakistan), a village near Ravi River. Sultan Bahoo went to Garh Baghdad to meet him. When he entered his *khanqah*, he saw that it was crowded with Dervishes, Fakirs and servants. A cauldron filled with water was kept on fire. Large number of people came and put their hands in the cauldron to get their wishes fulfilled. Sultan Bahoo sat at a side and silently observed everything. After a few moments Shah Habibullah Qadri noticed him

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[32] The mystic way in which the seeker is spiritually blessed by the Holy Prophet or by the soul of any late Saint directly without taking physical oath of allegiance to the spiritual guide.

[33] Shah Habibullah Qadri came to India in the reign of Shah Jahan and took oath of allegiance at the hand of Sayyid Abdul Rehman Jilani Dehlvi. According to his book *Sirrul-Habib*, his lineage record is as follows:
Shah Habibullah Qadri son of Sayyid Fatehullah son of Abdul Ghani son of Attaullah son of Jahan Alam son of Ahmad Abdal-ul-Haq son of Ishaq son of Mehboob Ganj Asraar son of Mohammad son of Sultan Rehman son of Tajuddin son of Sayyid Musa son of Sayyid Ismail son of Shahabuddin son of Mohiyuddin Dawood son of Abu Nasar Musa son of Shaikh Sayyid Abdul Razzaq Jilani son of Sayyid Shaikh Abdul Qadir Jilani.
In Oriental Biographical dictionary, Beale has written about Sayyid Habibullah Qadri that two persons by the name of Habibullah Qadri can be found in history, one was a poet of Agra and other was the writer of Arabic book *Bahr-ul-Mantik*. This is not true. According to the Indian books *Asaar-e-Dehli*, *Rehnuma-e-Mazaraat-e-Dehli* and *Tareekh Mashaikh-e-Qadiriyya* (Vol. III) Sayyid Habibullah Qadri was a well-known Saint of *Qadri* order in Delhi. He died on 14th *Shawwal* 1068 AH (1656 AD) and was buried in Katra Aaqil Shah which is also famous by the name of Katra Gul Shah (Delhi). His shrine is also there. According to the writer of *Rehnuma-e-Mazaraat-e-Dehli*, "The genealogy of Sayyid Habibullah Shah traces back to Husayn ibn Ali. His spiritual guide was Shah Abdul Latif Qadri of Lahore. Sayyid Habibullah lived in Lahore and got beneficence from his spiritual guide thus reached the highest spiritual status. His death anniversary is celebrated on 14th *Shawwal*. His shrine is in Katra Gul Shah, Bazar Seeta Ram Delhi 6." But this Habibullah Shah is not the one whom Sultan Bahoo met. Whom he met was the one who is discussed in the above lines. His shrine is at the bank of Ravi River in Garh Baghdad Abdul Hakim, Mian Channu, Khanewal District, Pakistan.

and said, “Your condition shows that you have travelled a long way to reach here, then why are you sitting silently? Put your hand in the cauldron and let your wish be granted.” Sultan Bahoo replied respectfully, “I am not impressed by such miracles nor can my wish be granted in this way.” Shah Habibullah Qadri looked at him surprisingly and said, “No doubt! Your desire is great but do you know that to achieve great desires one has to go through great hardships.” Sultan Bahoo replied, “I am aware of it and that is why I have travelled so long. I am ready to obey all your orders.” Shah Habibullah Qadri gazed at his sacred face for some time and then said, “Well! Fill the pond first.” A servant came and gave him a waterskin. He took it and filled the large pond with only one bag. Everyone was surprised.

Then Shah Habibullah Qadri asked him, “Are you ready for the trial?” He nodded. Shah Habibullah questioned, “Do you have any worldly wealth?” He again nodded. Shah Habibullah said, “Dervish has nothing to do with worldly wealth. You are trying to keep two passions in one heart! How can two swords be kept in one sheath?” Hearing this Sultan Bahoo set for his house at once. When he reached home, he collected all his wealth and threw everything away even the small gold ring in his infant’s finger. Next day, he travelled a long journey back to Garh Baghdad. Shah Habibullah welcomed him warmly and said, “Although you have got rid of material wealth but not of women. Whose due you want to pay, Allah’s or your wives’?” As soon as Sultan Bahoo listened to this, he again travelled back home. His mother knew the intention of his son by inspiration but pretending to be unaware, she asked, “What have brought you back home?” He told her the reason politely. His mother Bibi Rasti advised him kindly, “You must not think of divorcing your wives. I assure you that from now onwards your wives would have no right upon you although they would always respect your rights upon them. If you succeed in achieving your destination of the Divine union, you can come back otherwise you do not need to come home for the sake of family.” Sultan Bahoo accepted her advice and returned satisfied to Shah Habibullah who again welcomed him warmly. He blessed Bahoo with his spiritual attention and asked, “O Bahoo are you satisfied? Have you had any Divine observation?” He replied respectfully, “O Shaikh! I am acquainted to such observations since my infancy. I desire much more than this.” Shah Habibullah remained silent and disappeared suddenly. Sultan Bahoo knew that the Shaikh was testing him so he also went after him and found him working in a field in the guise of an old farmer. He went near him and said, “Such hard work in this old age! Please allow me to serve and you take rest.” Shah Habibullah smiled and removed the guise, walked a few steps with him but disappeared again. Sultan Bahoo chased and found him in the appearance of an old Brahman pandit who was applying tilak on the people. Sultan Bahoo went near him and requested smilingly, “My forehead is clean, am I not fortunate enough

to have tilak by you." Shah Habibullah returned to his real form, smiled at Sultan Bahoo and moved forward with him. After a few moments he disappeared again. Sultan Bahoo followed him again and saw him in a mosque in the guise of an old imam teaching Quran to the children. Sultan Bahoo also appeared as a child with the holy book in his hands and placing finger on a word, inquired innocently, "What is this?" Shah Habibullah burst into tears of love, embraced him and said, "That is enough Bahoo!" However Sultan Bahoo did not change his appearance and kept on asking, "What is this?" Shah Habibullah exclaimed, "What could I tell you? I do not have what you desire. You can find your destiny only from Shaikh Abdul Rehman Jilani who lives in Delhi."

Another tradition follows that after Shaikh Abdul Qadir Jilani completed the spiritual training of Sultan Bahoo, he ordered him to take oath of allegiance upon the hand of Abdul Rehman Jilani Dehlvi. Thereafter Sultan Bahoo set for Delhi in obedience to the given order. When he was a few miles away from Delhi, a man met him, touched his feet and told him that he had been sent by Shaikh Abdul Rehman to welcome him. That man guided him to the Shaikh.

Sultan Bahoo met Shaikh Abdul Rehman Jilani on the Friday of 29th *Dhul al-Qadah*, 1078 AH (11th May, 1668 AD). The Shaikh took him in privacy and granted him the eternal Divine treasure he had been searching since years. Sultan Bahoo received his eternal destiny in the form of *Ism-e-Allah Zaat* in a moment in single step during his only meeting with his spiritual guide. He returned fully blessed with the eternal Divine favour and brimful with the emotions to benefit people with this benevolence. On his way back, he started benefitting everyone and made the Divine blessing common. Consequently such a large crowd gathered around him that the roads were blocked. The news spread around the city. When Abdul Rehman Jilani heard it, he immediately called him back and asked, "I blessed you with the most special favour, why did you make it common?" Sultan Bahoo replied, "Respected spiritual guide! When an old woman buys a pan from the market, she first checks it to ensure whether it will serve the purpose or not. Likewise when a young boy buys a bow, he first determines its elasticity. Similarly I was just checking the effects of the bounty I have received from you, as I am ordered by the Holy Prophet that if I benefit and persuade people towards Allah, this Divine favour will flourish day and night till eternity." Abdul Rehman Jilani smiled on this argument and said, "O Bahoo! I do not forbid you to benefit people but you must keep in mind that everyone cannot bear these effects."

Then Sultan Bahoo went to the grand mosque of Delhi. Mughal Emperor Aurangzeb was offering Friday congregational prayer with his courtiers and members of the government. The mosque was so crowded that Sultan Bahoo could not find any place to sit so he stood at the end of mosque where shoes of the praying people were usually kept. When he

benefitted the people in the mosque with his spiritual attention, everyone went ecstatic. Only the emperor, the chief of police and the judge were left deprived of the effects of his attention. When Sultan Bahoo restrained his attention, everyone returned to the normal state. The three of them came to Sultan Bahoo and asked why they were kept deprived of the blessing. He answered, "I blessed everyone equally but you remained unaffected because you are callous." They requested for his favour. Sultan Bahoo said, "You can get this blessing but on the condition that you and your children would not keep any kind of relation with me and my family nor favour us with material wealth so that your worldly matters may not indulge my descendants in property conflicts and worldly tribulations." When Aurangzeb promised to follow his order, he blessed him with his spiritual attention. On Aurangzeb's request, Sultan Bahoo composed his book *Aurang Shahi* there and then as a souvenir for him which was immediately written by the royal scribes.

MEETINGS WITH AURANGZEB

It was the third meeting between Sultan Bahoo and Aurangzeb which took place in the grand mosque of Delhi immediately after the physical oath of allegiance of Sultan Bahoo in 1078 AH.

According to the writer of *Tazkirah Auliya-e-Jhang* and *Tareekh-e-Jhang* Sultan Bahoo had met Aurangzeb twice earlier in Garh Maharaja. Their first encounter was in 1059 AH when Aurangzeb had returned from the war of Kandahar and Emperor Shah Jahan had appointed him the governor of Multan, Sindh, Bhakkar and Siwistan (now Sehwan Sharif, Sindh). In 1062 AH they met again when Aurangzeb went to conquer Kandahar and passed from the Chenab River on his return journey.

Both these meetings took place in the reign of Shah Jahan before Aurangzeb acceded to the throne. It was that period of Sultan Bahoo's life when he was travelling in search of Truth and used to recite *ilm-e-dawat* at shrines.

SHAIKH SAYYID ABDUL REHMAN JILANI DEHLVI – THE SPIRITUAL GUIDE OF SULTAN BAHOO

Shaikh Sayyid Abdul Rehman Jilani Dehlvi is the spiritual guide of Sultan Bahoo. He belonged to the progeny of Shaikh Abdul Qadir Jilani. Details about his life are concealed from the world just like other spiritual leaders of *Sarwari Qadri* order. They do not appreciate fame and keep themselves away from publicity hence the details about their lives remain a secret.

According to the writer of *Manaqib-e-Sultani*:

- Sayyid Abdul Rehman Jilani Dehlvi held a government post in Delhi. He was the key holder and trustee of the royal treasury. He was provided with armed security and a guarded place to live. When he came to meet his disciples, he used to hide his face with a veil because the light of Divine majesty and beauty luminous upon his face was unbearable. He held a great position in worldly life as well as in *Faqr*.

This statement of *Manaqib-e-Sultani* creates some confusions which are discussed below:

1. Since Abdul Rehman Jilani Dehlvi was stationed at the highest rank of *Faqr*, all the seekers of Allah must have been visiting him to gain spiritual beneficence from his company. Indian authors have also stated in their books that numerous people got spiritual beneficence from Sayyid Abdul Rehman Jilani which implies that he had to meet a lot of seekers of Allah every day. Had he held a high government post, it would not have been possible because then he must have been busy in doing his worldly duties. None of the historians have ever mentioned his name as a royal official. Indian authors too have written just a few lines about him while discussing his shrine. Secondly had he been a high government official and the key holder as well as a trustee of the royal treasury, he must have had contacts with all the members of royal family and all the servants and officials of the court. During the reign of Shah Jahan and Aurangzeb dozens of historians were appointed to write each and every moment of the history but no one has ever mentioned his name as an important royal official which seems strange.
2. Immediately after meeting Sayyid Abdul Rehman Jilani, Sultan Bahoo met Aurangzeb in the mosque of Delhi where he blessed everyone although Aurangzeb, the chief of police and judge remained unaffected. On the request of Aurangzeb, Sultan Bahoo compiled the book *Aurang Shahi*. During that meeting Aurangzeb would most probably have asked him about his purpose of coming to Delhi and Sultan Bahoo must have answered him that he had come to meet Sayyid Abdul Rehman Jilani. Had Sayyid Abdul Rehman been a government official, Aurangzeb would have recognized him immediately and had added him to his special advisors.
3. To cover one's face had never been a tradition of *Sarwari Qadri* spiritual leaders. Covering the face makes a man more prominent while *Sarwari Qadri* spiritual guides never appreciate fame and prefer to remain anonymous. They also remain close to common people instead of rulers.
4. Sayyid Abdul Rehman Jilani's shrine is in old Delhi at a long distance away from Lahori Gate of the Fort. Adjacent to the shrine is an immemorial mosque by the name of Shah Abdul Rehman Mosque. This also shows that he did not live inside the Fort. Rather he lived in a common area and blessed common people with his benevolence.

All the above arguments prove that the writer of *Manaqib-e-Sultani* has not researched before writing the above statement about Sayyid Abdul Rehman Jilani nor did he travel to Delhi to confirm it. He wrote the tradition heard from someone in the family without verifying it from reliable sources.

Bagh-e-Sadaat,[34] a book by Sayyid Tajammal Shah Naqvi Achvi was published in 1934. Its second edition was published in 1947. Nowadays this book is rare, although it is verified that its first edition was published in 1934, as its reference is present in *Sharif al-Tawarikh* which was also published in 1934 after it. On page 61 of *Bagh-e-Sadaat,* the lineage of Sayyid Abdul Rehman Jilani is given as:

- Shaikh Abdul Qadir Jilani
- Shaikh Sayyid Abdul Razzaq Jilani
- Abu Saleh Nasr
- Sayyid Yaseen
- Sayyid Ahmad Shah
- Sayyid Abdul Qadir
- Sayyid Abdul Latif
- Sayyid Abdul Rehman, commonly known by the name of Bholu Shah, the spiritual guide of Sultan Bahoo, buried in Delhi.

This lineage continues as:

- Pir Habib Shah
- Pir Rajab Shah
- Abdullah
- Mohammad Shah
- Pir Allah Bakhsh
- Pir Kareem Shah
- Hazoor Shah
- Nur Shah
- Zaman Shah[35]

The main objection on this lineage record is that Sayyid Abdul Rehman Jilani had never been known by the name of Bholu Shah. In fact Bholu Shah was another Saint of *Qadri* order who lived in 1200 AH. His shrine is at a distance of two or three kilometres from the shrine of Sayyid Abdul Rehman. We can find discussion about him in the old

[34] In the possession of Ghulam Mohammad son of Khalifah Manzoor Ahmad, Uch Sharif, Pakistan.
[35] His shrine is in the village Tung of Isa Khel Mianwali District, Pakistan. The shrine is deserted and has no attendant niether the people of area have any knowledge about him. Zaman Shah had three sons (1) Ghulam Shah (2) Daulat Shah (3) Nadir Shah. According to the lineage records of these three sons given in the third edition of *Bagh-e-Sadaat* (1947), their twelve generations had passed then who lived in Zafarwal, Nankana Sahib, Layyah and its vicinity.

and new Indian history books. All the writers have written his name Bholu Shah except Ghulam Yahya Anjum who has written his name 'Shah Behlan commonly known as Bholu Shah' in *Tareekh Mashaikh Qadiriyya* (Vol. III).

Bholu Shah was a *majdhub* Saint who migrated to Delhi from Punjab. He was the disciple and spiritual successor of Abdul Hamid in *Qadri* order. In the book *Waqiat Dar-ul-Hakumat Dehli* (Vol. II) it is written about him:

- The shrine of Bholu Shah (1201 AH) is near the Kabli Gate which has been removed now but everyone knows its place. He was the Saint of *Qadri* order and died in 1201 AH. The graves of his disciple Shah Mohammad Hafeez and his son Shah Ghulam Mohammad are near his shrine. The death anniversary of Bholu Shah is held on the 19th of *Muharram*. **(p. 473)**

The book *Mazaraat-e-Auliya-e-Dehli* compiled by Mohammad Alam Shah Fareedi, published in 1927 AD is the first book on the shrines of Delhi. Its second edition was published in 1930. The writer and publisher migrated to Pakistan in 1947. This book was republished in 2006 from Delhi with corrections and additional information by Doctor Hafeez-ur-Rehman Siddiqui. In this book it is written:

- Bholu Shah (1789 AD), shrine in old Delhi near Kabli Gate:- Belonged to Punjab and was the spiritual successor of Shah Abdul Hameed in *Qadiriyya Razaqia* order. He also had the privilege of having the company of Fakhruddin Chishti and Shah Nano. Bholu Shah was a *majdhub* devotee. He died on 20th *Muharram* 1204 AH (1789 AD) in the reign of Shah Alam II. His shrine is outside Kabli Gate. **(pp. 157-158)**

In *Rehnuma-e-Mazaraat-e-Dehli* it is written about him:

- He (Bholu Shah*)* was a disciple and spiritual successor of Shah Abdul Hameed in *Qadiriyya Razaqia* order. He originally belonged to Punjab and had also benefitted from Shah Nano and Shah Fakhruddin. He died on 20th *Muharram*, 1204 AH. His shrine is close to the railway line under the left side of Mithai Bridge (Lahori Gate 4, Old Delhi 6). A mosque is also present nearby. Shah Hafeez-ur-Rehman was amongst the special disciples of Shah Bholu who died on 30th *Dhul al-Qadah,* 1236 AH during the reign of Akbar Shah II and was buried near his spiritual guide. Shah Ghulam Mohammad was Shah Hafeez-ur-Rehman's son and spiritual successor. His grave is at the footside of his father's grave. **(pp. 284-286)**

Ghulam Yahya Anjum writes in *Tareekh Mashaikh Qadiriyya* (Vol. III):

- Shah Behlan, commonly known by the name of Bholu Shah, belonged to the *Qadiriyya Razaqia* order. He was the disciple and spiritual successor of Shah Abdul Hameed

and also benefitted from Fakhruddin Chishti. He was a *majdhub* devotee, died on 19th *Muharram*, 1204 AH (1789 AD) and is buried in Takya Bholu Shah which is adjacent to Kabli Gate in Delhi. His devotees celebrate *basant*[36] in the spring season at his shrine with great enthusiasm. **(p. 291)**

All the above statements prove that the lineage record of Sayyid Abdul Rehman Jilani given by the writer of *Bagh-e-Sadaat* by the name of Bholu Shah is definitely not related to Sayyid Abdul Rehman Jilani. It is the lineage record of Bholu Shah who migrated to Delhi from Punjab and got spiritual beneficence from Shah Abdul Hameed of *Qadri* order. His family resided in Punjab, which is why his spiritual successor Shah Mohammad Hafeez became his successor and the caretaker of his shrine. After Shah Mohammad Hafeez, his son succeeded him. Their graves are also near the grave of Bholu Shah. The shrine of Sayyid Abdul Rehman Jilani is situated at Lahori Gate, Sadar Bazaar Railway Station, Railway Colony Muslim Waqf Board Quarters, Old Delhi 6, about two kilometres away from Bholu Shah's shrine.

DISCUSSION ABOUT SAYYID ABDUL REHMAN JILANI DEHLVI IN INDIAN BOOKS

It is written in *Mazaraat-e-Auliya-e-Dehli*:[37]

- He (Sayyid Abdul Rehman Jilani) was amongst the great and recognized Saints. He was the disciple and spiritual successor of Shaikh Sayyid Abdul Jaleel in *Qadri* order and was the spiritual guide of Sultan Bahoo who is the famous Saint of Punjab. Sayyid Abdul Rehman Jilani was a man of miracles and powers. His shrine is in the compound behind the waiting room of Railway Station Sadar Bazaar. He died between the last period of the reign of Shah Jahan and the beginning of Aurangzeb's reign. The exact date and year of death is not known.

Details about Sayyid Abdul Rehman Jilani are taken from this book by the authors of later books upon the history of Saints and their shrines.

In *Rehnuma-e-Maqamat-e-Muqaddas Dar-ul-Hakumat Dehli*[38] it is written about the shrine of Sayyid Abdul Rehman Jilani Dehlvi:

- His shrine is adjacent to Sadar Station Delhi. He belonged to the progeny of Shaikh Abdul Qadir Jilani. He is one of the greatest Saints. The famous Saint of Punjab Sultan Bahoo was his superior spiritual successor. It was due to his spiritual powers

[36] *Basant* is a kite festival which marks the spring season and is common in Indo-Pak.
[37] First edition, published in 1927.
[38] Published in 1914 from Delhi.

that his shrine was saved by the government during the construction of the road and the railway track. The government also tiled its compound, made an iron fence around it and made a pavement to reach the shrine.

Doctor Ghulam Yahya Anjum writes in *Tareekh Mashaikh Qadiriyya* (Vol. III):[39]

- Sayyid Shaikh Abdul Rehman Jilani was one of the most eminent Saints of Delhi. His genealogy traces back to Shaikh Abdul Qadir Jilani. He was distinguished in piety and Sufism and held a high position in revelations and miracles. Sayyid Abdul Rehman Jilani received spiritual beneficence of the *Qadri* order from his spiritual guide Sayyid Abdul Jaleel. *Qadri* order flourished in and around Delhi due to him. Countless seekers of Allah became his disciples and he blessed many of them with spiritual succession and many with the permission to grant litanies. The famous Saint Sultan Bahoo was also his spiritual successor.

In *Rehnuma-e-Mazaraat-e-Dehli*,[40] it is written in the context of his shrine:

- Abdul Rehman Jilani was the spiritual guide of the famous Saint of Punjab, Sultan Bahoo. He was a recognized Saint of *Qadri* family as well as a man of miracles and powers.

Beale has written in Oriental Biographical Dictionary that Sayyid Abdul Rehman Jilani was the son of Abdul Aziz Naqshbandi and his daughter was married to Salman Shikoh who was the son of Dara Shikoh. Doctor Rama Krishna holds the same point of view. However this seems more like a supposition because Sayyid Abdul Rehman was genealogically a Jilani[41] Sayyid and all his family, generation after generation, belonged to the *Qadri* order. Hence it is impossible that his father belonged to the *Naqshbandi* order. It is also a fact that it was he who migrated to India not his father. This opinion of Beale is not considered authentic by anyone neither it has any importance in *Qadri* or *Sarwari Qadri* order. None of the old or new authors have ever mentioned it in their books.

We have discussed complete research of all the Indian and Pakistani authors about Sayyid Abdul Rehman Jilani Dehlvi which proves that the Indian authors have been just rewriting what had been published in *Asaar-e-Dehli* in 1914 or in *Mazaraat-e-Auliya-e-Dehli* in 1927. Whereas Pakistani authors have been copying the statement of *Manaqib-e-Sultani*. No one has ever taken the pain to go to his shrine and research or even confirm the details known about him.

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[39] Published in 2006 from Delhi.
[40] Published from Delhi in 2007.
[41] Descendant of Shaikh Abdul Qadir Jilani. Jilan is a village in Iran.

To find the exact details about Sayyid Abdul Rehman Jilani, it was necessary to research properly and then compile his actual biography. In this context, the most difficult job was to go to India and carry out the research there. In November 2008, I discussed the matter with one of my disciples, Asad Khan Sarwari Qadri. He told me that his friend Mohammad Ilyas's wife belonged to old Delhi. His brother-in-law Mujeeb-ur-Rehman often visited Pakistan. Maybe he could be of some assistance. Then Asad Khan talked to Mujeeb-ur-Rehman on telephone and asked for help in this matter, he agreed. The first step was to search the shrine of Sayyid Abdul Rehman Jilani in Delhi because Delhi has expanded much now. Mujeeb-ur-Rehman sent us some books about the shrines of Delhi. Through those books he was guided about the location of the shrine. Even then it took him two months to find the shrine. He came to know that it was difficult to enter that area as its occupants were the people of other religion and the shrine along with its adjacent land had been encroached since 1947.

Mujeeb-ur-Rehman took his mother along and went to the Mosque Shah Abdul Rehman adjacent to the shrine. There he met Sayyid Saleem-uz-Zaman Hashmi son of Sayyid Ahsanullah Hashmi son of Hakeem Sayyid Abdul Rehman Hashmi. He voluntarily served as the imam of the mosque as well as caretaker of the shrine. Mujeeb-ur-Rehman discussed the matter with him in detail and also let him talk to Asad Khan on phone. First of all he complained that no one takes the pain to search the facts about Sayyid Abdul Rehman Jilani Dehlvi and the authors just copy whatever is written about him in the old books without verification. When the latest book *Rehnuma-e-Mazaraat-e-Dehli* published in 2007 was shown to him, he told that the picture of the grave of Sayyid Abdul Rehman Jilani given in the book was forty years old. However he promised that he would search his old family records which were in Arabic and Persian and then he would be able to give the exact information in writing.

A year passed by, although Sayyid Saleem-uz-Zaman Hashmi gave all the information to Asad Khan on phone but before he could give anything in writing, he had a stroke of paralysis in 2009. He could not move the right side of his body. We waited until he was under treatment. In early 2010, he asked Mujeeb-ur-Rehman to write the available information about Sayyid Abdul Rehman Jilani, as he thought his last moments were near. Mujeeb-ur-Rehman could write in Hindi only so it seemed appropriate to get all the information written by him in Hindi and then composed in Urdu.

Mujeeb-ur-Rehman wrote all the information given to him by Saleem-uz-Zaman Hashmi in Hindi and came to Pakistan in February 2010. Here all the notes were translated and composed in Urdu. Those notes and a beautiful sheet specially embellished for the shrine of Sayyid Abdul Rehman Jilani on which *Ism-e-Allah Zaat* was embroidered were handed over to him. He returned to India on 21st February, 2010. On 23rd February he met Sayyid

Saleem-uz-Zaman who was very ill and came to the shrine with great difficulty. He read and signed that script and gave it back to Mujeeb-ur-Rehman permitting him to give it to anyone who needs it for research purpose. Sayyid Saleem-uz-Zaman Hashmi died on 25th February, 2010. Mujeeb-ur-Rehman has added in the script that perhaps Sayyid Saleem-uz-Zaman Hashmi remained alive for the last few days just to handover that script to him. On 13th May 2010, Mujeeb-ur-Rehman again came to Lahore and delivered that script signed by Sayyid Saleem-uz-Zaman Hashmi to Mohammad Asad Khan in the presence of witnesses. Mujeeb-ur-Rehman also wrote in Hindi all the incidents that took place during the preparation of the script. It was translated there and then in Urdu under his guidance and signed by him. Now this script is in the possession of Mohammad Asad Khan Sarwari Qadri. According to the script the biography of Sayyid Abdul Rehman Jilani is given below.

BIOGRAPHY OF SAYYID ABDUL REHMAN JILANI DEHLVI

GENEALOGICAL CHAIN

Sayyid Abdul Rehman Jilani Dehlvi is the descendant of Shaikh Abdul Qadir Jilani. His lineage reaches Shaikh Abdul Qadir Jilani in the following order:

Sayyid Abdul Rehman Jilani Dehlvi son of Sayyid Abdul Qadir son of Sayyid Sharfuddin son of Sayyid Ahmad son of Sayyid Alauddin Sani son of Sayyid Shahabuddin Sani son of Sayyid Sharfuddin Qasim son of Sayyid Mohiyuddin Yahya son of Badaruddin Husayn son of Alauddin son of Shamsuddin son of Saifuddin Yahya son of Zaheeruddin Masood son of Abi Nasr Mohammad son of Abu Saleh Nasr son of Shaikh Sayyid Abdul Razzaq Jilani son of Shaikh Abdul Qadir Jilani.[42]

BIRTH

Sayyid Abdul Rehman Jilani was born in 1024 AH (1615 AD) in Hama, Syria. His father Sayyid Abdul Qadir was a Dervish and a perfect Saint. He got his early education from his father. At the age of thirty five, he came to Baghdad from Hama and remained in seclusion for three years at the shrine of his great ancestor Shaikh Abdul Qadir Jilani. He was then esoterically ordered by Shaikh Abdul Qadir Jilani to go to India and meet

[42] This lineage record can be confirmed and matched with the lineage record of Sayyid Abdullah Shah which is also given in this chapter. Sayyid Abdullah Shah was the great grandson of Sayyid Abdul Rehman Jilani and the spiritual leader of *Sarwari Qadri* order after Sultan Bahoo. His biography has been abridged and included in the biography of Sultan Bahoo in this book. For detailed biography consult the books *Life History of Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh* and *The Spiritual Guides of Sarwari Qadri Order* which is the record of authentic biographies of spiritual leaders from Sultan Bahoo to Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

Shaikh Sayyid Abdul Jaleel. At that time, he was thirty eight years of age. On Tuesday 13th *Dhul al-Qadah*, 1062 AH (15th October 1652 AD), he reached India via Iran and Afghanistan in the reign of Shah Jahan. He pledged allegiance to Sayyid Abdul Jaleel on Monday, 10th *Dhul al-Hijjah*, 1062 AH (10th November, 1652 AD). At that time, Sayyid Abdul Jaleel either resided in Burhanpur India, Adilpur Sindh or somewhere near the bank of Indus River, the exact location is unknown. Then at his orders, he went to Delhi on Wednesday, 9th *Safar*, 1063 AH (8th January, 1653 AD*)*. Here he bought some land and built his house and a *khanqah* where his shrine is situated now. He also built rooms for residence of disciples on the land around the *khanqah* and a mosque which is now known as Shah Abdul Rehman Mosque. Present Sadar station in old Delhi and quarters of Muslim Waqf Board are built on his property.

THRONE OF DIVINE GUIDANCE AND PERSUASION

Sayyid Abdul Rehman Jilani spent his life in anonymity. He never wanted fame and never went to the royal court or met the rulers and officials. He was the Fakir of *Qadri* order and possessed Divine powers. A large number of people in Delhi and its vicinity were blessed with his beneficence and countless people became his disciples. He was among the Fakirs who benefit people while staying at one place. There is not any evidence that he ever went out of Delhi after settling there.

There is also a tradition that Sayyid Abdul Rehman Jilani came to India for two purposes; firstly to hand over the *Qadri* order to Sultan Bahoo physically as this order will continue till the doomsday and Sultan Bahoo was chosen to spread and elevate it in the world. Secondly to spiritually support and help Aurangzeb to ascend the throne so that the Mohammadan sharia could be enlivened through him. It was the spiritual power of Sayyid Abdul Rehman Jilani which exercised behind the victories of Aurangzeb and the extermination of heretical practices prevailing in that era. After the death of Abdul Rehman Jilani this responsibility was transferred to Sultan Bahoo whose spiritual assistance made it possible for Aurangzeb to establish the greatest Mughal Empire and vivify the Mohammadan sharia.

BEAUTY AND ELEGANCE

Sayyid Abdul Rehman Jilani had wheatish complexion and medium height. His eyes were very beautiful and his face was so much divinely luminous that the disciples could not fix gaze at his sacred countenance.

FAMILY

On Monday, 6th *Jumada ath-thani*, 1065 AH (12th April, 1655 AD) Sayyid Abdul Rehman Jilani married a Sayyid woman of Jilani descent, Sayyida Zahida in Delhi. In 1070 AH (1660 AD) he had his first son Sayyid Taj-ul-Arifeen who died of diarrhoea in 1075 AH (1665 AD). In 1082 AH (1671 AD) his second son Sayyid Abdul Aziz[43] was born. Sayyid Abdul Rehman Jilani died in 1088 AH (1677 AD). His wife died ten years later in 1098 AH (1687 AD).

CHAIN OF FAQR

The chain of *Faqr* reaches Sayyid Abdul Rehman Jilani Dehlvi from Shaikh Abdul Qadir Jilani in the following order:

Sayyid Abdul Rehman Jilani was the disciple of Sayyid Abdul Jaleel who was the disciple of Sayyid Abdul Baqqa disciple of Sayyid Abdul Sattar disciple of Sayyid Abdul Fattah disciple of Sayyid Najamuddin Burhan Puri disciple of Sayyid Mohammad Sadiq Yahya disciple of Sayyid Abdul Jabbar Jilani disciple of Shaikh Sayyid Abdul Razzaq Jilani disciple of Shaikh Abdul Qadir Jilani.

SPIRITUAL SUCCESSORS

Sultan Bahoo was the superior spiritual successor of Sayyid Abdul Rehman Jilani. The junior successors included Shah Habibullah Qadri and Sayyid Mohammad Siddiq who was also the first caretaker of his shrine.

DEATH

Sayyid Abdul Rehman Jilani Dehlvi died in the reign of Emperor Aurangzeb on Friday night, the 21st of Ramadan, 1088 AH (16th November, 1677 AD).

DEATH ANNIVERSARY

Sayyid Abdul Rehman Jilani's death anniversary is celebrated on 21st Ramadan with great zeal and zest till date.

SHRINE

Sayyid Abdul Rehman Jilani was buried in his apartment. His junior spiritual successor Sayyid Mohammad Siddiq was the first caretaker of his shrine. Sayyid Mohammad Siddiq

[43] Sayyid Abdul Aziz migrated to Madina at a young age and settled there. His grandson Sayyid Abdullah Shah came back from Madina to India and got the Divine Trust of *Faqr* from Sultan Bahoo.

died childless in the reign of Aurangzeb. Neither his death date is known nor is any information about his grave available. During the British rule, when a road and a railway track were passed from the land around the shrine of Sayyid Abdul Rehman and the Sadar Railway Station was constructed, the railway track was slightly diverted to keep his shrine safe. A compound was made around the shrine to keep it separate from the railway system.

The Hindus who migrated to India from Pakistan in 1947 after the partition of subcontinent occupied the vast land adjacent to the shrine of Sayyid Abdul Rehman Jilani by conspiring with the members of Muslim Waqf Board just as they had done with the other shrines and Muslim *khanqahs*. Now his shrine is just a small room and Shah Abdul Rehman Mosque is present nearby. The surrounding land which was actually the property of Sayyid Abdul Rehman and was a part of his shrine is now in the custody of illegal occupants. Let us discuss with reference to Indian books that how these people encroached the shrines and other properties left by Muslims.

Fareeduddin Shah Buland from UP India writes in *Rehnuma-e-Mazaraat-e-Dehli*:

- Alas! The sacred places and shrines were also badly affected by the partition of India. A large number of Muslims migrated to Pakistan. Thousands of shrines and endowed properties were illegally occupied and disfigured. Gradually people forgot their actual history and even their traces were erased. **(p. 7)**

Doctor Mohammad Hafeez-ur-Rehman Siddiqui states in *Mazaraat-e-Auliya-e-Dehli*[44]:

- During the turmoil of 1947 most of the Muslims migrated to Pakistan and Delhi was occupied by the refugees who migrated from Pakistan. The sacred places of Muslims were treated badly and no one remained to look after them. The mausoleums of Qadam Sharif, Shah-e-Mardan, Chirag-e-Dehli and the boundary of mausoleum of Qutbuddin Bakhtiar Kaki were occupied by the immigrants coming from Pakistan. The government forcefully took the main shrine back but the boundary is still occupied by them. Muslims occupied the remaining mausoleums and built their houses in them. The premises of these mausoleums was vast and great Saints were buried inside them. All these enclosures were encroached by people who built their houses and shops in them. A shop is still running in the mausoleum of Shaikh Salahuddin which is in Savitri Nagar, Sheikh Sarai. A carpenter is working nearby in the shrine of a Saint of the same family. A shop is running in the shrine of Shaikh Sulaiman Dehlvi which is in the west of Zafar Mahal in front of the house of Nando fruit-seller. The stone of the grave has been removed. The nearby two shrines are occupied by a Hindu who is

[44] 2006 edition, published from Delhi.

using them as his residence though the domes of these shrines can still be seen. Similarly houses have been built on all the shrines inside the mausoleum of Nizamuddin Auliya.

The vast land around these mausoleums and shrines was fixed for the graveyards. This land was occupied by the government. In Delhi most of the shrines and land for the graveyards are in the custody of Delhi Development Authority (DDA), some are occupied by Municipal Corporation of Delhi (MCD) and the remaining are possessed by the capitalists. The Oberoi Hotel and Delhi Public School are built on the land fixed for graveyard.

The small shrines on the land devoted for the graveyard around the mausoleum of Sayyid Mehmood Najjar Kelokheri are now being demolished in spite of the fact that this land is under the supervision of Waqf Board.[45] Alas! Now the shrines and their lands are not safe even under the supervision of Waqf Board.

Following quote of Khawaja Sayyid Islamuddin Nizami, the caretaker and imam of Khilji Mosque of shrine of Nizamuddin Auliya is present in the same book:

- Most citizens of Delhi migrated to Pakistan. The shrines, mausoleums and other Muslim buildings were occupied by the immigrants coming from Pakistan. Afterwards some of these places were vacated by Maulana Abul Kalam Azad. Meanwhile tombstones of most of the shrines were pulled down, as a result it became difficult to recognize them. Houses were also built on most of the occupied shrines.

These statements clearly show what happened to the shrines in India after the partition of subcontinent. Muslim Waqf Board was established for the safeguard of the properties of Muslims who migrated. This board comprised of the Muslims of particular religious group which had political domination in India due to its alliance with Congress. That group belonged to the school of thought which is against spirituality and Sufism, that was why they were unaware of the importance of shrines. They lavishly distributed the land of shrines and mausoleums among their relatives. Hence the Muslim heritage was ruined due to that particular group. There was also a vast land adjacent to the shrine of Sayyid Abdul Rehman Jilani which was illegally occupied and houses were built there. That area afterwards became known as 'Muslim Waqf Board Quarters Delhi 6'. Now there is only a small shrine and a mosque, the remaining land is in the custody of encroachers. Now they are trying to occupy the shrine as well. The shrine is still in the custody of Muslim Waqf Board but there is no one to take its care. Sayyid Saleem-uz-Zaman Hashmi wrote in his manuscript:

[45] Muslim Waqf Board was established for the protection and management of mausoleums, shrines, mosques, graveyards and other properties of Muslims but it became a big mafia itself. The Muslim monuments, shrines, properties devoted for mosques and graveyards were occupied and demolished under its supervision.

- I, the humble servant of Sayyids, Saleem-uz-Zaman Hashmi son of Sayyid Ahsanullah Hashmi, live in the vicinity of the shrine of Sayyid Abdul Rehman Jilani. I am the only attendant of this shrine, surrounded by the trouble makers and tribulations in this frail part of my life. After the partition of subcontinent, this area was occupied by the mischief makers and the encroachers. Out of their fear no one visits the shrine. Moreover there is no caretaker of the shrine who could inform the people about the facts. The trouble makers are trying hard to capture and demolish the shrine. They have occupied a large land of the shrine but by the grace of Allah the shrine is safe despite the absence of any supervisor or caretaker.

Address of the shrine: Old Delhi 6-Towards the East of Lahori Gate near Sadar Railway Station, Railway Colony, Muslim Waqf Board Quarters, Delhi 6, India.

DIFFERENCE OF OPINION ON OATH OF ALLEGIANCE OF SULTAN BAHOO TO ABDUL REHMAN JILANI

There is a difference of opinion among the researchers and biographers of Sultan Bahoo on the matter of his oath of allegiance upon the hand of Sayyid Abdul Rehman Jilani. The argument mostly given in this context is that Sultan Bahoo did not require physical oath of allegiance because Prophet Mohammad himself took his spiritual oath of allegiance and assigned him to Shaikh Abdul Qadir Jilani for further spiritual training. Moreover in all his books Sultan Bahoo has used the phrase ‘our spiritual guide’ (*Shaikh-e-Maa*) for Shaikh Abdul Qadir Jilani. Another argument given by them is that Sultan Bahoo has never mentioned anything about his oath of allegiance to Sayyid Abdul Rehman Jilani in his books and it is absolutely improbable that he had been benefitted by someone but had not even mentioned him. However this argument cannot be considered valid because we have many previous examples where the disciple has not mentioned the name of his spiritual guide in his books. Such as Shaikh Abdul Qadir Jilani has not mentioned the name of his spiritual guide Shaikh Abu Saeed Mubarak Makhzoomi in his books. Similarly Sayyid Habibullah Qadri has not mentioned anything about his spiritual guide Sayyid Abdul Rehman Jilani in his only book *Sirrul Habib*.

In *Manaqib-e-Sultani* the writer has mentioned Sultan Bahoo’s oath of allegiance upon the hand of Sayyid Abdul Rehman Jilani while discussing his spiritual order. Since *Manaqib-e-Sultani* is the first biography of Sultan Bahoo, so it must be believed as there is no valid reason to reject it.

Now we shall discuss different opinions of various biographers and researchers in this regard:

- ❖ The most surprising point of view is that of Noor Mohammad Kulachvi. He was not only a research scholar but according to him, was directly blessed by Sultan Bahoo and claimed to be his spiritual successor. He has also mentioned many of his spiritual meetings with Sultan Bahoo in his books but never mentioned anything about his own oath of allegiance. However his son Abdul Hameed states about the physical oath of allegiance of Noor Mohammad Kulachvi in *Hayat-e-Sarwari* in following words:

- At first he (Noor Mohammad Kulachvi) pledged allegiance to Saleh Mohammad, the third caretaker of the shrine of Sultan Bahoo. His father took him to the shrine of Sultan Bahoo when he was very young and requested his spiritual guide Saleh Mohammad to let him pledge allegiance to him. Saleh Mohammad allowed with great kindness. Many years later he (Noor Mohammad Kulachvi) left college and stayed at the shrine of Sultan Bahoo as a Dervish. At that time Saleh Mohammad had died and Noor Mohammad was the shrine caretaker. Noor Mohammad usually visited Damaan Valley (Dera Ismail Khan, Pakistan). Once he came to the village Mudi Sharif (Dera Ismail Khan). Noor Mohammad Kulachvi also went there from Kulachi with his father and renewed his oath of allegiance at Noor Mohammad's hand. **(p. 56)**

If Noor Mohammad Kulachvi was getting spiritual beneficence directly from Sultan Bahoo through the *Uwaisi* way then why did he need to take oath of allegiance, not even once but twice?

Noor Mohammad Kulachvi writes in *Makhzan al-Asrar*:

- There is no any clue about the physical oath of allegiance of Sultan Bahoo. **(pp. 259-260)**

On the contrary, when Noor Mohammad Kulachvi writes the *Sarwari Qadri* chain on page 8 of his book *Anwar-e-Sultani* (Punjabi interpretation of Sultan Bahoo's poetry), he writes the name of Pir Rehman i.e. Sayyid Abdul Rehman Dehlvi before the name of Sultan Bahoo, thus contradicting his own statement in his other book. Noor Mohammad Kulachvi's son Abdul Hameed also writes the name of Sayyid Abdul Rehman Dehlvi before the name of Sultan Bahoo as 'Pir Rehman' while mentioning *Sarwari Qadri* chain in his book *Hayat-e-Sarwari* on pages 132-133 and 219. This shows that he admits that Sayyid Abdul Rehman Jilani was the spiritual guide of Sultan Bahoo. Thus he also contradicts his father's opinion. The travellers of spiritual path know that the spiritual chain is recited by the spiritual guide while taking oath of allegiance from disciples and it includes the names of all the previous spiritual guides in order of their respective era. Every spiritual guide is the disciple of previous one.

- ❖ Doctor Sultan Altaf Ali who belongs to the family of Sultan Bahoo, writes in *Divan-e-Bahoo* that Sultan Bahoo had no need of a spiritual guide. In the foreword of his book *Sharah Abyat-e-Bahoo* he writes that the spiritual guide of Sultan Bahoo was Shaikh Abdul Qadir Jilani whom he had frequently referred to as 'our spiritual guide' in his books. However in his book *Mirat-e-Sultani* (*Bahoo Nama Kamil*) Doctor Altaf Ali changes his opinion and writes:

- Shaikh Habibullah Qadri said to Sultan Bahoo, "O Fakir! I do not have what you want. You should go to my spiritual guide Sayyid Abdul Rehman Jilani in Delhi." When Sultan Bahoo reached Delhi, he found that Pir Abdul Rehman Dehlvi was already waiting for him. He at once bestowed the eternal treasure upon Sultan Bahoo. **(p. 114)**

  In the same book Doctor Sultan Altaf Ali writes the *Sarwari Qadri* chain on pages 120 and 121 with the name of Sayyid Abdul Rehman Dehlvi before the name of Sultan Bahoo which shows that he admits that Sultan Bahoo had taken oath of allegiance upon the hands of Sayyid Abdul Rehman Jilani.

- ❖ In this context the most rigid opinion is that of Ahmad Saeed Hamdani. He has discussed this matter in detail in his book *Sultan-ul-Arifeen Hazrat Sultan Bahoo* (*Hayat-o-Taleemat*) under the topic *Shaikh-e-Maa Sultan-ul-Arifeen ke Murshid*.[46] First he gives the reference of the following statement of *Manaqib-e-Sultani*:

- Shah Habibullah Qadri was a famous Shaikh who lived in Garh Baghdad at the bank of Ravi River. Sultan Bahoo met him. It is said that he took different tests of Sultan Bahoo but found him better in courage and spiritual strength. At last he requested him to go to his spiritual guide Sayyid Abdul Rehman Qadri Dehlvi.

Then he writes:

- According to the writer of *Manaqib-e-Sultani* a Dervish Sultan Hameed accompanied Sultan Bahoo in his journey to Delhi. He belonged to Bhakkar and was his junior spiritual successor. When Sultan Bahoo met Sayyid Abdul Rehman Jilani, he took him in privacy. Sultan Bahoo got his 'eternal destiny' only in one step. Thus he found what he desired.

Contradicting this statement of *Manaqib-e-Sultani* Ahmad Saeed Hamdani proceeds:

- The writer of *Manaqib-e-Sultani* considers Sayyid Abdul Rehman Jilani the spiritual guide of Sultan Bahoo and has also given a spiritual chain in accordance. However before writing the above incident, he has also stated an esoteric experience of Sultan Bahoo which shows that he got the spiritual beneficence by the *Uwaisi* way and was already permitted by the Holy Prophet through Shaikh Abdul Qadir Jilani to guide

[46] It means 'the spiritual guide of Sultan Bahoo.'

and persuade men of Allah on the way to righteousness. The writer of *Manaqib-e-Sultani* Sultan Hamid had heard the tradition of this esoteric experience from his ancestors, generation after generation. Sultan Bahoo had this experience while he was awake. "One day he was standing somewhere in Shorkot, a celestial and dignified rider appeared who held his hand and let him sit on the horse behind him….That rider was Ali ibn Abi Talib. (The proceedings of this incident have been earlier mentioned under the topic 'Search for the Divine Truth and Oath of allegiance'). After having presence in the Mohammadan Assembly and being blessed with the benevolence of the Companions of Holy Prophet and the People of Cloak, he was assigned to Shaikh Abdul Qadir Jilani for further guidance."

In *Risala Roohi Sharif* when Sultan Bahoo mentions the names of the seven *Sultan-ul-Faqr* souls, he writes about Shaikh Abdul Qadir Jilani:

یکے روحِ شیخِ ما، حقیقت الحق، نورِ مطلق، مشہود علی الحق، حضرت سیّد محی الدین عبد القادر جیلانیؒ محبوبِ سبحانی

Meaning: One of these souls is our spiritual guide, the truth of Truth, absolute celestial light, the perfect manifestation of eternal Reality and the beloved of Allah, Shaikh Abdul Qadir Jilani.

If this spiritual experience is compared to the tradition of Sultan Bahoo's meeting with Sayyid Abdul Rehman Jilani then the contradiction between the two becomes obvious. If after this great experience the Divine lights of Essence were directly bestowed upon Sultan Bahoo and he was given the authority by the glorious souls to guide people towards righteousness, then getting 'eternal destiny' from any other spiritual guide makes no sense. He had already reached the status where he himself held the position of the perfect spiritual guide.

Ahmad Saeed Hamdani proceeds as:

- It is also written in *Manaqib-e-Sultani* that since Sultan Bahoo was born a Saint, he had complete knowledge of the Divine secrets by birth. Moreover Sultan Bahoo himself says, "Due to the excess of revelations and effects of theophanies of light of the Divine Essence, I could not acquire exoteric education neither could I get time to practise excessive outward devotions. I am always absorbed in the Divine Oneness and busy in exploring the Divine Essence." If he did not need exoteric education neither got time for outward devotions, then he did not require an outward spiritual guide as well. It seems that just like in the age of cultural deterioration, modern members of different fields and circles were left with following and unnecessarily emphasizing upon the superficial rules only, similarly in Sufism, the importance of physical form of connectivity was superfluously enhanced. If someone did not have a

teacher in poetry he was considered untaught. Likewise in Sufism, if someone was not attached to any physically alive spiritual guide, he was considered misguided. As far as Sultan Bahoo is concerned, he did not care about this rule at all nor has he mentioned anything about Habibullah Shah or Sayyid Abdul Rehman Jilani in any of his books. However he often relates about getting beneficence through the *Uwaisi* way and his aforementioned spiritual experience. Perhaps various people found it necessary to attach him to some traditional spiritual chain due to the specific cultural background of their age. Hence they had to give reference of a living spiritual guide. **(pp. 46-50)**

- ❖ Mumtaz Baloch writes in *Hoo Dey Bayt*:
  - Sultan Bahoo's oath of allegiance to Sayyid Abdul Rehman Dehlvi is merely a presumption which has no reality. **(p. 61)**

It should be remembered that Mumtaz Baloch is just a research scholar. Whatever he writes about *Faqr* in his books is limited to superficial knowledge only. He has written the above statement just on the basis of those statements of Sultan Altaf Ali, Ahmad Saeed Hamdani and Noor Mohammad Kulachvi in which they reject Sultan Bahoo's physical oath of allegiance.

- ❖ Maulvi Mohammad Din Gujrati published a booklet on Sultan Bahoo in 1927. Even after searching hard it could not be found but its particular statement which we needed is quoted in Ahmad Saeed Hamdani's book *Sultan-ul-Arifeen Hazrat Sultan Bahoo (Hayat-o-Taleemat)* on page 49. This statement supports our argument which we will discuss later. Here we are quoting the exact statement:
  - Maulvi Mohammad Din Gujrati has considered that the relation between Sultan Bahoo and Abdul Rehman Jilani was limited to a single meeting in which he revealed the Divine secret upon Sultan Bahoo. He narrates, "Abdul Rehman Jilani held the hand of Sultan Bahoo, took him in his apartment and said to him, 'Indeed! You are rich with the benevolence of Divine Oneness, the Holy Prophet's sacred hand is upon your hand and you are guided by Shaikh Abdul Qadir Jilani.' After being blessed with the Divine secret Sultan Bahoo came to the market of Delhi and blessed the people with his attention. All the shopkeepers and other people felt the state of spiritual absorption."

- ❖ My spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali[47] belonged to the family of Sultan Bahoo. He was the man of Divine Essence, possessor of the Divine Trust and stationed at the venerable grand status of *Sultan-ul-Faqr*. He says:

[47] To know about Sultan Mohammad Asghar Ali, refer to the books *The Spiritual Guides of Sarwari Qadri Order* and *Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings*.

- Sultan Bahoo's physical oath of allegiance to Sayyid Abdul Rehman Jilani was amongst the requirements of *Faqr*. He met Sayyid Abdul Rehman only once, pledged allegiance and returned because in *Faqr* outward oath of allegiance is essential. If he had not taken oath of allegiance at the hand of Sayyid Abdul Rehman Jilani then the *Sarwari Qadri* chain which reaches Sayyid Abdul Rehman Jilani from Shaikh Abdul Qadir Jilani in a continuous manner would have broken and Sultan Bahoo had not become a linked spiritual guide of this chain.

He further says:

- Pir Sayyid Mohammad Bahadur Ali Shah[48] got complete spiritual beneficence and the treasure of *Faqr* during his forty years' stay at the shrine of Sultan Bahoo. When he became accomplished in all the branches of esoteric knowledge, he was spiritually ordered by Sultan Bahoo to take oath of allegiance to Pir Mohammad Abdul Ghafoor Shah[49]. Moreover my spiritual guide Sultan Mohammad Abdul Aziz[50] wanted to go to Baghdad to take oath of allegiance at the hand of someone from the progeny of Shaikh Abdul Qadir Jilani. Pir Bahadur Ali Shah requested Sultan Bahoo to take Sultan Mohammad Abdul Aziz's oath of allegiance spiritually as he belonged to his progeny, but Sultan Bahoo ordered Sultan Mohammad Abdul Aziz to take physical oath of allegiance at the hand of Pir Bahadur Ali Shah. In *Faqr* it is necessary to pledge allegiance to a living spiritual guide.

Sultan Mohammad Asghar Ali recited list of names of all the *Sarwari Qadri* spiritual leaders in order of their appearance in the world while taking oath of allegiance from the disciples. It starts from the Holy Prophet, reaches Shaikh Abdul Qadir Jilani then to Sayyid Abdul Rehman Jilani in a properly linked order and then continues till his spiritual guide Sultan Mohammad Abdul Aziz. In that list also Sayyid Abdul Rehman Jilani's name comes before the name of Sultan Bahoo. I also recite the same list with an addition of two verses which are about my beloved spiritual guide.

In all the books published from India e.g. *Asaar-e-Dehli, Rehnuma-e-Mazaraat-e-Dehli, Tareekh Mashaikh-e-Qadiriyya, Mazaraat-e-Auliya-e-Dehli* and in many other books wherever the name of Sayyid Abdul Rehman Jilani is mentioned, it is written alongside that he was the spiritual guide of Punjab's famous Saint Sultan Bahoo.

All the researchers who are against Sultan Bahoo's physical oath of allegiance have their own opinion based upon their knowledge and the books available. My research is

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[48, 49, 50] Spiritual leaders of *Sarwari Qadri* order. To know about them in detail refer to the book *The Spiritual Guides of Sarwari Qadri Order*.

not meant to contradict them. Rather it is meant to proceed their work. Although it must be stated respectfully that a researcher just tries to find the truth and it is possible that his research proves to be wrong. In *Faqr* it is necessary to cover the spiritual journey under the guidance of the perfect spiritual guide through the contemplation of *Ism-e-Allah Zaat*. One understands the reality after the completion of journey. It is impossible to know the reality just on the basis of superficial knowledge.

Here I quote my own experience about understanding the mystic knowledge. I pledged allegiance in 1998 AD. When I read the first page of Sultan Bahoo's book *Ain-ul-Faqr* I understood it differently but as time passed and I covered my spiritual journey, this very first page gave me a new knowledge every time I read it, the entire book is no different. That is why Sultan Bahoo has declared on the same page, "This book is a perfect guide for a beginner as well as for the proficient." Hence in the way of *Faqr* exoteric knowledge and intelligence are not that much beneficial. If the Divine secrets could be known merely through outward knowledge then there was no need of a spiritual guide or the way of *Faqr* itself, only sharia and exoteric knowledge would have been enough. Yet we agree that these scholars are right as far as their outward knowledge is concerned because Sultan Bahoo himself states:

- *Sarwari Qadri* disciple is actually the one who takes oath of allegiance at the hand of Prophet Mohammad. His existence is purified of all the immoral behaviours and he is blessed with the Divine favour to adopt the Mohammadan sharia. **(Mehak-ul-Faqr Kalan)**
- Some of the *Sarwari Qadri* followers possess such an elite status that they are directly blessed with the benevolence of the Holy Prophet. Then he assigns them to Shaikh Abdul Qadir Jilani who blesses them in such a way that they are never separated from him even for a single moment. **(Mehak-ul-Faqr Kalan)**

Those who have rejected the physical oath of allegiance of Sultan Bahoo have given the argument that Sultan Bahoo got beneficence through the *Uwaisi* way. *Uwaisi* way is the spiritual way in which a devotee gets spiritual beneficence directly from the Holy Prophet or from some Saint who is not physically alive. This spiritual way surely exists and we do not deny it. There are three kinds of the *Uwaisi* way:

1. The great people who have to adorn the throne of Divine guidance and persuasion must take physical oath of allegiance despite being benefitted from the Holy Prophet through the *Uwaisi* way because they should have esoteric as well as exoteric link with the chain of spiritual guides of a specific spiritual order. The fact that Shaikh Abdul Qadir Jilani despite being a Saint by birth took oath of allegiance at the hand of Abu Saeed Mubarak Makhzoomi supports our argument. Shaikh Abdul Qadir Jilani's grand status among all Saints is so high that his foot is on the neck of all of

them and he took oath of allegiance upon the hands of the Holy Prophet on the night of Miraj.[51] Without his benevolence no one can find even the fragrance of *Faqr*. He also found the complete spiritual treasure through the *Uwaisi* way as explained by Shah Waliullah Muhaddith Dehlvi in his book *Hama'at*;

- After Ali ibn Abi Talib follows a series of sacred Sufis and Saints. The most powerful and superior among all the Saints and the one who successfully stepped into the real *Uwaisi* way and travelled the mystic path with utmost excellence is undoubtedly Shaikh Abdul Qadir Jilani.

This proves that Shaikh Abdul Qadir Jilani found everything through the *Uwaisi* way. Sultan Bahoo considers him his spiritual guide and calls him 'our spiritual guide'. Although Shaikh Abdul Qadir Jilani had got the entire spiritual beneficence and powers through the *Uwaisi* way even then he had to take oath of allegiance upon the hands of Abu Saeed Mubarak Makhzoomi. His oath of allegiance has never been controversial and is stated in the books of Sufism with confirmed and authentic traditions. It is related that Shaikh Abdul Qadir Jilani met his spiritual guide Shaikh Abu Saeed Mubarak Makhzoomi only once, he gave him morsels with his hand to eat and the *khirqa*,[52] that was all. Shaikh Abdul Qadir Jilani immediately started persuading and guiding the seekers of Allah on the path to Allah. Sultan Bahoo's oath of allegiance followed the same pattern. He met his spiritual guide only once and found the complete spiritual treasure in just one meeting because he had already completed his spiritual journey through the *Uwaisi* way. The statement of Maulvi Mohammad Din Gujrati referred before supports our argument.

Now the question is that why it is necessary to have physical oath of allegiance in order to hold the throne of Divine guidance and persuasion? It is because in *Faqr* a system of spiritual chain has been established which reaches step by step to the Holy Prophet. Every perfect spiritual guide should be a link of this chain and this chain and linkage should not break anywhere until it reaches the Holy Prophet through Ali ibn Abi Talib. If this linkage is broken anywhere in between, a great disorder and trouble can arise because then it would become very easy for any wicked person to creep in this spiritual chain and claim the throne of Divine guidance and persuasion saying that he has been blessed by the Holy Prophet directly through the *Uwaisi* way and that he does not need to take oath of allegiance to any spiritual guide. If someone claims this, he is an absolute liar and must be punished. Such evil persons falsely claim sainthood just as people falsely claim Prophethood or claim to be the Imam Mahdi.

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[51] As mentioned by Sultan Bahoo in *Ain-ul-Faqr*.

[52] *Khirqa* is a symbol of oath of allegiance in Sufism. It also symbolizes honour. It can be a cloak, a turban or anything else.

Nowadays such frauds, fake and so called spiritual guides are found everywhere who refuse physical oath of allegiance and claim that they have been directly blessed or are Saints by birth or the hereditary Saints.

The physical oath of allegiance of Shaikh Abdul Qadir Jilani and Sultan Bahoo was to fulfil the above mentioned requirement as they had to hold the throne of Divine guidance and persuasion and benefit an infinite number of people of their age and their spiritual order has to continue till the doomsday. Their physical oath of allegiance was necessary also because it had to serve as an example so that in future no one can claim that he is permitted to hold the throne of guidance and persuasion by the Holy Prophet through the *Uwaisi* way.

Shaikh Abdul Qadir Jilani says:

- The chain of *Faqr* of the great spiritual guides reaches Ali ibn Abi Talib in a continuous manner and then from Ali who is the doorway to knowledge reaches Prophet Mohammad, the core of knowledge. These spiritual leaders invite people towards Allah with wisdom. **(Sirr al-Asrar ch.5)**

This statement supports our argument that to hold the throne of Divine guidance and persuasion, it is necessary for a Saint to be formally linked with the spiritual chain. Although sometimes it also happens that the spiritual leader of the order cannot find any seeker capable enough to be entrusted all the spiritual powers to run the order, so he has to leave the world without transferring his powers to anyone. After his death when Allah sends some competent seeker, he transfers his powers to him from his shrine and the chain continues again from where it was temporarily interrupted. In this manner there remains no gap between the links of the chain. We can find two such examples in the history of Sufism. One is in the *Naqshbandi* order and other is in the *Sarwari Qadri* order. The example in *Naqshbandi* order is of Abu al-Hasan al-Kharaqani who was born eighty seven years after the death of his spiritual guide Bayazid Bastami. When he reached maturity, he did hard mystic struggle at the shrine of Bayazid Bastami for twenty years. Then Bayazid transferred him the spiritual powers to continue his order.

The example in *Sarwari Qadri* order is of Sultan Bahoo who died in 1102 AH without transferring the Divine Trust to anyone. Eighty four years after his death, Sayyid Abdullah Shah Madni Jilani was born in Madina in 1186 AH. He remained secluded for twelve years at the tomb of Prophet Mohammad. Then after getting spiritual training from Shaikh Abdul Qadir Jilani, he reached the shrine of Sultan Bahoo in 1241 AH. Sultan Bahoo transferred him the Divine Trust of *Faqr* hence the *Sarwari Qadri* chain continued again from where it had stopped.

2. Second is the *Uwaisi* way in which the follower does not have to hold the throne of guidance and persuasion but is destined to perform some important responsibility related to the religion or umma. For example, Allama Iqbal got the spiritual beneficence from the soul of Jalaluddin Mohammad Rumi through the *Uwaisi* way. Although Allama Iqbal had taken oath of allegiance in the *Qadri* order when he was young but he never mentioned the name of his spiritual guide in his poetry. Rather he considers Rumi his actual spiritual guide.
3. Third *Uwaisi* way is that whereby a seeker is given the preliminary spiritual guidance at the beginning of his journey towards Allah and then he is sent to the spiritual guide for further guidance. The seeker may or may not know it.

It is hoped that this research would clarify many misconceptions about the physical oath of allegiance of Sultan Bahoo. My intention was not to hurt sentiments of any person or group rather to bring in limelight the different aspects of biography of a great Saint.

THRONE OF DIVINE GUIDANCE AND PERSUASION

After taking physical oath of allegiance, Sultan Bahoo returned from Delhi and started executing his duty of guiding and persuading people towards righteousness. From that day onwards the Divine radiance and theophanies manifested from his existence so intensely that hundreds of people were elevated to the level of Divine union just by his single glance.

Sultan Bahoo defines an independent Fakir as compared to the conventional spiritual guides and shrine caretakers:

- An independent Fakir is not bound by rules and regulations and is free from all the constraints. Firstly he is not bound to stay at one place. Secondly his beneficence continues in every condition and in every direction. Usually he distributes the blessing of *Faqr* among common people while travelling from place to place.

Sultan Bahoo travelled all his life to educate and guide people on the path of *Faqr* and distributed the treasure of Divine love and knowledge among common people. He did this on Allah's commandment, as he says:

نفس را رسوا کنم بہر از خدا

بر ہر دری قدمی زنم بہر از خدا

Explanation: I disgrace my innerself walking from door to door for the sake of Allah. **(Nur-ul-Huda Kalan)**

Mostly he travelled towards Soon Valley, Multan, Dera Ghazi Khan, Dera Ismail Khan, Sindh and Balochistan for guiding and persuading people towards *Faqr*. The details about his travels cannot be found in any book, anthology or Sufi transcript because he always remained away from the centres of culture and education of his age and never met any writer. His visit to Delhi has also been mentioned only once. He distributed the treasure of *Ism-e-Allah Zaat* mostly among the common villagers and those villagers continued and promoted his teachings.

While travelling he often blessed any person on the way with Divine closeness by his single glance. Emperor Shah Jahan had granted a grand property to his father Bazayd Mohammad which included vast land, a fort of bricks and several wells. Although the property was very vast and needed proper care but Sultan Bahoo was completely indifferent towards it. He used to leave home whenever the Divine absorption occupied him. Sultan Hamid Ali writes in *Manaqib-e-Sultani*:

- Sultan Bahoo never indulged himself in worldly jobs or relations. He tried to plough the fields twice but both times the passion of Divine love overcame him to the extent that he left the bullocks there and then and went to jungles and mountains absorbed in the theophanies and revelations of Divine vision.

Sultan Bahoo was the perfect spiritual guide possessing absolute light of guidance. Such spiritual guide holds the authority to elevate a devotee by his spiritual attention, persuasion and education to the level where he is blessed with the Divine vision so much so that he does not require any other mystic devotion, invocation or meditation. Sultan Bahoo spent his entire life wandering in search of the seekers of Allah and then elevating them to the Divine Oneness as he was ordered from the court of the Holy Prophet to execute the duty of guiding people towards Allah.

TITLE ‘SULTAN-UL-ARIFEEN’ AND SPIRITUAL STATUS ‘SULTAN-UL-FAQR’

TITLE SULTAN-UL-ARIFEEN

Sultan Bahoo is known by the title of *Sultan-ul-Arifeen* among all the Saints and Mystics as well as in the entire world. *Sultan-ul-Arifeen* literally means ‘Sultan of Mystics’.

CLAIMANTS OF THE TITLE SULTAN-UL-ARIFEEN

When Sultan Bahoo became known in the world by the title of *Sultan-ul-Arifeen,* some fake guides and fraudulent all over the world especially in Indo-Pak and Jammu and

Kashmir started using this title with their names. Followers and devotees of some Saints also attached this title to that Saint's name. It should clearly be understood that the title *Sultan-ul-Arifeen* is specific only for Sultan Bahoo. Only he truly and factually deserves and owns this title, others are just imitators and imposters.

SPIRITUAL STATUS OF SULTAN-UL-FAQR

Sultan Bahoo is stationed at the most elevated status of *Sultan-ul-Faqr* (Sultan of *Faqr*), the seven souls who are distinguished among all the Saints and ranked at the highest degree of excellence in oneness with Allah. These souls include Fatimah bint Mohammad, Shaikh Hasan of Basra, Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq Jilani, Sultan Bahoo and Sultan Mohammad Asghar Ali while the manifestation of the seventh soul is yet not known.[53]

MUSTAFA SANI AND MUJTABA AKHIR ZAMANI (Mustafa the second and Mujtaba of the last era)

Just as Shaikh Abdul Qadir Jilani announced during his address by the will of Allah:

◄ قَدَمِیْ هٰذِهٖ عَلٰی رَقَبَةِ کُلِّ وَلِیِّ اللّٰه

Meaning: My foot is on the neck of all the Saints.

Similarly Sultan Bahoo proclaimed:

تا آنکہ از لطفِ ازلی سر فرازیٔ عینِ عنایت حق الحق حاصل شدہ واز حضور فائض النور اکرم نبوی صلی اللہ علیہ وآلہٖ وسلم حکم ارشاد خلق شدہ، چہ مسلم، چہ کافر، چہ بانصیب، چہ بے نصیب، چہ زندہ و چہ مردہ۔ بزبانِ گوہر فشاں مصطفیٰ ثانی و مجتبیٰ آخر زمانی فرمودہ۔ (رسالہ روحی شریف)

Meaning: Since the eternal benevolence has graced me with grandeur, Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, dead or alive and he has titled me ***Mustafa Sani*** and ***Mujtaba Aakhir Zamani*** with his pearl divulging tongue. **(Risala Roohi Sharif)**

Both titles *Mustafa* and *Mujtaba* mean 'the chosen and the desired one' but these titles are specific for the Holy Prophet. However he himself blessed Sultan Bahoo with the titles of *Mustafa Sani* meaning '*Mustafa* the second' and *Mujtaba Aakhir Zamani* meaning '*Mujtaba* of the last era'. It is a symbolic reference to the fact that when the evil

[53] To know about the status of *Sultan-ul-Faqr* refer to chapter 10.

practices will become rampant in the Muslim society, Sultan Bahoo's teachings will be the light of righteousness and a unique person from his spiritual order will promote his teachings and guide people on the right path according to his teachings. That person will be spiritually supported by Sultan Bahoo because he himself will not be physically alive in the last era.

This fact is also highlighted in the following words of Sultan Bahoo which have been passed on from generation to generation:

- When ignorance will prevail and falsehood overcome the truth, there would be numerous sects and groups. Every sect would consider only itself on the right path and all the others as depraved. People would hesitate to talk against the wrong sects, those who falsely claim to have the spiritual knowledge will disguise themselves as Saints and occupy the seats of shrines to plunder wealth by looting people. Then the fountains of Divine light will start showering from my shrine.

Fountains of Divine light refer to his valuable teachings of *Faqr* which will bring out the people of this age from darkness into the light of guidance. Hence in this world of chaos if the Muslim umma is ever going to find guidance towards righteousness, the source will only be the teachings of Sultan Bahoo which will be promoted by a person of exalted spiritual status from his order. He would be the one to revive the true spirit of Islam.

In the following verses Sultan Bahoo is referring to the same fact:

چڑھ چناں تے کر رُشنائی، ذکر کریندے تارے ھُو
گلیاں دے وِچ پھرن نمانے، لعلاندے ونجارے ھُو

Explanation: O my enlightened moon of *Faqr*! You must rise soon and enlighten the world which has been overcome by darkness. The seekers of Allah are wandering in search of Divine Truth in this age of falsehood and are waiting for a true guide like you. Whenever they try to seek knowledge about the path of Truth from some guide, they discover him masked with deception. So they are waiting for a true guide like you who will take the umma to the right path.

چڑھ چناں تے کر رُشنائی، تارے ذِکر کریندے تیرا ھُو
تیرے جیہے چن کئی سَے چڑھدے، سانوں سجناں باجھ ہنیرا ھُو
جتھے چَن اساڈا چڑھدا، اُوتھے قدر نہیں کُجھ تیرا ھُو

Explanation: O enlightened moon of *Faqr*! Rise soon and fill this dark and evil world with the Divine light. The seekers and true believers of Allah are desperately waiting for you. Hundreds of fake moons (fraud guides and their fake ways) have risen and deceived the umma claiming to be you but without you there is darkness everywhere. When our real moon (the perfect spiritual guide of *Sarwari Qadri* order who is true and complete manifestation of the Divine Essence) will appear, the fake moons will disappear and the fraud guides will run away. **(Abyat-e-Bahoo Kamil)**

Another explanation of the titles *Mustafa Sani* and *Mujtaba Akhir Zamani* is that a large number of people have benefitted from Sultan Bahoo's shrine. The beneficence of *Faqr* is distributed from there every moment.

BOOKS

Sultan Bahoo did not get any kind of formal or academic education. Even then he authored at least 140 books. All his books are in Persian except *Abyat-e-Bahoo* which is in Punjabi language.

The compiler of *Sharah Abyat-e-Bahoo* and *Mirat-e-Sultani* (*Bahoo Nama Kamil*), Doctor Sultan Altaf Ali who belongs to the family of Sultan Bahoo states in both the books that he could not find any manuscript written by Sultan Bahoo himself. Only the manuscripts written by his spiritual successors and Dervishes could be found. Saad Ameer Khan Niazi who was a translator of Sultan Bahoo's books in Urdu, also writes in the foreword of the translation of his book *Asrar-e-Qadri*:

- As a translator of Sultan Bahoo's books I faced the problem that the original manuscripts of his books were not available which could be consulted and compared to deduce the actual Persian text and translate it properly. If only I could have found a single manuscript written by Sultan Bahoo himself then there was no need of others for the translation but unfortunately not even one could be found. All of them were lost or wasted because the spiritual successors kept them in their possession instead of spreading. **(p. 40)**

As you have read the statement of Sultan Bahoo in previous pages that he could not read or write like Prophet Mohammad. Therefore just as there is not any Quranic verse or Hadith available written by the sacred hands of the Holy Prophet similarly no hand written document or script by Sultan Bahoo can be available. Whatever he stated verbally as a result of Divine revelations, the spiritual successors and Dervishes wrote it and now only those manuscripts are available. Hence it is not strange that Sultan Altaf Ali or Sultan Hamid Ali or anybody else was unable to find any manuscript written by Sultan

Bahoo. The translators got the Persian manuscripts of the books of Sultan Bahoo which are translated till now from the heritage of his family. Most of the translators compared different manuscripts of the same book and then translated it. That is why all the available translations are almost the same in terms of teachings.

Sultan Hamid Ali has given a list of very few books of Sultan Bahoo in *Manaqib-e-Sultani* which shows that most of the books were lost or were not available when *Manaqib-e-Sultani* was written. Since there was not any proper institution to publish Sultan Bahoo's books, only a few books could be published and preserved, that too as the result of individual efforts.

Another reason for keeping these books concealed for a long time might be that Sultan Bahoo wanted to keep this Divine treasure hidden from the undeserving people. Perhaps it will be revealed in future at some fixed time, which is why the Holy Prophet has titled him *Mustafa Sani* and *Mujtaba Akhir Zamani* as the guide of righteousness for the last era.

Sultan Bahoo's books are the masterpieces of Divine knowledge. He proclaims that if someone is unable to find a spiritual guide, his books will prove to be a guide and medium for him to reach the perfect spiritual guide. In *Risala Roohi Sharif* he says:

- If a Saint having spiritual union has been dropped from the spiritual world or from the angelic world being demoted from his rank, seeks mediation of this treatise, it will prove a perfect spiritual guide for him. If he does not make it his mediator, he is liable and if he does then we are responsible to elevate him back to his status.

This proclamation of Sultan Bahoo is present in almost all of his books with a change of few words.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so persuasive and influential that they completely envelop the reader. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down upon the reader. If the reader continues reading them with complete faith and true intentions, he will be guided towards the perfect spiritual guide of the *Sarwari Qadri* order who is the real spiritual heir and representative of Sultan Bahoo in the present age.

In his books Sultan Bahoo has used the Quranic verses, Hadiths and *Qudsi* Hadiths according to the requirement of the statement. If these verses or Hadiths are removed, the actual meaning of the statement remains unexplained. Sultan Bahoo also makes use of poetry eloquently and beautifully which enhances the effect of the statement.

Urdu translations of Sultan Bahoo's following books are available:

(1) Abyat-e-Bahoo (Punjabi Poetry)
(2) Divan-e-Bahoo (Persian Poetry)
(3) Ain-ul-Faqr
(4) Majalisa-tul-Nabi
(5) Kaleed-ul-Tauheed (Kalan)
(6) Kaleed-ul-Tauheed (Khurd)
(7) Shams-ul-Arifeen
(8) Ameer-ul-Kaunain
(9) Taigh-e-Barhana
(10) Risala Roohi Sharif
(11) Ganj-ul-Asrar
(12) Mehak-ul-Faqr (Kalan)
(13) Mehak-ul-Faqr (Khurd)
(14) Asrar-e-Qadri
(15) Risala Aurang Shahi
(16) Jamia-ul-Asrar
(17) Aqal-e-Baydar
(18) Fazal-ul-Laqa (Kalan)
(19) Fazal-ul-Laqa (Khurd)
(20) Miftah-ul-Arifeen
(21) Nur-ul-Huda (Kalan)
(22) Nur-ul-Huda (Khurd)
(23) Taufeeq-ul-Hidayat
(24) Qurb-e-Deedar
(25) Ain-ul-Arifeen
(26) Kaleed-e-Jannat
(27) Mohkim-ul-Fuqara
(28) Sultan-ul-Waham
(29) Deedar Bakhsh
(30) Kashf-ul-Asrar
(31) Mohabbat-ul-Asrar
(32) Tarfa-tul-Ain (this book is also known as Hujjat-ul-Asrar)

- *Shams-ul-Arifeen* is in fact a collection of selective topics of Sultan Bahoo's books: *Kaleed-ul-Tauheed, Qurb-e-Deedar, Majmua-tul-Fazal, Aqal-e-Baydar, Jamia-ul-Asrar, Nur-ul-Huda, Ain-Numa* and *Fazal-ul-Laqa*. It was compiled by Sultan Wali Mohammad, the second son of Sultan Bahoo. Now this book is considered as a book of Sultan Bahoo.

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- In *Manaqib-e-Sultani* and *Shams-ul-Arifeen* the names of some books of Sultan Bahoo have been mentioned which are still unavailable. These books are: *Majmua-tul-Fazal, Ain-Numa, Talmeez-ur-Rehman, Qutb-ul-Aqtab, Shams-ul-Ashiqeen, Divan-e-Bahoo Saghir* and *Kabir* (Persian). Only one book *Divan-e-Bahoo* is available which is either *Saghir* or *Kabir.*
- Only one Punjabi book of Sultan Bahoo *Abyat-e-Bahoo* is available which is a collection of his Punjabi poetry.

TEACHINGS

Sultan Bahoo has chosen the term *Faqr* for his teachings instead of the conventional terms like spirituality or mysticism. His teachings emphasize on acquiring the path of *Faqr*. The most essential thing in the way of *Faqr* is guidance of perfect spiritual guide of *Sarwari Qadri* order who is the man of Divine Essence and the absolute light of guidance. According to Sultan Bahoo, the perfect spiritual guide is the one who gives *Ism-e-Allah Zaat* written in golden letters to the seeker on the very first day and orders him to invoke, contemplate and inscribe it on the body with index finger. By the attention and benevolence of the perfect spiritual guide and contemplation of *Ism-e-Allah Zaat* or *Ism-e-Mohammad,* the seeker is esoterically blessed with two most elevated spiritual stations i.e. the Divine vision and presence in the Mohammadan Assembly. There are no spiritual stations higher than these two. Only those seekers reach these levels who continue their journey of *Faqr* following their spiritual guide with devotion and perseverance. Teachings of Sultan Bahoo regarding important topics of Sufism and *Faqr* are discussed in detail in Part II.

RELIGIOUS SCHOOL OF THOUGHT

Sultan Bahoo was a Sunni Muslim and followed Imam Abu Hanifa's school of thought. He says:

- I follow Imam Abu Hanifa who was a Mystic with pure inward and ever remained free of polytheism, infidelity and heresy of music. **(Kaleed-ul-Tauheed Kalan)**

ORDER OF FAQR

The spiritual order of Sultan Bahoo is *Sarwari Qadri*. In all his writings he has declared himself *Qadri* and has elaborated the excellence and ultimate spiritual beneficence of leader of all Saints Shaikh Abdul Qadir Jilani from whom this order continues. Sultan

Bahoo has discussed two offshoots of the *Qadri* way; *Sarwari Qadri* and *Zahidi Qadri*. He has related himself to the former.[54]

FAMILY

WIVES

Sultan Bahoo had four wives:

1. His first wife belonged to the family of Makhdoom Burhanuddin Ahmad,[55] resident of Langar Makhdoom, Jhang District, Pakistan.
2. His second wife was from *Awan* family.
3. Third wife was his close relative.
4. His fourth wife belonged to a rich Hindu family. She embraced Islam at the hands of Sultan Bahoo before he married her. The author of *Manaqib-e-Sultani* narrates this incident as:

❖ Once Sultan Bahoo went to Multan (Pakistan) at the shrine of Bahauddin Zakariya and climbed his grave for reciting *ilm-e-dawat.* At first the grave shook but immediately it was ordered from Shaikh Abdul Qadir Jilani, "O Bahauddin! He is my beloved, you must also love him and follow whatever he instructs." On hearing this, the soul of Bahauddin came out of the grave to meet Sultan Bahoo and requested him to order whatever he wanted. Sultan Bahoo ecstatically said that he needed nothing. However on Bahauddin's insistence, he demanded a chaste person from his city. Then he left the shrine and went towards the north in rapturous state. While he was standing near the river for ablution, he saw a young maiden standing with shoes in her hands, having blisters in her feet. Sultan Bahoo asked, "Who are you?" She replied, "I am the daughter of so and so Hindu. When you came out of the shrine of Bahauddin Zakariya, I accepted Islam there and then, as I was ordered by him to serve you. Rather he ordered me to become your slave." Sultan Bahoo married her in the nearby village in the presence of villagers.

CHILDREN

According to *Manaqib-e-Sultani,* Sultan Bahoo had eight sons. Their names are:

1. Sultan Noor Mohammad

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[54] To know about the *Sarwari Qadri* order study chapter 19.

[55] Makhdoom Burhanuddin belonged to the *Suhrawardi* order and was a spiritual guide. According to a tradition, he was the spiritual successor of Bahauddin Zakariya Multani while according to another tradition, he was his son. (*Tazkirah Auliya-e-Jhang*).

2. Sultan Wali Mohammad
3. Sultan Latif Mohammad
4. Sultan Saleh Mohammad
5. Sultan Ishaq Mohammad
6. Sultan Fateh Mohammad
7. Sultan Sharif Mohammad
8. Sultan Hayat Mohammad

Doctor Sultan Altaf Ali writes in *Mirat-e-Sultani* (*Bahoo Nama Kamil*) that he also had a daughter by the name of Mai Rehmat Khatoon.

Sultan Bahoo's family continued only from his three sons Sultan Noor Mohammad, Sultan Wali Mohammad and Sultan Latif Mohammad. While other sons died childless. One of his sons, Sultan Hayat Mohammad died in his childhood.

When Sultan Bahoo passed away, his eldest son Sultan Noor Mohammad left his shrine and went to an area in Layyah, Garang Fateh Khan, at the western bank of Indus River (Pakistan). He returned to the shrine after twenty years and died there. He was buried in the shrine of Sultan Bahoo. His descendants live in a small town near Layyah.

Sultan Bahoo's second son Sultan Wali Mohammad became the first caretaker of his shrine. He died during his last travel, near the *khanqah* of Ghayyasuddin Taigh Harran in the city of Marta which is near Dera Ghazi Khan (now Rahim Yar Khan, Pakistan) and was buried there. His descendants reside in the vicinity of Chah Samandari (old shrine of Sultan Bahoo), present shrine of Sultan Bahoo in Jhang, Ahmadpur East and Rahim Yar Khan. All the caretakers of shrine of Sultan Bahoo were from the progeny of Sultan Wali Mohammad and they also inherited his property. Some of them reached high government posts and some became popular in politics. My spiritual guide, Sultan Mohammad Asghar Ali's lineage also reaches Sultan Bahoo through Sultan Wali Mohammad.

The third son Sultan Latif Mohammad's descendants lived in Kot Sabzul (Sadiqabad, Pakistan). This family spent life in poverty and anonymity and at last diminished. Now the lineage of Sultan Bahoo is continued only by his two sons, Sultan Wali Mohammad and Sultan Noor Mohammad.

MIRACLES

In terms of sharia miracle is the unusual spiritual power which is displayed by Prophets and Saints. It is in fact a spiritual authority bestowed by Allah upon His chosen slaves. A miracle by a Prophet is called *mujiza* in Arabic while that by a Saint is *karamat*.

Miracle is of two types; one is outward and extrinsic while the other is spiritual or intrinsic. The outward or extrinsic miracle is for common people because those who can see only the outward things acknowledge only the extrinsic miracles. Whereas the spiritual and intrinsic miracles are for the special ones who have the knowledge of Sufism. The extrinsic miracles can be satanic deceptions which can be shown even by the non-Muslims, Hindu ascetics or magicians like walking on water, flying in the air, revealing the hidden secrets or making an ill person healthy or a healthy person ill or insane. The Mystics do not consider such magical acts as miracles. In the path of *Faqr*, they are considered immodest and impure behaviours.

The spiritual or intrinsic miracle is to change one's inward, to start invocation of *Ism-e-Allah Zaat* in one's soul, bless someone with the Divine union by a single glance, convert an illiterate into a scholar, give such knowledge to a person which he does not possess, elevate the seeker to the status of annihilation in the spiritual guide, annihilation in Allah and becoming immortal with Him, convert a materialistic person into a Mystic or immerse someone in the Divine vision and union without any mystic struggle or lengthy devotions. These spiritual miracles of Mystics are only for the special seekers of Allah and there is no satanic deception in them.

There are several extrinsic and intrinsic miracles of Sultan Bahoo. Some of them are mentioned below:

- Since childhood he could turn a non-Muslim into a Muslim just by a single glance. This miracle continued throughout his life.
- His second biggest miracle is his books. He did not get formal education from any school and could not read or write even then he authored 140 books in Persian, the customary language of his age. The miracle of his books, observed by myself, is that if they are read with complete faith, respect and sincerity after ablution, the soul of the reader becomes enlightened. The words of his books are absolute light and the statements are based on Divine presence. He declares in all his books, "If someone could not find a spiritual guide, he should make any of my books his guide and medium. I will definitely guide him to his eternal destination." I have observed that a sincere reader of his books definitely finds a spiritual guide according to his desire. However for the spiritually blind people he says, "The spiritually blind unfortunates who are deprived of gnosis since eternity will never like my books."

  Another miracle of his books is that they have treasures of Divine knowledge and mystic secrets for all the seekers and Mystics whether they are the beginners, at middle level or drowned in Divine Unity at the final level. The seeker at initial stage

will get guidance from them according to his status while the seeker at middle or final stage will get beneficence accordingly.

- Once a poor Sayyid who had a large family to support was worried due to poverty and was in search of a Saint whose prayer could improve his financial plight. To fulfil this desire, he started serving a Fakir. One day the Fakir asked him what he wished. He replied, "I have a large family to support and a huge loan to return. My sons and daughters have reached the age of marriage but I cannot manage to get them married due to my poverty. All the material sources have ended. Only some invisible power can solve my problem now." The Fakir said, "Let me give you the address of a perfect Saint. Only he can solve your problem. Go to Sultan Bahoo who lives in Shorkot and tell him your problem." The poor Sayyid went to Shorkot but he was disappointed to see that Sultan Bahoo was ploughing the fields. He was also told by the nearby people that they did not know Sultan Bahoo as a Fakir or Saint. He was about to return in disappointment when Sultan Bahoo, who had become aware of his esoteric state, called him back. Hearing his voice, Sayyid felt encouraged and decided to tell him his problem. After greetings Sultan Bahoo asked his problem, the Sayyid told everything. Sultan Bahoo requested him to hold his plough while he passed the urine. Afterwards he cleaned himself with a clod and holding that clod he came back to the Sayyid and said, "You came here in vain, I cannot help you as I am a simple farmer." Sayyid was already tired of the long journey and much worried due to his troubled life, he said angrily, "Right then this is my punishment as I am begging from a farmer in spite of being a Sayyid myself." This enraged Sultan Bahoo, he threw the clod that was in his hand in fury, saying the verse:

نظر جنہاں دی کیمیا، سونا کردے وٹ

قوم اُتے موقوف نہیں کیا سیّد کیا جٹ

Explanation: Whose sight is alchemy itself, they can turn a stone into gold. It does not matter whether one is a Sayyid or a farmer.

The clod he threw tumbled far on the ploughed field and all the clods that came in touch with it turned into gold. Sayyid was petrified and begged forgiveness at Sultan Bahoo's feet. He said to the Sayyid, "Now do not cry, pick up the gold and leave silently. If anyone comes to know about the incident, both of us will be in trouble." The Sayyid put the gold in his coverlet and left kissing the feet of Sultan Bahoo. **(Manaqib-e-Sultani)**

- Once Sultan Bahoo was travelling in Thal with some of his disciples and Dervishes. Someone amongst them asked him about the alchemic sight. At that time a man

nearby was about to lift his bundle of wooden sticks. When Sultan Bahoo put a glance upon him, he started staring at the sky. Sultan Bahoo said to the disciple who questioned about the alchemic sight, "On our return when we will reach here, this person will answer your question." They continued their journey. When they returned to the place where they had found the man with the bundle of sticks, they reminded Sultan Bahoo of the question about alchemic sight. He took all the Dervishes and disciples to that man who was still in the same condition. The bundle of sticks was lying before him and he was staring at the sky. Sultan Bahoo ordered his disciples to ask the question from that man but when they asked the man, he remained silent and still like an idol. When he did not speak even on calling many times, the disciples requested Sultan Bahoo to call him. Sultan Bahoo asked his disciples, "What was this man's condition when you last saw him?" They replied, "This man was about to pick his bundle of sticks, when you put a glance upon him he started staring at the sky." Sultan Bahoo told them that the man had been in the same state since then. When Sultan Bahoo again put a glance upon the man, he returned to his senses. He fell at Sultan Bahoo's feet and crying bitterly requested to grant him that state again. Sultan Bahoo ordered him to tell everyone about his condition. He said, "When you passed from here last time, I was about to pick my bundle of sticks. You put a spiritual glance upon me and just by your attention I was submerged in the Divine vision. Till now I was enchanted and captured by the pleasure of Divine vision. Now you have taken me out of that state. I am really upset and restless, I request you to bless me with the same condition again." Sultan Bahoo told his disciples that this was a very simple and ordinary example of alchemic sight. Then he said to the man, "Pick up your bundle of sticks, you were earlier a *majdhub* and slave to time but now you are a traveller of the Divine path who rules over time. Now you have control over your condition, you can experience that ecstatic state whenever you want." **(Manaqib-e-Sultani)**

❖ There was a jujube tree in front of the door of Sultan Bahoo's tomb. As it was in the middle of pathway, it was a hindrance for the visitors of shrine and also hid the view of tomb. The attendants of shrine and spiritual successors of Sultan Bahoo thought it disrespectful to cut it. One day a blind man came to the shrine, his head struck against the tree while he was entering the tomb. He was badly injured. The attendants and spiritual successors mutually decided to cut the tree next day before the dawn (*Fajr*) salat. Those days a Fakir named Mohammad Siddiq who was a man of spiritual states had come from Dera Ismail Khan to stay in seclusion at the shrine. He was also included in the consultation. That night Sultan Bahoo came in his dream and said, "Why are you cutting my jujube tree, it will go far from here itself." Next morning it was seen that the tree had actually moved ten steps away from its original position. It

stood towards the north of the door at right hand of the visitors. From that day onwards it was called the *Hazoori Bair*.[56] Devotees come from far flung areas to take its fruit as a benediction especially for childless couples to have children and to recover from illnesses. If the fruit is not available people take its leaves. Since, Sultan Bahoo informed Mohammad Siddiq about this miracle, so he was titled as *Bair Wala Sahib* and *Makhdoom Sahib Bair Wala*. His disciples used to call him by this title. **(Manaqib-e-Sultani)**

- Once Sultan Bahoo was travelling with Dervishes in the area of Dera Ghazi Khan, Pakistan. They passed from a village named Chabri. Dervishes requested Sultan Bahoo to allow them to cook food as it was the time for lunch. He allowed them. A woman in that village used to serve Dervishes, they all went to her house. Some of the Dervishes started cooking food with the help of that woman. Meanwhile the baby girl of the woman who was sleeping in a crib woke up and started crying. The woman asked Sultan Bahoo to swing the crib so the baby would stop crying. Sultan Bahoo moved the crib and while doing so enlightened the soul of the girl with the light of *Ism-e-Allah Zaat* by his attention. Then he turned to the woman and said, "I have moved the crib of your girl in such a way that this movement (her spiritual enhancement) will be continued till the doomsday." That girl's name was Fatimah and she belonged to the Baloch tribe *Mastoi*. Her shrine is in Katkar, an area in the village Fateh Khan in Wahwa, Dera Ghazi Khan, Pakistan. Lakhs of devotees and hundreds of seekers of Allah visit her shrine for gaining beneficence.

- Once Sultan Bahoo was visiting Soon Valley. His spiritual successor Sultan Naurang was with him. They stopped near a beautiful hill of Kallar Kahar.[57] On the 1st of Ramadan, Sultan Bahoo went in seclusion in a cave of that hill and got absorbed in the Divine vision. When evening fell Sultan Naurang became worried about arranging food in the forest. At the time of breaking fast a supernatural being appeared in the form of a deer and came down the hill near Sultan Naurang. There was some water in a utensil and food in a cloth on its horns. Sultan Naurang broke his fast with that provision, afterwards he tied the utensil and the cloth with the horns of deer and let it go. The deer kept providing food to Naurang Sultan the whole month of Ramadan before dawn for keeping the fast and at dusk for breaking the fast.

  Sultan Bahoo remained in the state of spiritual absorption the whole month of Ramadan. When the moon appeared on the night of Eid, drums were beaten in the villages nearby which let Sultan Bahoo come out of his state of meditation. He asked Naurang Sultan what the noise was all about. He replied that the Eid moon had been sighted.

[56] *Bair* is jujube. *Hazoori Bair* means the divine jujube.
[57] The government has now made it a picnic spot.

Sultan Bahoo exclaimed, "Oh! Has all the Ramadan passed? And what about my prayers, fasts and *taravih*[58] prayers?" He replied, "My lord! You know better." In spite of his intense state of spiritual absorption, Sultan Bahoo offered all his prayers and kept fasts afterwards.

Then the supernatural deer came to Sultan Bahoo and requested for his attention. When Sultan Bahoo put a glance, it could not bear the attention and died at once. It is said that a Dervish[59] was also present there. He requested Sultan Bahoo, "My lord, I have been in your service for a long time but you never put such a glance upon me." Sultan Bahoo blessed him too with his attention, he also could not endure it and died. Sultan Bahoo made tombs of both the deer and the Dervish side by side. Later on this place became famous by the name of 'Aahoo Bahoo'. 'Aahoo' means deer and 'Bahoo' shows relation with Sultan Bahoo. Their shrine has become a sacred place for the visitors. I have often visited this place[60] and the cave where Sultan Bahoo secluded because my beloved spiritual guide used to go to Uchhali Sharif, a beautiful area in Soon valley, during summer every year and I had to go to Uchhali to meet him via Kallar Kahar from the Motorway. Hence I had the privilege of visiting this place at least fifteen times a year.

Till 2001 this place was famous by the name of Aahoo Bahoo but in 2002 its name was changed to Hoo-b-Hoo because someone had taken these shrines under his control and related them to Shaikh Mohammad Yaqoob Shaheed and Shaikh Ishaq Shaheed, sons of Shaikh Abdul Qadir Jilani's son Shaikh Sayyid Abdul Razzaq Jilani thus changing the actual course of history.

❖ Another miracle of Sultan Bahoo is related to this place. It is said that the water of this place was not sweet and clean. The people of Kallar Kahar had to bring clean water for drinking from far off areas. Once long ago, some women were bringing sweet water for drinking when a Saint[61] passed by. He requested for some water but the women lied that the water was bitter. The Saint replied, "Alright! If you say the water is bitter, then it must be bitter." When those women reached home, they found that water had actually become bitter. When other people went to the spring from

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[58] The prayer offered at night in Ramadan before keeping the next day fast.

[59] My spiritual guide Sultan Mohammad Asghar Ali related from his spiritual guide and father Sultan Mohammad Abdul Aziz that the name of Dervish was Fakir Ghulam Mohammad and he was the resident of Noor Pur Sethi, Chakwal District, Pakistan.

[60] I also had the privilege of visiting these tombs in March 1994 before my oath of allegiance to my spiritual guide. At that time the Motorway was under construction and these tombs were famous by the name of Aahoo Bahoo. Abdul Hameed son of Noor Mohammad Kulachvi writes in his book *Hayat-e-Sarwari* that his father often went to the mountains of Soon Valley in the month of Ramadan and visited the tombs of Aahoo Bahoo. Noor Mohammad Kulachvi has also mentioned about these tombs in his book *Makhzan al-Asrar*.

[61] According to the book *Mirat-e-Sultani* (*Bahoo Nama Kamil*), he was Fariduddin Ganjshakar.

where they used to get sweet water, they found that it had also become bitter. All of them started searching that Saint. When he was found, they requested him to forgive the women as they could not recognize his status and begged to make the water of the spring sweet again because it was the only source of drinking water for them. The Saint replied, "I cannot make the water sweet again but one day the king of Mystics would pass from this place. You would have to request him as changing bitter into sweet and useless into useful is his attribute."

When Sultan Bahoo had buried the deer and Dervish, people of the village came to know that a Saint had been present in their area since a month and was engaged in devotions in the cave. They met Sultan Bahoo and presented the problem of bitter water before him. Sitting at his place of seclusion, he threw a stone forcefully at the foot of hill. At once a spring started flowing from there. Sultan Bahoo declared that the spring would continue till the doomsday. Now this spring is the only source of water for the people of Kallar Kahar and fulfils all their requirements of water. The water of this spring has given birth to a natural lake in Kallar Kahar. This place has become a big picnic resort now.

TRANSFERENCE OF DIVINE TRUST AND SARWARI QADRI ORDER

WHAT IS THE DIVINE TRUST?

In the Holy Quran, Allah Almighty says about His sacred Trust:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ
اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا (۳۳:۷۲)

Meaning: Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his innerself) and ignorant (of his highest rank near Allah). **(33:72)**

According to the perfect Fakirs, this Trust actually refers to the true heritage of the Holy Prophet which is *Ism-e-Allah Zaat* and the Trust of *Faqr*. The person to whom this Trust is transferred is stationed at the grand position of:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

When the seeker of Allah reaches the peak of *Faqr* i.e. becomes immortal with Allah after being annihilated in Him, he acquires all the attributes of Allah and is adorned with the grand status of the Universal Divine Man. The most perfect and pre-eminent man of this entire universe is Prophet Mohammad and he is the best manifestation of Allah. Sultan Bahoo says:

- The Holy Prophet is the Universal Divine Man while all others[62] have attained to the levels (of perfection and proximity to Allah) through him according to their status. **(Ain-ul-Faqr)**

The Universal Divine Man is possessor of the Divine Trust and representative of Allah on earth. Sultan Bahoo says:

- *Jamiat* which is the beneficence of the most Compassionate Allah, is solely the destiny of the Universal Divine Man. Only the Prophets and Fakirs hold the status of Universal Divine Man. **(Fazal-ul-Laqa)**

Allah says in the Quran:

◄ اَلرَّحۡمٰنُ فَسۡـَٔلۡ بِهٖ خَبِيۡرًا (۲۵:۵۹)

Meaning: (Allah) is most Kind. (O aspirant to His gnosis)! Ask of Him (from) someone who has attained to His awareness. **(25:59)**

The Universal Divine Man becomes the ultimate manifestation and reflection of Allah. He reflects the light of the Divine Essence as well as all His names, attributes and actions. He possesses all the Divine attributes and virtues.

Husayn ibn Ali says in his book *Mirat-ul-Arifeen*:

- The entire Quran is in its opening chapter which is abridged in Bismillah and the name of Allah (*Ism-e-Allah Zaat*) is present in the inward of the Universal Divine Man. That is why the Universal Divine Man is both the abridged and detailed manifestation of all the attributes of Allah and His Essence.

When Sultan Bahoo reached this destination of *Faqr*, he said:

- When I reached the ultimate destination of *Faqr*, the Divine decree came from the Majestic court, "You are My lover." I respectfully submitted, "My humble self is incapable of the love of the Majesty." Then it was commanded, "You are My beloved." On this, I kept quiet. The sheen of ray of Divinity submerged me into the oceans of Divine engrossment like a mere particle and the Divine commandment came, "You

[62] Here 'all others' refer to great Companions of the Holy Prophet as well as the perfect Saints and Fakirs of his umma.

are exactly Me and I am exactly you. With respect to the station of reality you are My Reality and with respect to the station of gnosis you are My beloved and the secret of *Ya-Hoo* (يَاهُوْ) lies in *Hoo* (هُوْ)." **(Risala Roohi Sharif)**

In this statement *Hoo* (هُوْ) means the Divine Essence whereas *Ya-Hoo* (يَاهُوْ) means the Mohammadan Reality and the 'secret' means union with Allah after the spiritual accomplishment. This is the station of immortality with *Hoo* (هُوْ) after annihilation in Him where man becomes perfect and adorns the station of the Universal Divine Man.

In *Aqal-e-Baydar* Sultan Bahoo says about the Universal Divine Man:

- The Divine light of Mohammad manifested from the light of Allah and from the light of Mohammad, the entire creation came into being. Hence the origin of man is Divine light. When the seeker's innerself, inward and soul completely convert to light on the basis of his virtues, he becomes the Universal Divine Man.

In his book *Nur-ul-Huda Kalan*, Sultan Bahoo says:

- The enchanting existence of the Universal Divine Man is the maze of treasure of the Divine name and Essence.

Sultan Bahoo has called the existence of Universal Divine Man as the manifestation of wonders and rarities. He knows the secret of finding the Divine Essence from the name (اللّٰه). This secret is a treasure and just as one reaches a treasure after solving a maze likewise recognizing the Universal Divine Man is a maze. Whoever solves this maze, only he recognizes the reality of the Universal Divine Man.

Ibn Arabi says about the Universal Divine Man:

- Since *Ism-e-Allah Zaat* is comprehensive of all the Divine attributes and is the fount of entire marvels hence it is the origin of Divine disclosure and is called the Lord of all the lords. The person who is its perfect embodiment is the exact Divine Essence-the true man of Allah upon whom everything is revealed. In every era one person is on the footsteps of Prophet Mohammad and he is 'the absolute man of Allah' of that era. He is called the leading Saint of all the Saints or the *Ghawth*.[63] His way is exactly that of Prophet Mohammad. He involuntarily follows the Divine commandments and

[63] Arabic term *al-Ghawth* (غوث) literally means the mightiest succour and the saviour. It is the highest rank in Sufi hierarchy.

remains absorbed in Divine love and obligations. Whatever Allah has to do, He does it through him. **(Fusus al-Hikam,**[64] **p. 232)**

As Allah says in the Holy Quran:

◄ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ (۳٦:۱۲)

Meaning: And We have encompassed everything in the *Imamin Mubin.* **(36:12)**

In this verse the *Imamin Mubin* refers to the Universal Divine Man. Allah has kept all His wills, commands and the created universe in the Guarded Tablet which is in fact the inward of the Universal Divine Man. Inward of the Universal Divine Man is the place where theophanies of Divine Essence are revealed, hence its vastness can neither be explained nor imagined.

Allama Iqbal says:

لوح بھی تُو، قلَم بھی تُو، تیرا وجود اَلکتاب

گُنبدِ آبگینہ رنگ تیرے محیط میں حُباب

Explanation: You are the Guarded Tablet, the Pen and the real Quran. The crystal coloured dome (meaning the sky) is just a bubble as compared to your existence. **(Bal-e-Jibril)**

Shaikh Moid-ud-Din Jindi says:

❖ The greatest name of Allah which has become famous all over, is in fact meaningly related to the world of reality and soul (universe of Command) while literally it is related to this world of physical existence and apparent words. All the Hadiths which encompass the truth of Divine marvels are called 'the reality' and they actually refer to the Universal Divine Man who is present in every era. He is the leading Saint of all Saints. He possesses the Divine Trust and is the ultimate representative of Allah. The greatest name is actually the physical countenance of that perfect Saint (the Universal Divine Man). **(Tafsir Ruh al-Bayan,**[65] **Vol. I, p. 41)**

Sayyid Abdul Karim bin Ibrahim al-Jili writes in his book *al-Insan al-Kamil*:

❖ Among the levels of existence, the level and marvel at which Prophet Mohammad is appointed, none else can ever achieve. The words, behaviour, conditions and actions of the beloved Prophet Mohammad are a witness that he is unique in all marvels. He is the Universal Divine Man and the rest of Prophets and perfect Saints are adjoined to

[64] Translated in Urdu by Abdul Qadeer Siddiqi, publisher Nazeer sons Lahore.
[65] Translated in Urdu by Mohammad Faiz Ahmad Awaisi, publishers Maktaba Awaisia Rizvia Bahawalpur, Pakistan.

him the way 'perfected ones' are adjoined to 'the Perfect'. They are related to him just as the 'distinguished ones' are related to 'the Distinguished' but unanimously the ultimate and absolute Universal Divine Man is Prophet Mohammad. **(p. 379)**

- The Universal Divine Man is the one who truly deserves the personal name and attributes of Allah as per order of the Divine Essence. For Allah, he is like a mirror. Man cannot see himself except in a mirror and *Ism-e-Allah Zaat* is the true mirror to judge oneself. Universal Divine Man is Allah's mirror and Allah has made it compulsory upon Himself to view all His names and attributes only in the Universal Divine Man. **(p. 391)**

Abdul Karim al-Jili further describes about the Universal Divine Man:

- The Mohammadan Reality manifests itself in every era in the being of the Universal Divine Man according to the requirements and prevailing conditions. The Universal Divine Man is the representative of Prophet Mohammad in his particular era.
- The Universal Divine Man is the celestial pole around whom the entire universe revolves from pre-existence till eternal end. Ever since the advent of existence till eternity of the eternities, he is a unique entity. Then there are different physical dresses for this entity in different ages (this entity appears in a different physical appearance in each era). In accordance to that particular dress he is given a name that would not go for another of his dress. His actual name is Mohammad, his filial appellation is Abu al-Qasim, his epithet is Abdullah (man of Allah) and his title is Shamsuddin. He has a name in accordance to each physical dress. In every era he has a new name which suits to the physical dress in which he appears. **(Al-Insan al-Kamil,[66] p. 388)**

The reality of Universal Divine Man is described in detail by Ibn Arabi in *Fusus al-Hikam* as:

- From pre-existence till eternal end, the Holy Prophet keeps changing his physical dresses in every era and only in the beings of 'perfect individuals' does he manifest himself.
- The Universal Divine Man is a unique entity since pre-existence till eternity and that is the lord of universe Prophet Mohammad who has been appearing in the beings of Prophets, Messengers and their spiritual successors from Adam till Christ and after the seal of Prophethood he would be manifesting in the beings of *Ghawth, Qutb, Abdal* and Saints according to their respective spiritual levels and ranks.

Syed Mohammad Zauqi Shah says:

[66] Translated in Urdu by Fazal Meeran, publisher Nafees Academy Karachi, Pakistan.

- The Universal Divine Man is comprehensive of entire creation. With respect to his wisdom and soul, he is titled as the mother of Book;[67] with respect to his inward, he is the Guarded Tablet; with respect to his innerself, he is the book of obliterations and affirmations. The Universal Divine Man is the revealed book which encompasses everything in the universe. Its secrets and true meaning are revealed only upon those who have been liberated from the veils of inner darkness. **(Sirr-e-Dilbaran)**[68]

Rumi says:

- Just as treasures are found in deserted places, Allah entrusts His Trust to that person's inward who is not popular. **(Mathnawi Maulana Rumi Vol. III)**

In every era there is a man who bears the Divine Trust and he is the heir of treasure of *Faqr*. The Holy Prophet is the owner of treasure of *Faqr* and has complete authority over it. He is the one who transfers this Trust and treasure. Without his permission it cannot be entrusted to anyone. He transferred the treasure of *Faqr* to his daughter Fatimah-tuz-Zahra and she holds0 the highest and supreme level of being the first *Sultan-ul-Faqr* among the Mohammadan umma. This treasure was also transferred to Ali ibn Abi Talib from whom the spiritual orders and mystic chains originated through which the treasure of *Faqr* was conveyed to the umma. Among the People of Cloak, this treasure was transferred from Ali to his sons Hasan and Husayn. Then the chain continued and the treasure reached Shaikh Abdul Qadir Jilani and then to Sultan Bahoo. Now whenever someone is chosen for entrusting the Divine Trust, the Holy Prophet hands over that person to Shaikh Abdul Qadir Jilani for his spiritual training to hold the Trust. Then he is sent to Sultan Bahoo for the final transference of the treasure of *Faqr*, the Divine Trust. Though the actual and main source of transference of the treasure of *Faqr* till doomsday is only Prophet Mohammad. Without his approval and permission *Faqr* cannot be granted to anyone.

The Universal Divine Man who possesses the Divine Trust is also called the man of Divine Essence and he is the perfect spiritual guide possessing the absolute light of guidance. If a seeker is fortunate enough to find such a spiritual guide, then his access to the extreme level of *Faqr* is not at all difficult. The symbol of his marvels and perfection is that he blesses the seeker with the sultan of invocations, the greatest name of Allah *Hoo* (هُوَ) and grants him *Ism-e-Allah Zaat* for contemplation on the very first day of taking oath of allegiance. If a seeker finds such a spiritual guide, he should immediately

[67] 'The mother of Book' refers to opening chapter of Quran which contains the summary of the whole Quran and is also its start. Since the Universal Divine Man contains the whole universe in a compact form and is also the start of universe as the Holy Prophet said, "My light manifested from the light of Allah and then the whole universe was created from my light," so he is titled as the mother of Book.

[68] Urdu book published by al-Faisal publishers and book traders Lahore.

join him. However it is difficult to find him as he is usually not a popular and known person. The chain of perfect spiritual guides will continue till the doomsday but only those seekers will find and recognize them who truly and sincerely seek the recognition and vision of Allah and presence of the Mohammadan Assembly.

The Universal Divine Man who is also the man of Divine Essence and perfect spiritual guide possessing the absolute light of guidance, holds the Divine Trust. He is the heir of treasure of *Faqr* and also the representative of Holy Prophet. The Mystics have declared it mandatory to search him in this world and then follow him on the right path. Hence the seekers of Allah must search him.

TRANSFERENCE OF THE DIVINE TRUST AND SARWARI QADRI ORDER BY SULTAN BAHOO

When the perfect spiritual guide transfers his spiritual asset and powers to his chosen disciple, it is termed in Sufism as transference of the Divine Trust or Trust of *Faqr*. The chosen disciple is called the spiritual confidant of the guide and he leads the spiritual order after the death of his guide.

Sultan Bahoo says about transference of the Divine Trust and the spiritual confidant:

دِل دا محرم کوئی نہ مِلیا، جو مِلیا سو غرضی ھُو

Explanation: I could not find any deserving seeker to whom I could transfer the Trust of *Faqr*. Whoever came to me wanted to fulfil his worldly desires.

- I searched for a spiritual guide for thirty years and now I have been looking for a true seeker of Allah for years but I could not find the one. **(Ain-ul-Faqr)**

کس نہ پرسد ز من خدا پرسی تا رسانم بہ عرش و با کرسی

ہیچ پردہ نماند راہِ خدا گشتہ یکتا شوی ز غیر خدا

Explanation: No one sought the gnosis of Allah from me. If anyone had, I would have taken him to the Throne and the Chair. The path of Allah would have revealed upon him and he would have become one with Allah separating from each and everything. **(Ain-ul-Faqr)**

کس نیابم طالبے حق حق طلب

میرسانم باحضوری راز رب

Explanation: I could not find any true seeker of the Truth whom I could elevate to the Divine presence granting him the Divine secrets. **(Ameer-ul-Kaunain)**

باھُوؒ کس نیامد طالبے لائق طلب

حاضر کنم بامصطفیٰؐ توحید ربّ

Explanation: O Bahoo! No seeker came to me who was true to his desire for Allah, who was eligible to be presented before the Holy Prophet and could be carried to the Divine Oneness. **(Ameer-ul-Kaunain)**

ہم طالبم مطلوب ہم مرشد تمام

ہر یکی را واقفم و از ہر مقام

Explanation: I am in search of a true seeker, as I am the perfect spiritual guide and acquainted with every kind of the seekers and spiritual guides as well as with all the stations of spiritual journey. **(Nur-ul-Huda Kalan)**

در طلب طالب بطلبم سالہا

کس نیابم طالبی لائق لقا

Explanation: I have been searching for the true seeker for years but could not find any seeker capable to have the Divine vision. **(Nur-ul-Huda Kalan)**

In his book *Nur-ul-Huda Kalan* Sultan Bahoo says:

- I had been searching for the true seekers for years and years but could not find a magnanimous, truthful and trustworthy seeker eligible for the Divine persuasion whom I could grant authority upon the treasures of Allah and bestow infinite esoteric and exoteric wealth. Thus paying the zakat due upon me from the boundless Divine benedictions and absolving myself from the right of Allah. **(ch. Explanation of Mohammadan Faqr)**

Iqbal says:

اقبالؔ! کوئی محرم اپنا نہیں جہاں میں

معلوم کیا کسی کو دردِ نہاں ہمارا

Explanation: Iqbal! I have no confidant in the world. No one knows my hidden pain. **(Bang-e-Dara)**

The given references prove that Sultan Bahoo could not find a truly capable seeker in his life to whom he could transfer the Divine Trust and the *Sarwari Qadri* order so he left this world without transferring it. Eighty four years after the death of Sultan Bahoo, Sayyid Abdullah Shah was born in Madina in 1186 AH who was eternally chosen to be entrusted the treasure of *Faqr*. He came from Madina to the shrine of Sultan Bahoo in Jhang, Pakistan (then India) in 1241 AH (1825 AD) and received the Divine Trust of *Faqr* from him. Hence the *Sarwari Qadri* order continued from him 139 years after the death of Sultan Bahoo.

SULTAN-UL-TARIKEEN SULTAN SAYYID MOHAMMAD ABDULLAH SHAH MADNI JILANI

The Divine Trust of *Faqr* was transferred from Sultan Bahoo to Sayyid Mohammad Abdullah Shah Madni Jilani and he became the next spiritual leader of the *Sarwari Qadri* order.

Sayyid Abdullah Shah was born on the Friday night of 29th Ramadan, 1186 AH (24th December, 1772 AD) in Madina. His ancestry goes up to Ali ibn Abi Talib through Shaikh Abdul Qadir Jilani. It is as follows:

Sayyid Abdullah Shah son of Sayyid Abdul Raheem son of Sayyid Abdul Aziz son of Sayyid Abdul Rehman Jilani Dehlvi son of Sayyid Abdul Qadir son of Sayyid Sharfuddin son of Sayyid Ahmad son of Sayyid Alauddin Sani son of Sayyid Shahabuddin Sani son of Sayyid Sharfuddin Qasim son of Sayyid Mohiyuddin Yahya son of Sayyid Badaruddin Husayn son of Alauddin son of Shamsuddin son of Saifuddin Yahya son of Zaheeruddin Masood son of Abi Nasr Mohammad son of Abu Saleh Nasr son of Shaikh Sayyid Abdul Razzaq Jilani son of Shaikh Abdul Qadir Jilani.

From maternal side his ancestry goes up to Ali ibn Abi Talib through Imam Sayyid Mohammad Taqi. It is given below:

Sayyida Momina daughter of Sayyid Mohammad Zakiuddin son of Sayyid Abdullah son of Sayyid Mohammad Mubeen son of Sayyid Ameer Akhwand son of Sayyid Imamuddin son of Sayyid Haider son of Sayyid Mohammad son of Sayyid Feroz son of Sayyid Qutbuddin son of Sayyid Imamuddin son of Sayyid Fakharuddin son of Sayyid Kamaluddin son of Sayyid Badaruddin son of Sayyid Tajuddin son of Sayyid Yahya son of Sayyid Abdul Aziz son of Sayyid Ibrahim son of Sayyid Mehmood son of Sayyid Zaid Shehwar son of Sayyid Abdullah Zarbakhsh son of Sayyid Yaqoob son of Sayyid Ahmad son of Sayyid Mohammad Aarij son of Sayyid Ahmad son of Sayyid Mohammad Musa al-Muberaka son of Imam Sayyid Mohammad Taqi son of Imam Sayyid Ali Raza son of

Sayyid Imam Musa Kazim son of Sayyid Imam Jafar Sadiq son of Sayyid Imam Mohammad Baqir son of Sayyid Imam Zayn al-Abidin son of Imam Husayn son of Ali son of Abi Talib.

Sayyid Abdul Rehman Jilani Dehlvi, the spiritual guide of Sultan Bahoo was the great grandfather of Sayyid Abdullah Shah. Sayyid Abdullah Shah's grandfather Sayyid Abdul Aziz migrated from Delhi to Baghdad in 1107 AH (1696 AD). Then he went to Madina from Baghdad in 1109 AH (1698 AD) and settled there permanently.

Sayyid Abdullah Shah's countenance was divinely luminous by birth. Whoever beheld him got mesmerized. He had been inclined towards devotions since childhood and was least interested in the worldly matters. He found peace only while worshipping Allah. He had learnt the Holy Quran by heart at the age of twelve. His maternal grandfather Sayyid Mohammad Zakiuddin often took him to the tomb of the Holy Prophet in Madina. At the tomb his soul which perpetually remained restless due to the Divine love, found spiritual bliss for a few moments. The restlessness of his soul made him enraptured to the extent that he ran engrossed in Divine love for miles and miles until his feet bled.

After the death of his parents, Sayyid Abdullah Shah got fed up from the world completely. He left his home and started living at the tomb of the Holy Prophet. There he kept himself absorbed in prayers and services of the tomb. After six years of service and spiritual struggle, Sayyid Abdullah Shah was graced with the holy presence of Prophet Mohammad in his dream who asked him, "What do you want in reward for your services?" He replied humbly, "O Lord! You know better that I seek nothing but *Faqr*." The Holy Prophet said, "For *Faqr* you would have to go to India to Sultan Bahoo."

When Sayyid Abdullah Shah woke up, he was surprised and worried to think that why the Holy Prophet had referred him to Sultan Bahoo while he himself is the fount of righteousness and Divine guidance. Hence he continued his routine services at the tomb.

After another six years the Holy Prophet again came in his dream and asked the same question, "What do you want in reward for your services?" Sayyid Abdullah Shah replied the same that he only wished *Faqr*. The Holy Prophet said, "You would get *Faqr* only from Sultan Bahoo." Sayyid Abdullah Shah respectfully stated, "I am totally unaware of the language, culture and life style of that region." Prophet Mohammad replied, "I hand you over to my beloved Abdul Qadir Jilani. Now it is his responsibility to guide and help you to reach there."

On waking up Sayyid Abdullah Shah immediately set out for the shrine of Shaikh Abdul Qadir Jilani in Baghdad. Under his guidance Sayyid Abdullah Shah visited the shrines of all the spiritual leaders of *Sarwari Qadri* order according to their sequence in

the chain, got their beneficence and eventually reached the shrine of Sultan Bahoo in Jhang, India (now Pakistan) in 1241 AH (1825 AD). Sultan Bahoo esoterically transferred him the Divine Trust and order of *Faqr*. Sayyid Abdullah Shah stayed at the shrine of Sultan Bahoo for six months. During that period Sultan Bahoo trained him spiritually and then ordered him to settle in Ahmadpur East and guide the seekers of Allah on the path of *Faqr*. Sayyid Abdullah Shah obeyed the order and spent the rest of his life in Ahmadpur East where a large number of people got beneficence from him. The nawab of Bahawalpur State, Nawab Bahawal Khan III was also included among his devotees.

TITLE

The title of Sayyid Abdullah Shah is *Sultan-ul-Tarikeen* which was conferred upon him from the Mohammadan Assembly. *Sultan-ul-Tarikeen* literally means 'the Sultan of renouncers'. He was given this title because he is among those few Saints about whom Allah says in the *Qudsi* Hadith, "Some of My friends remain concealed in My robe, nobody knows them except Me."

It is written about Sayyid Abdullah Shah in the Sufi transcripts of his superior spiritual successor Pir Mohammad Abdul Ghafoor Shah which was compiled by his son Pir Abdul Haq:

- He was an independent Saint and perfect Mystic and was amongst the most pious ones who are hidden from the world according to the *Qudsi* Hadith (mentioned before). He remained in solitude indifferent to the worldly fame, meditating with complete attention towards Allah in the state of deep engrossment.

He always kept himself away from the limelight and the affairs of the state and court. He never visited the gatherings of any nawab or leader and always stayed at his *khanqah*. When the true seekers of Allah came to him, he blessed them with Divine benevolence and spiritual persuasion cleansing their innerself and purifying their soul.

Shaikh Abdul Qadir Jilani and Sultan Bahoo spiritually address him as 'Shah Sahib' which is why he is famous with this title as well. 'Sultan' is part of his name denoting association with the spiritual order of Sultan Bahoo while 'Jilani' depicts his genealogy and 'Madni' marks his birth in Madina.

APPEARANCE

In Sufi transcripts of Pir Mohammad Abdul Ghafoor Shah, his son Pir Abdul Haq writes;

- Sayyid Abdullah Shah had a very humble personality and liked to keep his attire simple and unpretentious which was always according to the sharia. His usual dress

consisted of plain long shirt and trousers along with turban. He used green, blue and white coloured turbans. White turban had two to three spans erect edge over it.

On special occasions such as Eid, he used to wear kurta and wrap leg sheet (*tehmad*). He was unique in his beauty and grandeur. He had a charming personality and an enlightened countenance. His forehead was broad and eyes were very beautiful. Mostly he used to stay absorbed in meditation and due to deep engrossment he had redness in his eyes. He had a straight nose. He used to keep the length of his hair till his ears. His beard was grey, thick and very appealing in width and length. He had an average height. People who came to meet him with any purpose were so much mesmerized by his magnificent beauty that they forgot everything. Even the young lads when came in his service, used to get absorbed in the beautiful aura of his presence forgetting their fun and play.

Pir Abdul Haq related that his father Pir Mohammad Abdul Ghafoor often said, "I have never seen anyone as exceptionally beautiful as my spiritual guide Sayyid Abdullah Shah. He was the best in his morals and behaviour as well."

RELIGIOUS SCHOOL OF THOUGHT

Sayyid Abdullah Shah was a Sunni Muslim and belonged to the Hanafi fiqh.

ORDER OF FAQR

Sayyid Abdullah Shah belonged to the *Sarwari Qadri* order. He was the spiritual leader of *Sarwari Qadri* order after Sultan Bahoo. It is written in the Sufi transcripts of Pir Mohammad Abdul Ghafoor Shah:

- The spiritual chain of Sayyid Abdullah Shah is *Sarwari Qadri*. He guided and persuaded the seekers through this spiritual way. There are two spiritual ways of the *Qadri* order; *Sarwari Qadri* and *Zahidi Qadri*. In the *Sarwari Qadri* way, the seekers of Allah are immediately blessed with the destination of proximity to Allah without being indulged in hard worships and endeavours merely by the effect of the attention and guidance of perfect spiritual guide. While in *Zahidi Qadri* way, the secret of Divine Reality is revealed after an extended period of intense struggle and lengthy devotional exercises. The mystic way followed by Sayyid Abdullah Shah was *Sarwari Qadri* because the seekers of Allah were blessed with his spiritual beneficence without prolonged worships and struggles. The secret of Allah was revealed upon them just by his most effectively benefitting glance. He also verbally instructed the true seekers of Allah.

PROGENY

Sayyid Abdullah Shah had two daughters only. One of them, Noor Bibi, died at the age of seven years while the second daughter Saleha was known by the name of Bibi Pak Daman. She was a perfect Saint blessed with Divine sight. She died few years after the death of Sayyid Abdullah Shah. Her shrine is near the shrine of Pir Mohammad Abdul Ghafoor Shah in Mud Mopal, Garh Maharaja, Jhang District, Pakistan. She was unmarried.

DEATH

Sayyid Abdullah Shah died on Friday afternoon, 29th Ramadan, 1276 AH (20th April, 1860) in his *khanqah* in Ahmadpur East and is buried there.

SHRINE

Sayyid Abdullah Shah's shrine is in Fatani Chowk, Ahmadpur East, Bahawalpur District, Pakistan.

The detailed life history of Sayyid Abdullah Shah is given in the second chapter of the book *The Spiritual Guides of Sarwari Qadri Order*. His complete biography is also published by the title *Life History of Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh.*

SPIRITUAL SUCCESSION

In the path of *Faqr* the perfect spiritual guide appoints some of his chosen seekers at different places to guide people after training them spiritually and blessing them with one or more of his attributes. They are called the spiritual successors.

The difference between a superior and junior spiritual successor is that the most special seeker who is chosen for the Divine Trust is completely annihilated in his spiritual guide and he possesses all the attributes of his spiritual guide. He represents and manifests his spiritual guide's essence so much so in the physical body of that seeker, the actual being is that of his spiritual guide's. In mystic terminology he is called the superior spiritual successor (*al-khalifa al-akbar*) and he is only one. He holds the throne of Divine guidance and persuasion after the death of his spiritual guide and becomes the perfect spiritual guide possessing light of guidance for the seekers of Allah. That is to say, he is the Universal Divine Man of his era. While the spiritual successor who is annihilated in one or some attributes of the spiritual guide and represents only those attributes is called the junior spiritual successor (*al-khalifa al-asghar*). There can be more than one junior spiritual successors. Their number is not fixed.

Actual source and origin of the Divine guidance and righteousness is the Universal Divine Man who holds the Divine Trust while the junior spiritual successors work as his subordinates and execute their duty of guiding people. It is not necessary for the junior spiritual successor to be stationed at the level of annihilation in Allah and immortality with Him. He is only trained according to the requirements of his responsibility. The relation between the Universal Divine Man and his junior spiritual successors can be understood by the example of a powerhouse and transformers. The powerhouse supplies electricity to the whole city but every area of the city has its own transformer. The actual source of electricity is the powerhouse but this electricity is supplied to all the areas of city through the transformers, according to the potential of the transformers. Similarly the actual source of all the esoteric powers is the perfect spiritual guide possessing the light of Divine guidance. These powers and light of the perfect spiritual guide reach the seekers after reflection through the inward of successors. If a junior spiritual successor commits a mistake his spiritual powers are seized, the light coming from the inward of perfect spiritual guide to his inward ceases and he is demoted from his spiritual level. However the Universal Divine Man holds the Divine Trust and his status is that of belovedness so his spiritual powers never cease and he is never demoted. Rather he never commits a mistake as he is the manifestation of the Divine Essence.

In the *Sarwari Qadri* order usually there are a few junior spiritual successors. In this order the perfect spiritual guide holds the status of the Universal Divine Man and possesses the Divine Trust i.e. he is the possessor of contemplation of *Ism-e-Allah Zaat*. Thus a seeker must contemplate *Ism-e-Allah Zaat* under his guidance to gain the gnosis of Allah. A seeker can never find this blessing from any junior spiritual successor. Only the perfect spiritual guide can directly bless him with this Divine favour. However after the death of perfect spiritual guide, the power of successors is increased many times because usually the Universal Divine Man does not appear twice at one place and the seekers recognize him after a long time at the new place where he appears.

The terms *Sajjada Nashin* or *Gaddi Nashin* (caretaker of a shrine) are also common nowadays in Indo Pak and usually people wrongly take the caretaker of the shrine as the spiritual successor of the Saint whose shrine he is looking after. Before the British rule in India, it was true that usually the spiritual successor of the Saint was also the caretaker of his shrine. However the British rulers made a law that the seat of caretaker of the shrine would also be included in the inheritance. They did this just to destroy the mystic system of Muslims. Now according to the laws of inheritance the seat of caretaker of a shrine is also inherited by the sons of the Saint just like other property whether they deserve it or not. If before death the Saint himself appoints his actual spiritual successor as the caretaker of his shrine, then usually the sons of the Saint get him evicted through the

court and claim it as their inheritance. Fight for the seat of caretaker of shrine is common nowadays, rather it has intensified so much that it has become a matter of life and death because the inheritance of the property and the income of the shrine are also linked with this seat. Caretakers of shrines even use this seat to get high positions in politics.

FAMOUS SPIRITUAL SUCCESSORS OF SULTAN BAHOO

Numerous people got beneficence from Sultan Bahoo but here we shall discuss only those disciples who got (junior) spiritual succession directly from him. It has already been discussed that his superior spiritual successor and heir was Sayyid Abdullah Shah.

SULTAN NAURANG KHETRAN

Once Sultan Bahoo visited Damaan-e-Koh, western Jabal-e-Aswad in Punjab, Pakistan. There he saw a child who was grazing a cow. The eternal attraction of that child aroused the spiritual beneficence of Sultan Bahoo who made that child a *majdhub* seeker of Allah by his single spiritual glance. The Divine light enlightened the sacred being of the child and he started revolving around Sultan Bahoo like a moth. That child was Sultan Naurang Khetran. He served his spiritual guide Sultan Bahoo for thirty years and left after being blessed with spiritual succession. His shrine is in 'Wahwa', a small town near Dera Ghazi Khan, Pakistan at the foot of Jabal-e-Aswad. This shrine is known as 'Darbar Sultan Sahib' and visited by masses for beneficence. Naurang Sultan blessed thousands of people with Divine guidance. His spiritual munificence still continues from his shrine.

LAL SHAH

Once Sultan Bahoo went to Jang, a village in Sanghar, to spread mystic beneficence. He stayed in a mosque. A child named Lal Shah was present in the mosque. The sacred attention of Sultan Bahoo enthused the passion of Divine love in him. He sat near Sultan Bahoo the whole night. When relatives of the child came to the mosque searching him, they found him in the service of Sultan Bahoo. They tried their best to take the child home but he refused completely. They informed his father Budhan Shah who came with his disciples and friends and requested Sultan Bahoo to allow the child to go home as his mother was extremely worried. Sultan Bahoo said to Budhan Shah, "This child is not your property. Allah has entrusted his destiny and beneficence to me so his spiritual training is now my responsibility." Hearing this Budhan Shah started trembling and said humbly, "O lord! Lal Shah is yours now."

Budhan Shah belonged to a rich family of Pirs. He had two wives. Lal Shah was his first wife's son. He had abandoned Lal Shah and his mother since long. When Lal Shah's

mother came to know about the matter, she sent a written request to Sultan Bahoo, "I have only one son who is my only hope. Please allow me to come with him, I will also serve you keeping myself veiled." Her husband Budhan Shah also permitted her. However Sultan Bahoo did not allow the woman to leave her house and ordered to keep herself veiled at home. On hearing this she started crying and complained that why should she be kept deprived of the beneficence of such a great Saint! Thus Sultan Bahoo blessed the woman with his spiritual attention while she was at her home. That woman got so much absorbed in mystic states that she never indulged in worldly affairs again. If she ever had to cook food, she put chapatti on tawa and got immersed in spiritual ecstasy while the chapatti burnt.

Sultan Bahoo took Lal Shah with him and asked the attendant who lived with him to hand over his prayer mat, ablution pot and *miswak*[69] to Lal Shah. Lal Shah lived with Sultan Bahoo for thirty years and during the entire period his possession was only a black blanket, half of which he used to spread under him and covered himself with the other half. After thirty years, Sultan Bahoo blessed him with spiritual succession and allowed him to go home. At home he kept himself dressed in the same old blanket, just added a cotton turban on his head. He performed the duty of persuading and guiding the seekers in his homeland Sanghar. He died in Sanghar where his shrine is situated now.

SULTAN TAYYAB

Once Sultan Bahoo went to Bhakkar, Punjab Pakistan. There lived Sultan Tayyab who was the disciple and spiritual successor of Sher Shah and the son of Sha'ali. He had no son. When Sultan Tayyab came to know that Sultan Bahoo had come to Bhakkar, he went to meet him and requested to pray for him. Sultan Bahoo gave two apples to Sultan Tayyab and said, "Ask your wife to eat these, Allah will bless you with two sons. One of them will be yours and the other will be ours." Then Sultan Tayyab had two sons by the grace of Allah. He named one of them Sultan Abd and the other Sultan Sohara. Sultan Abd was a Mystic by birth.

When Sher Shah the spiritual guide of Sultan Tayyab was informed that his disciple had presented his request before Sultan Bahoo, he was extremely annoyed. He snatched all the spiritual powers and benefits from Sultan Tayyab who helplessly lay at his home being dumb and lame. Sultan Bahoo esoterically came to know the condition of Sultan Tayyab. He got angry with Sher Shah and complained against him in the court of Holy Prophet who ordered Sher Shah to bless his disciple Sultan Tayyab sixty times more than before.

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[69] Herbal stick for brushing teeth.

SULTAN HAMEED

Sultan Hameed was one of the most distinguished spiritual successors of Sultan Bahoo. He had great respect and affection towards Sultan Bahoo. There is very less information available on his life. The only information about him obtained from *Manaqib-e-Sultani* is that he went to Bhakkar with Sultan Bahoo. One day both of them were visiting the suburbs of Bhakkar. They reached a deserted hillock. Hameed wanted to sit there for a while but Sultan Bahoo ordered Hameed, "Come down at once from this hillock, it is the home of some cruel being."

Afterwards they took rest in a sandy plane. Sultan Bahoo placed his head in the lap of Hameed and lay for some time. His body became dusty. Hameed was aggrieved to see this and wished that if he had wealth he would have made a bed out of silk and velvet for his spiritual guide. He thought that the sacred body of his spiritual guide got dusty only due to his poverty. Meanwhile Sultan Bahoo raised his head and asked him, "What are you thinking?" Hameed expressed his feelings. Sultan Bahoo said, "Close your eyes." When Hameed closed his eyes, he saw that an exclusive gathering was going on, a beautiful woman in a silk dress with gold ornaments was alluring Hameed and proposing him to marry her. Hameed refused her politely and told her to keep distance and be respectful as he was in the service of his spiritual guide. When Hameed came out of the state of meditation, Sultan Bahoo asked him what he saw. Hameed told everything. Sultan Bahoo said, "You were complaining of your poverty, whatever you watched in your meditation symbolized material wealth, why did not you accept it? Had you accepted it, you would have become rich for your lifetime." Hameed replied respectfully, "My Master! I only seek the light of Essence of Allah, I have no desire of riches." Sultan Bahoo said, "The effect of *Faqr* of Prophet Mohammad will never be erased from your family." This prediction of Sultan Bahoo proved to be true.

The shrine of Sultan Hameed is in the graveyard of Mian Usman at Daman Chol to the north of Bhakkar, Pakistan.

SAYYID MUSA SHAH JILANI

Sayyid Musa Shah was commonly known by the title of Mosan Shah. His lineage traces back to Shaikh Abdul Qadir Jilani through Shaikh Sayyid Abdul Jabbar Jilani. The lineage is as follows:

Sayyid Musa Shah son of Sayyid Abid son of Sayyid Abdul Jaleel son of Sayyid Kamaluddin Shah son of Sayyid Mubarak Shah Baghdadi of Adilpur son of Sayyid Husayn Dehlvi son of Sayyid Mohammad Makki al-Arabi son of Sayyid Younus son of Sayyid Ahmad son of Sayyid Jafar son of Sayyid Abdul Qadir Sani son of Sayyid Abu

Nauman son of Sayyid Hameeduddin son of Sayyid Abdul Jaleel son of Sayyid Abdul Jabbar Jilani son of Shaikh Abdul Qadir Jilani.

Sayyid Musa Shah was the resident of Ghotki, Sindh Pakistan. His father Sayyid Abid died when he was a child. A Dervish potter went from Sindh to Punjab to meet Sultan Bahoo, Sayyid Musa accompanied him. When he met Sultan Bahoo, he persuaded him to get education and sent a message for his mother to educate him first then send him in his service. After completing education Sayyid Musa went again to meet Sultan Bahoo with the same Dervish potter. However they found that Sultan Bahoo had died. Sayyid Musa Shah was told that one day before death Sultan Bahoo wrote *Ism-e-Allah Zaat* with his finger on a paper and gave it to his sons saying, "Musa Shah is coming from the south, give him this paper." As soon as Musa Shah saw *Ism-e-Allah Zaat*, he became accomplished spiritually. He dissolved the paper in water and drank it.

Almost one lakh people of Sindh benefitted from Sayyid Musa Shah. His teachings removed many heretical practices prevailing in Sindh. He made Lo-Sahiban his centre which is in the middle of Rohri and Ghotki in Sindh. In 1148 AH (1735 AD) he built a grand mosque there. Now this area is famous by the name of Basti Musan Shah.

He died on Monday 8th *Dhul al-Hijjah*, 1173 AH (21st July 1760 AD). His shrine is near the mosque built by him and is visited by people for beneficence.

SAYYID AHMAD AND SAYYID MEHMOOD SHAH

The shrines of these two brothers are famous by the name of *Darbar-e-Shahan* in Khushab, Pakistan. Not much information is available about them except that both brothers were the disciples and spiritual successors of Sultan Bahoo. According to a tradition they were in the army of Mughal emperor Aurangzeb. When Aurangzeb was at war with Dara Shikoh in Khushab and Dara Shikoh was about to overcome his army, Aurangzeb requested these brothers to pray for his success. At last he succeeded by their prayer but afterwards they could not stay in the army. They settled in Khushab and died there.

MULLA MUA'ALI

He came to meet Sultan Bahoo from Dhadar, an area in Qandahar village of Balochistan, Pakistan. He pledged allegiance to Sultan Bahoo and was blessed with spiritual succession after having persuasion from him. He started guiding and persuading people on the path of righteousness during the life of Sultan Bahoo. It is said that he was the first spiritual successor of Sultan Bahoo. His shrine is in Karak near Sibi Balochistan and is known by the name of *Ziarat Akhund Mua'ali*.

ALAM SHAH

He came with Mulla Mua'ali to meet Sultan Bahoo and got blessed with his spiritual beneficence. His shrine is in the suburbs of Qandahar Balochistan, Pakistan.

MULLA MISRI

He also came to meet Sultan Bahoo with Mulla Mua'ali and got his spiritual beneficence. His shrine is in Dhadar Balochistan, Pakistan.

SHAIKH JUNAYD QURAISHI

He was the resident of Sardarpur, a village near Multan in the east of Ravi River. Once Sultan Bahoo visited Sardarpur where he met Shaikh Junayd Quraishi who gave a feast in his honour. Shaikh Junayd ordered his servants to cook *Sangri* for the feast. It is a vegetable of the Ghaf tree and is long, thin and hard like vermicelli. When it was cooked, it turned into real vermicelli by the spiritual powers of Sultan Bahoo. It was presented before Sultan Bahoo. He asked for some pure dust and water. When he sprinkled the dust and water on vermicelli, they miraculously changed into sugar and ghee.

Sultan Bahoo blessed Shaikh Junayd with spiritual beneficence. His shrine is in the village of Sardarpur.

SHAIKH KALU

Shaikh Kalu was son of Shaikh Junayd. When he came to meet Sultan Bahoo as a seeker of the Truth, he heard someone invoking *Hoo* (هُوْ) from the room of Sultan Bahoo. He entered the room anxiously but found no one. He came out but again heard the voice of *Hoo* (هُوْ). Again he went into the room but could not find anyone. Similarly he went in and out of the room many times. At last when his anxiety and desire to see Sultan Bahoo heightened and he became extremely restless, Sultan Bahoo blessed him with his vision. Afterwards Sultan Bahoo took oath of allegiance from him and granted him spiritual succession. His shrine is adjacent to his father Shaikh Junayd's shrine.

LAL SHAH HAMDANI

His shrine is at the back of shrine of Sultan Bahoo. He was son of Sharif Shah Hamdani. Once he came at the shrine of Sultan Bahoo who blessed him so much that he never left the shrine and spent rest of his life there. He died at the shrine in 1328 AH and was buried

there. My spiritual guide Sultan Mohammad Asghar Ali used to say that Sultan Bahoo once spiritually said to Lal Shah Hamdani, "You are my beloved, I will keep looking at you from my shrine throughout your life. After your death I will let your grave be made near my shrine and will keep looking at you till the doomsday."

DEATH

Sultan Bahoo died at the age of sixty three years on Thursday, 1st *Jumada ath-thani*, 1102 AH (1st March 1691 AD) at the time of afternoon (*Asr*) salat.

RESEARCH ON AGE OF SULTAN BAHOO

AGREED UPON FACTS

It is agreed upon by all the biographers that the age of Sultan Bahoo was exactly sixty three years at the time of his death according to the lunar calendar.

Sultan Mohammad Nawaz says:

شصت و سہ سال کرد در دنیا رسولؐ

نور محمد باھُوؒ را شُد ایں حصول

Explanation: Prophet Mohammad spent sixty three years in the world. Similarly Sultan Bahoo also spent the same period of time in the world. **(Sultan Mohammad Nawaz – Hayat-o-Taleemat)**

Once my spiritual guide Sultan Mohammad Asghar Ali said to me while he was conversing about the birth and death date of Sultan Bahoo, "His age was exactly sixty three years in accordance to the age of Holy Prophet, neither a day more nor less. His date of birth and death are the same."

OPINION OF DIFFERENT BIOGRAPHERS ON BIRTH AND DEATH DATE

1. Sultan Hamid has not mentioned the date of birth of Sultan Bahoo in *Manaqib-e-Sultani* but writes that he died on the night of Friday 1st *Jumada ath-thani*, 1102 AH.
2. Ahmad Saeed Hamdani writes in *Sultan-ul-Arifeen Hazrat Sultan Bahoo (Hayat-o-Taleemat)* that he was born in the reign of Shah Jahan. Shah Jahan ascended the throne in 1628 AD and according to this book Sultan Bahoo was born some time before or after it. The year of death of Sultan Bahoo is written 1690 AD in this book.

In his book *Shama-e-Jamal* Ahmad Saeed Hamdani writes the year of birth approximately between 1627 AD and 1631 AD and writes 1690 AD as the year of death while in his book *Ahwal-o-Maqamat Sultan Bahoo* he writes 1631 AD (1040 AH) as the year of birth and 1691 AD (1102 AH) as the year of death.

3. Noor Mohammad Kulachvi has written the year of birth 1039 AH and the date of death, 1st *Jumada ath-thani* 1102 AH in *Makhzan al-Asrar*. In his translation of *Nur-ul-Huda Kalan*, he has written the same date of birth and death in a detailed note on the life of Sultan Bahoo.
4. Saad Amir Khan Niazi the translator of Sultan Bahoo's books has written the year of birth 1039 AH and the date of death 1st *Jumada ath-thani* 1102 AH in the biography of Sultan Bahoo given at the beginning of the translations of *Mehak-ul-Faqr Kalan*, *Shams-ul-Arifeen*, *Ain-ul-Faqr*, *Kaleed-ul-Tauheed Kalan* and *Nur-ul-Huda Kalan*.
5. Tariq Ismail Sagar has written the year of birth 1631 AD and year of death 1691 AD in *Sahib-e-Lolaak*.
6. In *Mirat-e-Sultani* (*Bahoo Nama Kamil*) Sultan Altaf Ali, after mentioning the year of birth as 1039 AH, writes about the month of birth, "He must have been born at the end of *Shaban* in the mentioned year because according to the traditions he avoided having mother feed during the days of Ramadan." If this argument of Sultan Altaf Ali is considered correct then according to the calculations, the age of Sultan Bahoo would be sixty two years, seven months and five days instead of sixty three years which is against the facts. Sultan Bahoo's avoiding mother feed in Ramadan does not prove that he was born in *Shaban*. Had he been born a few months before *Shaban* even then he would not have taken mother feed in Ramadan. If Sultan Altaf Ali's argument is accepted, it will create confusion about the age of Sultan Bahoo which is unanimously accepted to be exactly sixty three years. Hence his argument cannot be considered valid. However he writes the date of death the same as others have written i.e. 1st *Jumada ath-thani*, 1102 AH on Thursday at the time of afternoon (*Asr*) salat.

There is consensus of all biographers of Sultan Bahoo that his age was exactly sixty three years, neither a day more nor less. The year of birth is consented by most to be 1039 AH while date of death is agreed by all to be 1st *Jumada ath-thani*, 1102 AH. If sixty three is subtracted from 1102 AH the year of birth is confirmed to be 1039 AH. As far as the date of birth is concerned, it is obvious that if his date of birth is considered to be the same as the date of death i.e. 1st *Jumada ath-thani*, only then his age would be exactly sixty three years as was Prophet Mohammad's age. Therefore it is proved that Sultan Bahoo was born on Thursday 1st *Jumada ath-thani* 1039 AH and died on Thursday 1st *Jumada ath-thani* 1102 AH following the Sunna of Prophet Mohammad whose day and date of birth and death were the same and age was exactly sixty three years.

SHRINE

Sultan Bahoo was buried in Fort Qehrgan at the western bank of Chenab River, Shorkot, Pakistan. His shrine remained there for seventy eight years; from 1102 AH till 1180 AH (1691 AD-1767 AD). When Jhanda Singh and Ganda Singh captured Lahore, descendants of Sultan Bahoo migrated to different parts of Punjab. Only a few Dervishes and attendants stayed at the shrine. In 1180 AH (1767 AD) Chenab River sank down the fort which fell afterwards. The river then reached the graves. Dervishes and attendants took out other coffins and saved them in boxes but the coffin of Sultan Bahoo could not be found. Dervishes and attendants started crying in disappointment. Sultan Bahoo spiritually told them, "My coffin will surely be found, a man who is worthy to touch my body will come here tomorrow morning at sunrise. He will take out my coffin, river water will not reach my grave till then." Dervishes were now satisfied and they started waiting for this miracle to happen. Next morning a man with green veil appeared at the fixed time. He did not remove the veil and instantly took out the coffin of Sultan Bahoo from the ground that had been dug by the attendants. Thousands of people gathered around and had the privilege of seeing the sacred body of Sultan Bahoo which was as fresh as alive, water of ablution was dripping from his sacred beard. When the coffin was opened, the fragrance spread through miles. A lot of people present there became spiritually ecstatic and went into trance.

My spiritual guide Sultan Mohammad Asghar Ali once told me while stating the incident, "That person in veil was Sultan Bahoo himself."

On the western bank of Chenab River towards Garh Maharaja, in the town of Samundari, there was a deserted mansion and a well. Near the well there was an old banyan tree. Whoever entered the mansion, fainted. Even the cattle and other animals could not enter it. People had left the area out of fear. The mansion was sacred, Sultan Bahoo ordered that his shrine should be built in the mansion near the well, as that place was near the old shrine and was fixed for his new shrine. Thus the Dervishes built his shrine in the centre of the mansion. The coffin was not buried in the earth rather was placed on the ground and then shrine was made on it. Sultan Bahoo's shrine remained there for 157 years; from 1180 AH till 1336 AH (1767 AD-1917 AD).

According to the predictions of Sultan Bahoo, the water of Chenab River once again reached close to the sacred shrine in 1336 AH. At that time Sultan Haji Noor Ahmad was the caretaker. Dervishes living at the shrine tried to take out the coffin of Sultan Bahoo from his grave. They found coffins of all the descendants of Sultan Bahoo who were buried around, but once again the coffin of Sultan Bahoo could not be found despite much effort.

Since Allah has sent Sultan Bahoo as the benefactor for every age, for every Muslim and non-Muslim, fortunate and unfortunate, and also as the true successor and representative of Prophet Mohammad in this materialistic age to guide the people on the right path, so his shrine had to be saved. That temporary concealment was due to some hidden wisdom. He came in the dream of Sultan Dost Mohammad and advised him to dig the place of the grave deeper. Next day when the said place was dug, the signs of coffin started appearing. When the earth was dug deeper, gusts of fragrance spread in the air. That fragrance was out of the world. The coffin of Sultan Bahoo was at last found but it had become impossible to stay there due to the extreme fragrance. No one could stay inside the shrine for more than fifteen minutes. The coffin was taken out with much difficulty. The fragrance was so lasting that it did not faint from the dresses of workers even when the dresses got old and torn.

The coffin of Sultan Bahoo was taken out before the 10th of *Muharram*, 1336 AH (October, 1917 AD) and kept safe. The construction of the present shrine commenced at a distance of one mile to the north western side of the old shrine. In six months the new shrine, the mosque and the closets which are now present around the mosque were ready. Sultan Bahoo's coffin was buried in the shrine on Friday, April 1918 AD.

The present shrine is situated in a populated area. The city Garh Maharaja is at a distance of two miles from the shrine, Ahmadpur Sial is in the south. In the east there is city of Shorkot across the Jhelum River and Chenab River. The Muzaffargarh road passes at a distance of one and a half miles towards the west of the shrine. Nowadays access to the shrine is very easy because of the concrete road. The pilgrims from Ahmadpur Sial and Garh Maharaja can easily approach the shrine. Moreover Motorway has been constructed which passes through Shorkot and connects this city to all the cities of Pakistan. To reach the shrine of Sultan Bahoo via Shorkot a bridge has been constructed on Chenab River which has made access to the shrine easier. Through this bridge, the pilgrims coming from Jhang can easily reach the shrine through Shorkot in short time.

Many seekers of the Divine Truth gain beneficence from the shrine. It is a famous miracle of the shrine of Sultan Bahoo that as soon as one enters it, tears start from one's eyes. This shrine is a source of beneficence for the whole world. Wishes of thousands of seekers and lovers of Allah are fulfilled here. Thousands of people have divine experiences and many of them have reached the level of spiritual guide by the attention of Sultan Bahoo and beneficence of his shrine. Countless miracles of this shrine are known.

Sultan Bahoo's shrine is free from all kinds of heretical practices. Hundreds of Mystics remain in seclusion at the shrine for the sake of Divine vision. Once entered the shrine,

one does not want to leave. The seekers of the Divine Truth are never returned empty handed from this shrine.

نام فقیر تنہاندا باھُوؒ، قبر جنہاں دی جیوے ھُو

Explanation: Perfect and accomplished Fakirs are those who are immortal and their graves are the epitome of beneficence and blessings.

Address of the shrine: The village Sultan Bahoo, Garh Maharaja via Shorkot, Tehsil Ahmadpur Sial, Jhang District, Pakistan.

DEATH ANNIVERSARY

The death anniversary of Sultan Bahoo is celebrated every year on the first Thursday of *Jumada ath-thani*. People come from far off places to join the celebrations.

Sultan Bahoo extremely loved the People of Cloak. He held commemoration ceremonies for the martyrs of Karbala every year in *Muharram* from 1st to 10th. This tradition is still carried on. Thousands of pilgrims visit the shrine during the first ten days of *Muharram* while in the last three days their number reaches to lakhs. In this way two vast congregations are held every year at his shrine where a lot of people are blessed.

PART-II

SUFI TEACHINGS

CHAPTER-1

FAQR

Sultan Bahoo has neither called his teachings mysticism nor spirituality rather he titled them *Faqr*.

Faqr is an Arabic word and is commonly known among the masses as poverty, destitution and hard times. It literally means indigence but Mystics describe it as that purpose of a person's life about which the Prophet said:

◄ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.[70]

◄ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ فَاَفْتَخِرُ عَلٰی سَاءِرِ الْاَنْبِیَآءِ وَالْمُرْسَلِیْن

Meaning: *Faqr* is my pride and *Faqr* is from me and *Faqr* is the reason of my superiority over all the Prophets and Messengers.

◄ اَلْفَقْرُ کَنْزٌ مِنْ کُنُوْزِ اللّٰہِ تَعَالٰی

Meaning: *Faqr* is one of the treasures of Allah.

Faqr is that spiritual level at which a man becomes indifferent to all kinds of needs to only keep in view Allah's will, which is why in every condition he maintains conformity with the foreordainment. He neither asks for anything from Allah but His proximity nor does he desire or need anything except Allah. Such a person considers it a sin to interfere in His will hence submits and only seeks proximity and presence in His court.

Sultan Bahoo says about *Faqr*:

- *Faqr* is exactly the Divine Essence. **(Ain-ul-Faqr)**
- Bahoo who is a Fakir exhorts that whoever wants to have the Divine vision and proximity must acquire *Faqr* which is the way of invocation, meditation, love and gnosis of Allah. **(Ain-ul-Faqr)**
- *Faqr* is the secret of Allah and Allah is the secret of *Faqr*. **(Ain-ul-Faqr)**

[70] Quoted by Shaikh Abdul Qadir Jilani, Sultan Bahoo, Mulla Ali al-Qari, Imam Jalaluddin al-Suyuti and many others in their books.

- I am the scholar of knowledge of Divine vision and I behold His light everywhere. Except the knowledge of Divine vision, I do not study any other knowledge. Neither I do nor I know any other kind of invocation, reflection and meditation as every knowledge is in fact for the sake of Divine vision (which I already have). **(Ameer-ul-Kaunain)**
- I am proficient at the knowledge of Divine vision and study its lessons only. I have attained these ranks by the benevolence of the sacred company of the Prophet, his Companions and the People of Cloak. **(Ameer-ul-Kaunain)**
- You must know that all the Prophets requested for *Faqr* but their request was not granted. *Faqr* was completely bestowed upon Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* who entrusted it to his umma. This *Faqr* of Prophet Mohammad is his pride. *Faqr* is the ultimate beneficence. **(Ameer-ul-Kaunain)**
- All the Prophets entreated Allah for *Faqr* and to be the followers of Prophet Mohammad but their wish was not granted. Whoever perfectly followed Prophet Mohammad made the Mohammadan *Faqr* his companion. Neither there is nor there will be any station higher and worth more pride than *Faqr*. *Faqr* is the eternal life. **(Nur-ul-Huda Kalan)**

The national poet of Pakistan and the great Mystic Allama Iqbal writes about *Faqr*:

کسے خبر کہ ہزاروں مقام رکھتا ہے — وہ فقر جس میں ہے بے پردہ 'روحِ قرآنی'
خودی کو جب نظر آتی ہے قاہری اپنی — یہی مقام ہے کہتے ہیں جس کو 'سلطانی'
یہی مقام ہے مومن کی قُوّتوں کا عیار — اسی مقام سے آدم ہے 'ظِلِّ سبحانی'

Explanation: Very few know, in fact who knows about the jewel of all jewels that is none other than the Divine Essence Himself, unveiled at the final station of *Faqr*. When the soul of a devotee reaches the peak of its potential then this is the rank where he is given the esteemed title of Sultan. Sultan is the final station which is the zenith of the strengths of true believers. It is such a station at which a man becomes the Universal Divine Man, the true reflection of Allah Almighty. **(Zarb-e-Kalim)**

FAQR IS PREDESTINED

Essentially *Faqr* is the destiny of those few since the origin of souls of mankind in the spiritual world who at the time of creation abstained from all the treasures of world and hereafter remaining engrossed in Allah and all the inclinations of creation did not shake their resoluteness.

Sultan Bahoo narrates the aforementioned as:

❖ When Allah decided to unveil the secret of Divine command 'Be! And it becomes,' He said:

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاُعْرَفَ

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creation for My gnosis.

For this purpose when Allah looked towards His left with wrath, there appeared the fire of Satan. Then He looked towards His right with favour and grace, tranquillity and compassion, affection and consideration, there manifested the Mohammadan light brighter and more magnificent than the sun. After this Allah gave the command of 'Be' and all the souls were created. According to their respective status they waited for His command respectfully standing in queues and the groups they belonged to.

At this point Allah said:

◄ اَلَسْتُ بِرَبِّكُمْ (۷:۱۷۲)

Meaning: Am I not your Lord? **(7:172)**

◄ قَالُوْا بَلٰى (۷:۱۷۲)

Meaning: They said, "Yes!" **(7:172)**

Some souls repented at their extemporaneous declaration. These were the souls of infidels, polytheists, hypocrites and mendacious persons. On the other hand some souls were delighted at this 'yes' to His call. Then Allah said to all the souls, "O souls! Ask Me anything you want. I shall grant you." All the souls replied, "O Allah! We seek only You from You."

Then Allah presented all the charms and treasures of the world on His left Hand. First of all the cursed Satan entered the world with the inciting innerself. He was mesmerized by the fake adornment and exquisiteness of the world and raised twenty four calls (or it can be said that he created twenty four categories of lust in the world to attract souls). On listening to these calls nine parts of the total souls entered the world following Satan. These twenty four calls are:

1. Melody (dance, music and singing)
2. Worshipping handsomeness and good looks
3. Egotism

4. Drinking wine, liquor and taking intoxicating things
5. Heresy and satanic inventions
6. Leaving salat
7. Developing new devices for musical instruments or dancing.
8. Leaving prayer in congregation
9. Negligence
10. Narcissism
11. Lust
12. Jealousy
13. Hypocrisy
14. Malice
15. Arrogance, pride and vanity
16. Discord and schism
17. Backbiting
18. Polytheism
19. Infidelity; negating Allah and being rebellious
20. Ignorance
21. Lie
22. Distrust and suspicion
23. Evil eye
24. Avarice

Cursed Satan was followed. His calls were heeded. Whoever got attributed with these satanic calls is one of them. They are like what they chose to be (whoever opted any one or more of these calls in the spiritual world adopts the same attributes in the physical world). Allah says:

◄ اَلشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ (٢:٢٦٨)

Meaning: Satan makes you afraid of *Faqr* and enjoins you to commit indecency. **(2:268)**

Whosoever befriended Satan, followed him and became fond of this mortal world was ruined.

These souls came in thaumaturgy of satanic calls. The remaining souls kept standing before Allah respectfully. Allah said with favour and grace:

"O (steadfast) souls! Ask Me whatever you want so I shall grant you."

These souls again replied, "O Allah! We seek only You from You."

On this Allah Almighty presented adorned and enchanting paradise (houris, castles, delicious foods and all other paradisiacal blessings) on His right Hand. Nine parts of the remaining entered paradise. These were the souls of pious and self-disciplined people i.e. the seekers of hereafter. They raised calls of asceticism and God-fearingness in loud and melodious voices and achieved perseverance on sharia of the Prophet. These were the souls of theologians, ascetics and abstainers. The remaining souls kept standing before Allah reverently. These truly sincere ones neither glimpsed at the world nor looked towards paradise. Neither they heard calls of Satan nor of paradise. Being annihilated in Allah and immortal with Him, they were engrossed in His presence. These were the souls of Fakirs who have presence in the Mohammadan Assembly. The Prophet said about them:

◄ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

◄ اَلدُّنْیَا حَرَامٌ عَلٰی اَھْلِ الْعُقْبٰی وَ الْعُقْبٰی حَرَامٌ عَلٰی اَھْلِ الدُّنْیَا وَ الدُّنْیَا وَ الْعُقْبٰی حَرَامٌ عَلٰی طَالِبِ الْمَوْلٰی

Meaning: The (pleasure of) world is forbidden for the seekers of hereafter, (pleasure of) hereafter is forbidden for the seekers of the world whereas (the pleasures of) the world and the hereafter both are forbidden for the seekers of Allah.

◄ مَنْ لَهُ الْمَوْلٰی فَلَهُ الْکُلُّ

Meaning: One who finds Allah, finds everything.

In the spiritual world these souls did not see anything but Allah and so they remain engrossed in Him in this world as well. **(Shams-ul-Arifeen, Kaleed-e-Jannat, Kaleed-ul-Tauheed Kalan and Mehak-ul-Faqr Kalan)**

This pact is also mentioned in chapter two of *Ma'ali ul-Himam* of Shaikh Junayd of Baghdad.

FAQR IS BESTOWED BY ALLAH

Though *Faqr* is predestined but Allah's grace and favour bestows it to some people due to their passion of love for Him, like Allah says:

◄ ذٰلِكَ فَضْلُ اللّٰهِ یُؤْتِیْهِ مَنْ یَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ ۝ (۲۱:۵۷)

Meaning: This is Allah's bounty which He gives to whom He wills. And Allah is the Lord of infinite bounty. **(57:21)**

Allah says in Quran:

◄ فَفِرُّوْٓا اِلَى اللّٰهِ (۵۱:۵۰)

Meaning: So run towards Allah. **(51:50)**

Sultan Bahoo says:

❖ Whoever runs towards Allah, the benevolence and kindness of Allah attracts him more powerfully. Allah tests him by presenting both the worlds before him. If he rejects them, he becomes a Fakir and attains to the highest levels of *Faqr*. Allah says:

◄ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ۝ (۵۳:۱۷)

Meaning: His eye neither inclined aside nor overstepped the limit. **(53:17) (Nur-ul-Huda Kalan)**

Sufis always preach to adopt the path of *Faqr*. It is documented in *ar-Risala tul-Ghausia* (a record of dialogue between Allah and Shaikh Abdul Qadir Jilani) that Allah said to Shaikh Abdul Qadir Jilani:

❖ O Ghawth al-Azam! Say unto your companions and friends that if they want My company and nearness then adopt the path of *Faqr*.

Sultan Bahoo says about *Faqr*:

❖ *Faqr* is the greatest blessing of Allah. He grants to whomsoever He wishes. **(Ain-ul-Faqr)**

Ibrahim ibn Adham who left monarchy to adopt the path of *Faqr* says:

❖ *Faqr* is one of the treasures among the countless treasures of Allah which He has placed above the heavens and He bestows it to whom He loves.

Sayyid Shah Kamal Qadri Kaithali says:

❖ Among the following of the Prophet there is no greater following than that of *Faqr*.

In the way of *Faqr* worldly riches, wealth, office, honour, glory, comforts, desires, reputation and life are perished in the ardent love for Allah and a man in the company of Allah becomes indifferent inwardly to both the worlds.

COMPULSIVE FAQR AND CHOSEN FAQR

Some people adopt *Faqr* untruthfully only to deceive others. Such people who could not accomplish anything in their life nor could attain a single triumph in any domain, they just with the intention of having success, riches, wealth or basic necessities enter the circle of a Saint who is accomplished in *Faqr*. Their intention is not to behold Allah but is attainment of this mortal temporal world. Such persons also adopt *Faqr* either being terrified on account of facing some worldly nuisance, pain or illness or due to momentary emotions. The shrine caretakers who hold the shrine of deceased Saints are also among them. Mostly these people are from his children and customarily have no idea what *Faqr* is. Their aim of life is limited to the income of the shrine or the receipt of offerings from the disciples of Saints whose shrine they hold. Or their ambition is to gain nobility by becoming spiritual guides. Such *Faqr* is called 'compulsive *Faqr*' about which Allama Iqbal says:

میں ایسے فقر سے اے اہلِ حلقہ باز آیا

تمہارا فقر ہے بے دولتی و رنجوری

Explanation: I seek refuge from compulsive *Faqr*. In compulsive *Faqr* one does not get the bounties and blessings of the true *Faqr* and such people become miserable in the hereafter. **(Bal-e-Jibril)**

On the other hand *Faqr* which is chosen ardently is the one in which seekers of Allah, whether monarchs, leaders, eminent in the world or unknown and poor, put everything at stake and adopt *Faqr* to behold Allah. Their prerequisite is nothing other than the Divine vision. They leave everything and befriend the perfect spiritual guide saying, "Allah is all for us." They ask Allah from Allah. They are Fakirs near Allah. Allah says about them:

◄ وَاللّٰهُ الْغَنِیُّ وَاَنْتُمُ الْفُقَرَآءُ (۴۷:۳۸)

Meaning: And Allah is Independent and you (all) are Fakirs. **(47:38)**

For chosen *Faqr* it is important not to incline one's inward towards world and its aspirations. There are radical differences between compulsive *Faqr* and chosen *Faqr*. Compulsive *Faqr* results in the death of soul whereas chosen *Faqr* vivifies the soul. In compulsive *Faqr* a person is disgraced and dishonoured but chosen *Faqr* bestows upon a man such grandeur and strength that whole of the universe is given at his disposal. Prophet Mohammad declared this *Faqr* as his pride.

Sultan Bahoo says:

❖ There are two kinds of *Faqr*. First is the chosen *Faqr* about which the Holy Prophet said:

◄ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

It has two levels: The first is to gain complete authority over the esoteric treasures of inward as well as all the treasures of the world and then become sated with it. Second is to gain perfect righteousness, gnosis and proximity of Allah. The other kind of *Faqr* is compulsive. The person who adopts compulsive *Faqr* begs door to door (he is always seeking material wealth and respect from people rather than seeking Allah). He is disgraced and deprived of spiritual satiation, so he is ever complaining about his poverty. The compulsive *Faqr* is the *Faqr* that brings disgrace. The Holy Prophet said:

◄ نَعُوْذُ بِاللّٰہِ مِنْ فَقْرِ الْمُکِب (عین العلم وزین الحلم)

Meaning: I seek refuge in Allah from *Faqr* that brings disgrace. **(Ayn al-ilm wa Zain al-Hilm)**

The foundation of chosen *Faqr* is contemplation of *Ism-e-Allah Zaat* which blesses with proximity of Allah and recognition of the Essence through the Divine name. **(Ameer-ul-Kaunain)**

❖ Whatever a Fakir says, it is after esoteric endorsement from Allah. Following the perfect spiritual guide holds boundless Divine rewards because his esoteric self is pure. He does justice to his innerself and condemns boasting. At this point *Faqr* becomes the chosen *Faqr*. Guidance is bestowed by Allah on a person who is contented and is indifferent to the blessings of the world and the hereafter. Such a person goes through countless trials (like Prophets, Sufis and Saints). Unless a person achieves the station of such contentment, he complains by telling stories wrapped up in the evil of innerself that incites. Allah says:

◄ وَوَجَدَكَ عَآئِلًا فَاَغْنٰی ۝ (۹۳:۸)

Meaning: And He found you seeking (closeness with your Lord) and (then blessed you with the pleasure of His sight and) freed you of every need (forever). **(93:8)**

Thus reaching at the station of contentment and having eternal union with Allah is only possible by Allah's kindness and favour.

Faqr is an Arabic word written as فقر with three alphabets; ف (FA),ق (Q) and ر (R). A seeker receives pride from alphabet ف (FA), closeness from ق (Q) and mercy from ر (R).

Chosen *Faqr* is exactly according to sharia. In the following Hadith the Holy Prophet said:

◄ وَاللّٰہُ یُحِبُّ الْفُقَرَآءَ۔ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: Allah loves Fakirs. *Faqr* is my pride and *Faqr* is from me.

According to Quran:

◄ رَبِّ اِنِّیْ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ ۝ (۲۸:۲۴)

Meaning: O Lord! I am Fakir of whatever good You send down to me. **(28:24)**

The perfect spiritual guide who is the seeker of Truth takes every step after careful scrutiny.

Whosoever contemplates *Ism-e-Allah Zaat* (and sees the divine face of the perfect spiritual guide in *Ism-e-Allah Zaat*) does not find beauty and melody attractive. Even if beauty resembles that of Prophet Joseph and melody resembles the beautiful voice of Prophet David because he listens to the sound of "Am I not your Lord?" and beholds the beauty of the theophany of Allah. Therefore why should he need to see the beauty of creation? This is consonant with Quran and against Satan. Whoever becomes accomplished in contemplation of *Ism-e-Allah Zaat* transcends life, death, innerself and Satan rather everything becomes meaningless for him.

There is a Hadith;

◄ کُلُّ اِنَآءٍ یَتَرَشَّحُ بِمَا فِیْہِ

Meaning: Whatever is contained in the vessel, only that comes out of it.

Only that person knows the reality of Oneness of Allah who is one with Him. Whoever drowns in the ocean of Oneness never comes out of it. It is said in a Hadith:

◄ اَلْعَافِیَۃُ عَشْرَ اَجْزَآءٍ تِسْعَۃٌ فِی السُّکُوْتِ وَوَاحِدٌ فِی الْوَحْدَۃِ

Meaning: Peace has ten parts, nine are found in silence while the remaining is in Oneness.

◄ اَلسَّلَامَۃُ فِی الْوَحْدَۃِ وَالْاٰفَاتُ بَیْنَ الْاِثْنَیْنِ

Meaning: Safety is in Oneness while duality is full of troubles.

Quran states of them:

◄ رَضِیَ اللّٰہُ عَنْھُمْ وَرَضُوْا عَنْہُ (۵:۱۱۹)

Meaning: Allah is pleased with them and they are pleased with Him. **(5:119)**

Second is the *Faqr* which brings disgrace. It is said in a Hadith:

◄ نَعُوْذُ بِاللّٰہِ مِنْ فَقْرِ الْمُکِب

Meaning: I seek refuge in Allah from *Faqr* that brings disgrace.

This is compulsive *Faqr*. It also has three Arabic alphabets ف (FA), ق (Q) and ر (R).

It means infamy for word ف (FA), wrath for ق (Q) and ر (R) means to be rejected from the court of Allah. Allah says:

◄ اَلشَّیْطَانُ یَعِدُکُمُ الْفَقْرَ وَیَاْمُرُکُمْ بِالْفَحْشَآءِ (۲:۲۶۸)

Meaning: Satan makes you afraid of *Faqr* and enjoins you to commit indecency. **(2:268)**

It is a heresy. Therefore whoever steps out of the Sunni way cannot have ultimate union with Allah.

The one who is passionate (in reaching close to Allah) and goes through countless trials and bears pains eventually achieves all his objectives. He is sympathetic and desirable friend. This (chosen *Faqr*) is the path of Allah, of repentance from heresy and falsehood. It is path of the one who excels in sharia and is a man of spiritually powerful sight like the sun. **(Risala Aurang Shahi)**

❖ Indigents are of two kinds; one are those who have crushed their lust and appetites of inciting innerself and have become close to Allah-the most Compassionate. They hold such grand levels that are beyond description. Such Fakirs are blessed with the Mohammadan *Faqr* that is the pride of Holy Prophet. They are on the footsteps of the Holy Prophet and are his spiritual companions and beloveds. Neither do they seek any kind of favour from anyone nor hope to get financial assistance. They hold the grand and celestial levels of *Faqr* about which the Holy Prophet said;

◄ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

Such Fakirs are the problem solvers and guides towards Allah. Other kind of indigents are the reprobates who shave their beard and head, they are immodest and deprived of the gnosis of Allah. Their so called *Faqr* brings disgrace for them as they do not follow the sharia and footsteps of the Holy Prophet. The Holy Prophet said about such *Faqr*;

◄ نَعُوْذُ بِاللّٰہِ مِنْ فَقْرِ الْمُکِب

Meaning: I seek refuge in Allah from *Faqr* that brings disgrace.

Fraudulent follower of *Faqr* has one of the two attributes; either he is ever talking about the worldly riches as he is miser and enemy of the Muslim brethren or is always relating tales of *Faqr* and complaining to Allah about his indigence. One who surpasses the disgraceful *Faqr* approaches the desirable *Faqr*. What is the desirable *Faqr*?

◄ اَلتَّعْظِیْمُ لِاَمْرِ اللّٰہِ وَالشَّفْقَۃُ عَلٰی خَیْرِ خَلْقِ اللّٰہِ وَتَخَلَّقُوْا بِاَخْلَاقِ اللّٰہِ

Meaning: Honour the commands of Allah, be kind to His creation and adopt His attributes. **(Nur-ul-Huda Kalan)**

❖ *Faqr* فقر has three Arabic alphabets ف (FA), ق (Q), ر (R). The letter ف (FA) means that it grants annihilation (fana) to the innerself, ق (Q) refers to the fact that it gives power to the soul and ر (R) means that it makes the seeker kind hearted by the Divine attribute of the most Merciful. Or the letter ف (FA) refers to pride, ق (Q) refers to closeness and ر (R) refers to kindness and mercy. For the one who joins the great *Faqr* and then leaves it returning towards the contemptible world, the letter ف (FA) means disgrace and brawl,ق (Q) means torment and wrath of Allah and ر (R) means that he is rejected. **(Kaleed-ul-Tauheed Kalan)**

FAQR ACCORDING TO THE TEACHINGS OF SULTAN BAHOO

Sultan Bahoo says:

❖ On the night of Miraj, the Prophet mounted *al-Buraq* (heavenly steed) and the Archangel Gabriel escorted him. The whole universe was decorated and eighteen thousand worlds were adorned and presented before him. At a point Gabriel stopped advancing (as he could not go beyond the realm of power). In spite of all aforementioned arrangements the Prophet remained engrossed in beholding Allah, nothing drew his attention away. Hence Allah said:

◄ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ۝ (۵۳:۱۷)

Meaning: His eye neither inclined aside nor overstepped the limit. **(53:17)**

When the Prophet reached the utmost boundary of creation (*Sidrat al-Muntaha*), he beheld the Face of *Faqr* and enjoyed the status of *Sultan-ul-Faqr*. He absorbed the resplendent light of *Faqr* and then was honoured by proximity and union with Allah at the point of ultimate nearness *(qab qausain)*. He was blessed with the honour of having conversation directly with Him. Then he advanced to the ultimate stage of *Faqr* which is annihilation in Allah and became the companion of *Faqr* being one with the Essence. Thus acquired all the virtues of love, gnosis, taste, intense longing and yearning for the Beloved, intellect, tolerance, kindness and generosity. It is said:

◄ تَخَلَّقُوْا بِاَخْلَاقِ اللّٰه

Meaning: Be attributed with the attributes of Allah.

When the entire ocean of Oneness gathered in the Prophet's self on reaching the final stage of *Faqr*, he said, "*Faqr* is my pride and *Faqr* is from me." When he returned to the Companions and the reality of *Faqr* manifested from his sacred self, a great number longed for it on hearing about the ecstasies of gnosis of *Faqr*. Therefore Allah said to His beloved Prophet, "(O My beloved!) Stay tenaciously in the companionship of those who remember their Lord morning and evening, ardently seeking His pleasure."[71]

The Prophet said, "Praise be to Allah! Now I will obey this order of Allah at every moment." **(Mehak-ul-Faqr Kalan)**

❖ The inception of *Faqr* is the contemplation of *Ism-e-Allah Zaat*. **(Mehak-ul-Faqr Kalan)**

❖ The special way to reach Allah by contemplation of *Ism-e-Allah Zaat* is the way of *Faqr*. **(Kaleed-e-Jannat)**

❖ It must be known that pursuing *Faqr* is in fact seeking Allah and His Prophet. It is following the sacred Companions and Saints. **(Mehak-ul-Faqr Kalan)**

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[71] Sura *al-Kahf*, verse 28.

- There are three levels of *Faqr*. First is annihilation and it is negating existence of any other God (لَآ اِلٰهَ). Second is becoming immortal with Allah (اِلَّا اللّٰهُ) and third is the final level to be the guide for people by becoming one with Prophet Mohammad (مُحَمَّدٌ رَّسُوْلُ اللّٰهِ). Fakir is one with Allah and stranger to everyone else. Whosoever is attached to the world is detached from Allah as attachment and detachment cannot occur at the same time. Until one is annihilated, one cannot become immortal. **(Ain-ul-Faqr)**
- It is not an easy undertaking treading the path of *Faqr* inwardly for it is filled with countless ordeals at every station of the different strata of the Divine Essence and the attributes. It is the path pursuing which thousands of seekers were lost. In this path the association with the perfect spiritual guide is compulsory. The perfect spiritual guide never lets a seeker go astray keeping him under his perpetual attention, inwardly as well as physically. **(Mehak-ul-Faqr Kalan)**
- Initial stage of *Faqr* is:

  ◄ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

  Meaning: Death before dying.

  It is achieved by the invocation and contemplation of *Ism-e-Allah Zaat*. The supreme level of *Faqr* is that by the contemplation of *Ism-e-Allah Zaat* a seeker is annihilated in Allah becoming light. He becomes the secret of Prophet and is blessed with presence in the court of Allah. The Holy Prophet said about this station:

  ◄ لِیْ مَعَ اللّٰهِ وَقْتٌ لَا یَسَعُنِیْ فِیْهِ مَلَكٌ مُّقَرَّبٌ وَلَا نَبِیٌّ مُّرْسَلٌ

  Meaning: At times I have such closeness with Allah when neither any Prophet nor any archangel is between us.[72]

  This is the station of Fakir annihilated in Allah who is drowned in the Oneness and Divine light. He is engrossed in beholding Allah and has been blessed with His proximity. He is Allah's beloved and spiritual confidant. **(Asrar-e-Qadri)**

Sultan Bahoo further elaborates in *Nur-ul-Huda Kalan*:

[72] One night Prophet Mohammad woke up and went outside the house. Aisha bint Abi Bakr followed him out of curiosity. She saw that he went to *Jannat-ul-Baqi* and sat there. Aisha was about to return when he heard her footstep and asked, "Who is there?" She replied, "I am Aisha." He said, "Who is Aisha?" She replied, "Abu Bakr's daughter." He said, "Who is Abu Bakr?" She replied, "Slave of Mohammad." He said, "Who is Mohammad?" Aisha came back silently. This matter was discussed with the Holy Prophet when he returned upon which he quoted the said Hadith.

نظر فقرش گنج قدمش گنج بر
فقر لایحتاج شد صاحبِ نظر

Explanation: The sight of *Faqr* is a treasure and it has authority over all the treasures. *Faqr* makes the man of sight independent of all desires.

فقر بگذرد از ہر مقام خاص و عام
شرط شرح فقر را کردم تمام

Explanation: *Faqr* is to surpass every common and special level. By saying this I have explained *Faqr* fully.

عین با عین است عین از عین یافت
عین را با عین عارف عین ساخت

Explanation: The eyes got spiritual sight from Divinity and are constantly focused upon It. The sight of Divinity has made the Mystic divine. **(Nur-ul-Huda Kalan)**

- *Faqr* (فقر) has three Arabic alphabets: ف (FA), ق (Q) and ر (R). ف (FA) means Allah is imparting beneficence, mercy and benevolence on His seeker. ق (Q) means not to forget doomsday and becoming empowered and dominant over innerself due to contentment and proximity with Allah. ر (R) is not to wish any designation in *Faqr* but the Divine will. **(Mehak-ul-Faqr Kalan)**
- The *Faqr* of Prophet Mohammad and gnosis of Oneness of Allah are the veritable servitude and devotion while the worldly levels and honours are all filth and carrion. Dervishism and Fakirism are the Sunna of Prophets. **(Kaleed-ul-Tauheed Kalan)**
- *Faqr* begins with passion and longing and concludes at annihilation in Allah. *Faqr* starts with simple knowledge but its accomplishment lies in attaining to the level of:

◄ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ (۵۹:۲۲)

Meaning: (He is) the Knower of the unseen and the seen. He alone is the most Kind and ever Merciful. **(59:22)**

The beginning of *Faqr* is:

◄ فَفِرُّوْٓا اِلَى اللّٰهِ (۵۱:۵۰)

Meaning: So run towards Allah. **(51:50)**

Its peak is:

◄ قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ (۱۱۲:۱)

Meaning: Proclaim, "He is Allah, Who is the One." **(112:1) (Ain-ul-Faqr)**

❖ *Faqr* commenced before pre-existence and will sustain even after eternity. In the beginning of spiritual journey of *Faqr* one adopts silence and on reaching its final stage one experiences intense pain. In the beginning of this journey the inward of the seeker is filthy and impure while at the final level it is sanctified and subtle. The beginning of *Faqr* is to be blessed with the rank of a Saint and its peak is to reach beyond infinity. The first stage of *Faqr* is renouncing (the world), middle stage is detachment (from creation) and final stage is to drown in the Oneness of Allah. The first stage of *Faqr* is seeking, middle stage is achieving and final stage is overcoming the innerself where the esoteric self dominates the physical being. In the beginning the seeker is veiled then he becomes lost in the love of Allah and finally he becomes His beloved. The reality of secret of the secrets of *Faqr* is prescribed in the book of inward which can never be obtained without the help of the spiritual guide. This secret is not mentioned in any word of any sentence on any page of any book nor can it be found by just invocation, meditation or by drowning in ecstatic spiritual states. Initial level of *Faqr* is annihilation, middle is detaching from both the worlds and final is becoming one with Allah.

Know that there are three kinds of scholars. One are those who are people of the world and give its information. Second are the scholars of hereafter who inform about the houris, castles, blessings and pleasures of the paradise. Third are the Fakirs who impart knowledge about Allah Himself. The lust of the world at last leads to perdition. For the seeker who has reached the final level of *Faqr*, worrying about his afterlife is also a veil. He must abstain from both, worldly lusts and worries of the hereafter, this is the right approach. Firstly he should free himself from the chains of worldly relations and then try to discover the Truth and Reality. For the Fakirs, drowning in Divine Oneness for a moment is better than achieving the rank of Prophet Moses who had the honour to converse with Allah and know His secrets because drowning in Divine Oneness is the honour of Prophet Mohammad. *Faqr* is the Miraj for me as I have forbidden the world as well as the hereafter upon myself. Beginning of *Faqr* lies in slavehood while accomplishment grants Lordship. **(Ain-ul-Faqr)**

- *Faqr* begins with tears and concludes at extreme adoration. First stage of *Faqr* is contemplation and final stage is possessing the authority. **(Ain-ul-Faqr)**

- True Fakir is the one in whose being sharia is enfolded even if he is spiritually frenzied and resides in the station of no station. Initial level of *Faqr* is the knowledge of certainty, middle is the eye of certainty and final is the truth of certainty. Beginning of *Faqr* is to be blessed with the insight and accomplishment is in annihilation and death before dying. When one dies, he is detached and absolved of everything. Fakir is the one who fulfils all obligations whether eternal, daily, monthly, seasonal or yearly. The foremost obligation is to consider Allah Omnipresent and All-Seeing while the greatest Sunna is to sacrifice your every possession in the way of Allah. *Faqr* begins with right faith, sincerity and belief in the spiritual guide while it accomplishes on being blessed with the company of Allah. **(Ain-ul-Faqr)**

- Listen! The existence of Fakirs is the symbol of power of Allah. Their power can be described by the incident that when the Prophet prayed for defeat of the infidels by saying:

  ◄ شَاهَتِ الْوُجُوْهِ

  Meaning: Let their faces be mutilated.

  It happened as he uttered (so the power of Fakirs is that whatever they order, is done). The secret (level) of Fakirs is beyond the utmost boundary of creation. Bahoo who is also a Fakir says that the level of Fakir annihilated and engrossed in Allah is more distinguished and dignified than the level of all the pious, successful and honourable ones as well as all the Saints of Sufi hierarchy. Moreover it is more distinguished and dignified than Shaikhs, ascetics and worshippers. He is above them all because he is the ruler of the realm of Divinity. By the grace of Allah the Universal Divine Man (Fakir) is only under the command of the Prophet whose ultimate closeness with Allah is described in Quran as:

  ◄ فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۝ (۵۳:۹)

  Meaning: Then a distance measuring only two bow-lengths was left (between Allah unveiled and His esteemed beloved) or even less than that (in extreme nearness). **(53:9)**

  His dignified title is ‘the light of guidance’. **(Ain-ul-Faqr)**

- What is the sign of station of accomplishment of *Faqr*? It is the station which is beyond intellect, recitation, invocation and meditation. Where there is absolute Divinity, there

is only the soundless voice of secret of the Divine Essence (*Hoo* هُو). Where there is the king, no one can shout or make noise because the kings do not like noise. So where there is the Eternal, there is not any noise or fault. **(Ain-ul-Faqr)**

Sultan Bahoo says:

فقر چیست؟ یعنی خود فنا

از علم خود می شود کبر و ریا

Explanation: O Bahoo what is *Faqr*? *Faqr* is to annihilate oneself. On the contrary knowledge boosts arrogance and hypocrisy.

باھُوؒ فقر دانی چیست دائم در لاھوت

فقر را بہتر بود ہر دم سکوت

Explanation: Bahoo what do you know about *Faqr*? *Faqr* is the name of ever residing at the station of no station and for this a devotee needs eternal silence.

فقر شاہے ہر دو عالم بے نیاز و باخدا

احتیاجش کس نہ باشد مدنظرش مصطفیٰؐ

Explanation: The person accomplished in *Faqr* is a king who because of proximity with Allah is indifferent to both the worlds. He has no inclinations because he remains in the sight of the Prophet.

راہِ فقر فیض است فیض عام راہِ دنیا شرک است مطلق تمام

ترکِ دنیا دہ بیا راہِ خدا فقر راہِ ہدایت ہادی مصطفیٰؐ

Explanation: The path of *Faqr* is the ultimate bounty for everyone while the worldliness is absolute infidelity. You must leave this world and turn towards *Faqr*, the righteous way to Allah which is guided by the Prophet himself. **(Mehak-ul-Faqr Kalan)**

جاودانی التجائی بافقر باشد تمام

احتیاج از کس نہ باشد فقر لایحتاج نام

Explanation: When *Faqr* is perfected, a person remains absolutely in no need to implore or beseech that is why *Faqr* is also called the independent *Faqr*. **(Mehak-ul-Faqr Kalan)**

فقر از نور است نور از نور شد

قلب قالب نور و جان مغفور شد

Explanation: *Faqr* is the Divine light. This light turns its seeker to light as well. His physical and spiritual beings transform into light and is pardoned completely. **(Qurb-e-Deedar)**

فقر سرّی از خدا اسرار راز

باحضوری قلب قالب بانماز

Explanation: *Faqr* is one of the great secrets of Allah which grants Divine presence to the body and soul of the seeker during salat. **(Qurb-e-Deedar)**

۱۔ فقر سِرّ از رازِ وحدت حق نظر فقر خاص الخاص از حق باخبر

۲۔ نیست فقرش با زمین و آسمان فقر را فقرش شناسد از عیان

۳۔ فقر بحر فیض و فضلش کرم و جود روز و شب فقرش بود باحق سجود

۴۔ باھوؒ! برکاتِ فقر از ذات جو ہر چہ باشد غیر حق از دِل بشو

Explanation: (1) *Faqr* is the secret of Oneness of Allah and is always attentive towards Him. That is why *Faqr* has complete gnosis of Truth.

(2) The skies, earth and mountains cannot bear the Trust of *Faqr*. Fakir is only recognized by another Fakir due to the evident signs of *Faqr*.

(3) *Faqr* is an ocean of Allah's kindness, generosity and bounties. *Faqr* remains prostrated before Allah day and night.

(4) Bahoo! To seek the blessing of *Faqr* from Allah Himself, remove everything from your inward for Allah. **(Mehak-ul-Faqr Kalan)**

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گر آفتاب گم شود عالم خراب

فقر فیض و فضل بخش آفتاب

Explanation: If sun vanishes it will cause desolation in the universe. *Faqr* is the sun which spreads blessings and bounties. **(Mehak-ul-Faqr Kalan)**

فقر را دریاب بہ یک دم قدم

ابتدا و انتہا فقرش ختم

Explanation: O seeker of Allah, attain the treasure of *Faqr* in one moment and in one step because the initiation and exaltation of *Faqr* can be achieved in a moment. **(Mehak-ul-Faqr Kalan)**

- *Faqr* فقر has three Arabic alphabets; ف (FA), ق (Q) and ر (R). ف (FA) is annihilation of innerself, ق (Q) is remembering death and ر (R) is spirituality. *Faqr* means 'death before dying'. **(Ain-ul-Faqr)**
- What is the ultimate level of gnosis of Allah for a scholar Fakir and which is the highest rank of a Fakir? Is it to possess authority upon every common and special creation of eighteen thousand worlds? No! I do not say wrong for this is an imperfect level. The extremity of *Faqr* is to surpass the desires of innerself being annihilated in Allah and gaining immortality with Him. It is to immerse in the Divine vision and observations which make the inward replete with Divine light. This is the rank of the Fakir who has approached the level of truth of certainty and the ultimate station of Divine presence and closeness. The irreligious seekers who are men of inciting innerself know nothing about these levels. **(Kaleed-ul-Tauheed Kalan)**
- The ranks of *Faqr* are only known to the person who has reached *Faqr*, acquired and experienced *Faqr* and has seen *Sultan-ul-Faqr* with his eyes. **(Asrar-e-Qadri)**
- *Faqr* is the Truth and world is falsehood. **(Kaleed-ul-Tauheed Kalan)**
- *Faqr* is being independent of all but Allah. **(Mehak-ul-Faqr Kalan, Ain-ul-Faqr)**
- What is the commencement of gnosis of *Faqr*? And what is its peak? The beginning is mostly known as the invocation, reflection, meditation, unveiling, stations and miracles. Though they are also related to the theophanies of Divine light and to cover these stages is harder than facing countless pains and afflictions however this is just the start of gnosis. Hence to cover the stations of spiritual contraction, expansion,

intoxication and sobriety; facing intense trials; being engulfed in love only for Allah; yearning for Allah; being restless and perturbed; staying disturbed all night just to have a glimpse of Allah; to long for union with Allah by wishing death because of the promise of vision on the doomsday and to wish to sacrifice one's life etc. are all the initial conditions of gnosis of Allah. The highest point of *Faqr* is to witness Oneness by drowning in the light of Allah. It is to annihilate oneself in Allah completely being engulfed in Oneness out of extreme passion to have His union. **(Mehak-ul-Faqr Kalan)**

- Fate is of four types. Fakirs' fate is that whatever they eat or drink is converted into light of gnosis. Their livelihood comes from trust upon Allah and from whichever way they receive their sustenance they consider it from Allah Himself. Some think that livelihood comes from a profession, others acquire knowledge to earn it and several take it by force through tyranny and transgression. The offices of felicity, dignity and honour are found in the treasure of *Faqr* only. The greatest ranks of *Faqr* are bestowed by Allah upon those who become one with Him. Those away from Allah remain deprived of *Faqr*. **(Mehak-ul-Faqr Kalan)**

- If you have the sight of *Faqr* then turn towards the vision of Allah otherwise do not object upon the people of Divine vision and *Faqr* nor deny their grand status. It would destroy and disgrace you in both the worlds. **(Qurb-e-Deedar)**

- It is the saying of the Prophet that *Faqr* is the greater jihad as it is to fight against the innerself. The jihad with disbelievers is a lesser jihad and we are moving from the lesser jihad towards the greater one. He also said, "Every Prophet has a calling and I have two callings. One calling is *Faqr* and the other is jihad. Who loved them, loved me and who held grudge against them, held grudge against me." **(Mehak-ul-Faqr Kalan)**

- What is *Faqr*? And where does it come from? *Faqr* manifests from the light of Allah because the universe manifested from the light of *Faqr*. *Faqr* is guidance. *Faqr* is a countenance of light of truth which is beautiful to such an extent that both the worlds love it and are fascinated. However *Faqr* does not pay heed to anything unless Allah orders and permission from the Prophet is granted. **(Taufeeq-ul-Hidayat)**

- *Faqr* has all the Divine treasures. Worldly treasures will decline and world is like a dream. The treasure of *Faqr* is gnosis and never ending Oneness which is real Divine union. Bounties of physical world are for a few days, eventually you are accountable to Allah. **(Taufeeq-ul-Hidayat)**

فقر را دریافتم از من فقر

فقر حاصل گشت با فقرش نظر

Explanation: I have achieved *Faqr* by accomplishing in it. I received this honourable designation of *Faqr* from the perfect spiritual guide who is its exact embodiment. **(Miftah-ul-Arifeen)**

❖ *Faqr* is beneficence; *Faqr* is kindness; *Faqr* is compassion; *Faqr* is righteousness; *Faqr* is sainthood; *Faqr* is ultimate contentment; *Faqr* is annihilation; *Faqr* is immortality; *Faqr* is surrendering and submitting to Allah's will; *Faqr* is the Divine power; *Faqr* is accumulation of all (esoteric and exoteric) levels; *Faqr* is the Divine beauty and majesty; *Faqr* is knowledge; *Faqr* is the secret of all secrets; *Faqr* is the light of Divine presence; *Faqr* grants intelligence and wisdom; *Faqr* is the beloved of Allah; *Faqr* is the master of universe and king of the Solomon empire; *Faqr* is the treasure of authority over the alchemy; *Faqr* is life and death. **(Kashf-ul-Asrar)**

دل فقر در نظر اللہ پاک ذات

دل کہ باشد نظر اللہ چاک چاک

Explanation: The inward which contains *Faqr* is desirable in the court of Allah and is blessed with His kind attention. Such an inward remains in pain. **(Kaleed-ul-Tauheed Kalan)**

فقر را ہر روز شد یوم الحشر

با حسابش عرصہ گاہی در نظر

Explanation: For the people of *Faqr* every day is the doomsday. They always keep in view the judgment of the Last Day. **(Kaleed-ul-Tauheed Kalan)**

فقر بار بس گران و ز جاودان

فقر را برداشتن فقرش بجان

Explanation: The blessing of *Faqr* is the grandest and everlasting Trust. The Fakir whose soul is eternally blessed has the courage to hold it. **(Kaleed-ul-Tauheed Kalan)**

❖ You must know that every position has a title and different levels such as levels of scholars, levels of Saints, levels of invokers, levels of men of meditation, unveiling, accountability and inner fight, levels of Mystics, levels of men of Divine union, levels

of proximity with Allah, levels of Divine observations, levels of Divine light, levels of Divine presence, levels of *dawat*, levels of *Abdals*,[73] levels of *Autads*,[74] levels of *Akhiyars*,[75] levels of *Ghawth*,[76] levels of *Qutbs*[77] and the levels of Dervishes. All these levels are related to the spiritual flight of different spheres and the desires of innerself. None of these levels is equivalent to even the initial level of a Fakir as the Fakir surpasses all these levels of desires of innerself and drowns in the Divine Oneness. This level is attained by the beneficence of the powerful spiritual sight of the Mystic immortal with Allah. The actual level of *Faqr* is known only to those who have acquired the Mohammadan *Faqr* and have drowned in the extremity of Divinity. **(Kaleed-ul-Tauheed Kalan)**

- O Bahoo what is *Faqr*? *Faqr* is a countenance which is beautiful beyond imagination and it is the right path. This countenance is pure of all that is except Allah. Both the worlds are yearning to see this exquisite countenance. Whoever saw, found Allah. **(Mohabbat-ul-Asrar)**
- Whoever considers *Faqr* of Prophet Mohammad useless, goes empty handed from this world. **(Ameer-ul-Kaunain)**
- Only that seeker remains steadfast upon *Faqr* who considers the hidden Divine treasures better than the treasures of the worldly king. **(Kaleed-ul-Tauheed Kalan)**
- Whatever you see other than Allah in the path of *Faqr* is a brigand. **(Kaleed-ul-Tauheed Kalan)**

او نہ بیند فقر را آں زرد رو
زانکہ او را زر کشد با خجل سو

Explanation: The disgraced ones who run worriedly after the pale gold do not turn towards *Faqr*. **(Kaleed-ul-Tauheed Kalan)**

- Some people just know the name of *Faqr*, some just reach the level of inspiration of *Faqr* and some approach only its initial level. Some use it to earn worldly progress and honour, make disciples, build *khanqahs* and become popular. Among thousands only one accomplishes in *Faqr* by the grace and help of the Prophet. My words are according to my experience that perfect and scholarly Fakir accomplished in all fields

[73, 74, 75, 76, 77] All are different ranks of Saints.

is the one who has authority over the eighteen thousand worlds and who possesses the attributes of kindness and mercy. Allah says:

◄ اِنَّ اَکۡرَمَکُمۡ عِنۡدَ اللّٰہِ اَتۡقٰکُمۡ (۴۹:۱۳)

Meaning: Surely the most honourable amongst you in the sight of Allah is he who fears Allah the most. **(49:13) (Kaleed-ul-Tauheed Kalan)**

❖ What is the final level of *Faqr*? Whatever I say is according to my own experience and the knowledge of Allah is sufficient for me. Those who claim to possess high levels in *Faqr* are braggarts and liars. Some of them know *Faqr* just verbally, some have experienced its one or a few states and some just know the deeds and teachings of *Faqr*. Only one out of thousands acquires the real gnosis of *Sultan-ul-Faqr* by attaining to the union of exact Divine beauty, being blessed with the highest levels of *Faqr* and witnessing it personally. Most of the people just guise themselves as its people. Only one out of thousands is accomplished in *Faqr*. **(Ameer-ul-Kaunain)**

❖ *Faqr* is the eternal life. **(Nur-ul-Huda Kalan)**

❖ *Faqr* is the secret of Allah. **(Mohabbat-ul-Asrar)**

۱۔ فقر رحمت راز وحدت نور حق زیر پائے فقیر باشد ہر طبق

۲۔ ہر کہ بیند فقر را عارف شود فقیر را از فقر وحدت می شود

۳۔ فقر یک نظر است نظرش باخدا فقر یک سخن است سخن از مصطفیٰؐ

Explanation: (1) *Faqr* is the supreme blessing and the secret of oneness with the Eternal light. Fakir has all the layers of earth and heavens under his feet.

(2) One who observes *Faqr* becomes a Mystic. A Fakir is honoured by the status of Oneness due to *Faqr*.

(3) *Faqr* is the glance by Allah. *Faqr* is the speech of Prophet Mohammad. **(Miftah-ul-Arifeen)**

Sultan Bahoo says in Punjabi poetry:

خام کی جانن سار فقر دی، جیہڑے محرم ناہیں دِل دے ھُو

آب مٹی تھیں پیدا ہوئے، خامی بھانڈے گِل دے ھُو

لعل جواہراں دا قدر کی جانن، جو سوداگر بِل دے ھُو

ایمان سلامت سوئی لے وَیسن باھُوؒ، جیہڑے بھج فقیراں مِلدے ھُو

Explanation: Incompetent seekers who fail to become spiritual confidant are clueless to the Divine secret hence are utterly unaware of the way of *Faqr*. They are like raw earthen pots that have not become uprighteous and steadfast by burning in the furnace of Divine love. They are the merchants of glassware and do not know the status and value of rubies and gems that is the seekers of Allah who have reached Oneness by travelling the path of gnosis. Only those people will return with faith to the hereafter who perseveringly stayed in the company of Fakirs in this temporal world.

راہ فقر دا پرے پریرے، اوڑک کوئی نہ دِسّے ھُو

ناں اُوتھے پڑھن پڑھاون کوئی، ناں اُوتھے مَسلے قصّے ھُو

ایہہ دُنیا ہے بُت پرستی، مت کوئی اِس تے وِسّے ھُو

موت فقیری جیں سِر آوے باھُوؒ، معلم تھیوے تِسّے ھُو

Explanation: The journey of *Faqr* is eternal. It is accomplished where Allah is all alone and there is no knowledge, no sharia to answer queries and no storytelling. The physical world is nothing but idol worshipping and should not be trusted. *Faqr* is accomplished on:

◄ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Death before dying.

Fakirism is neither in intellectual conversation nor in solving problems or in storytelling. This is the path of love with only Allah and drowning in His Oneness. The one who is accomplished in *Faqr*, only he knows about its virtues and spiritual states.

عِلموں باجھ فقر کماوے، کافر مرے دیوانہ ھُو

سَے وَرہیاں دِی کرے عبادت، رہے اللہ کنوں بیگانہ ھُو

غفلت کنوں نہ کُھلیُس پردے، دِل جاہل بت خانہ ھُو

میں قربان تنہاں توں باھُوؒ، جنہاں ملیا یار یگانہ ھُو

Explanation: Nowadays it has become a custom that anyone can claim to be a perfect spiritual guide. They start giving invocation and contemplation of *Ism-e-Allah Zaat* and spiritually train people without having its capability and permission from the Prophet. It is the principle in the path of *Faqr* that when the perfect spiritual guide's time to depart from the world comes, he presents in the Mohammadan Assembly the most sincere and capable of his devotees. The Prophet is the sole authority who grants the treasure of *Faqr* hence he bestows upon the chosen seeker the inspired knowledge and permits the guide to train the seeker to accede to the throne of Divine guidance and persuasion. Then the spiritual guide starts his training inwardly. When the seeker's training is completed the spiritual guide departs from this world granting his throne of spiritual guidance and persuasion to the chosen seeker. Now it becomes obligatory upon the seeker to spiritually guide, grant gnosis and invocation and contemplation of *Ism-e-Allah Zaat* to the seekers of Allah. The person who does not follow this pattern and on his own accord starts this task, ultimately becomes a madman, apostate and infidel and his end is horrendous. We have a lot of examples scattered around us. Such a person though worships for hundreds of years but his hard mystic exercises cannot remove the veil from his inward because he has made superficial wishes his god and has adorned the throne of guidance to accumulate wealth from people. May I sacrifice myself for the true seekers of Allah who have gained union with Allah and have reached the destination in *Faqr*!

Another explanation of these verses is that a person who adopts the path of *Faqr* without its true knowledge eventually becomes a madman and an infidel. Without the perfect spiritual guide even if a person worships for hundreds of years he cannot attain gnosis of Allah. Despite every effort veils from the inward cannot be removed and he will remain ignorant. May I sacrifice myself for the seekers of Allah who have gained union with Him and have reached the destination in *Faqr*! **(Abyat-e-Bahoo Kamil)**

IQBAL AND FAQR

Unless a true believer reaches *Faqr*, he cannot become the bearer of attributes of Ali ibn Abi Talib and Khalid ibn al-Walid who overpowered innumerable enemies in the battlefield. Allama Iqbal says:

سوچا بھی ہے اے مردِ مسلمان کبھی تُو نے کیا چیز ہے فولاد کی شمشیر جگر دار

اس بیت کا یہ مصرع اوّل ہے کہ جس میں پوشیدہ چلے آتے ہیں توحید کے اسرار
ہے فکر مجھے مصرعِ ثانی کی زیادہ اللہ کرے تجھ کو عطا 'فقر' کی تلوار
قبضے میں یہ تلوار بھی آجائے تو مومن یا خالدؓ جانباز ہے یا حیدرِ کرارؓ

Explanation: O perfect man! Within are hidden the secrets of Oneness. I am worried about the seeker whether he will envision what makes one bravely swing an iron sword in the battlefield. Undoubtedly it is *Faqr*! When this sword of *Faqr* comes in the hand of the true believer he becomes the reflection of Ali ibn Abi Talib and Khalid ibn al-Walid. **(Zarb-e-Kalim)**

❖ Downfall of Muslims started when they lost the wealth of *Faqr*.

کیا گیا ہے غلامی میں مبتلا تجھ کو
کہ تجھ سے ہو نہ سکی فقر کی نگہبانی

Explanation: You have been enslaved because you have lost the treasure of *Faqr* and follow inciting innerself and Satan. **(Zarb-e-Kalim)**

یہ فقر مردِ مسلماں نے کھو دیا جب سے
رہی نہ دولت سلمانیؓ و سلیمانیؑ

Explanation: O Muslims! You have forgotten the attributes of renunciation of world (from the inward), fearing Allah, engrossment in prayers and the gem of all gems the *Faqr* of intense love for the Prophet. You have not been entreasured anymore with the worldly imperialism like that of Solomon and the spiritual wealth and powers of Salman the Persian. **(Zarb-e-Kalim)**

❖ If Muslims want to rule the world then first they will have to achieve the treasure of *Faqr*.

ہمت ہو اگر تو ڈھونڈ وہ 'فقر' جس 'فقر' کی اصل ہے حجازی
اس 'فقر' سے آدمی میں پیدا اللہ کی شان بے نیازی
یہ 'فقرِ غیور' جس نے پایا بے تیغ و سناں ہے مردِ غازی

مومن کی اسی میں ہے امیری اللہ سے مانگ یہ فقیری

Explanation: If you have strength then find *Faqr*. The reality of *Faqr* is that it is the heritage of the Prophet. It develops the special Divine characteristic that a man becomes indifferent to everything. The one who becomes the very epitome of true *Faqr*, the chosen *Faqr*, does not depend on weaponry rather on Allah only. He completes his mission despite all the opposition and wins at every turn. Ask for such *Faqr* from Allah which will make you honourable in both the worlds. **(Zarb-e-Kalim)**

- Allama Iqbal was not disappointed from the future of *Faqr*, in fact he promises about it in the following manner.

اب ترا دور بھی آنے کو ہے اے 'فقرِ غیور'

کھا گئی روحِ فرنگی کو ہوائے زر و سیم

Explanation: O followers of prestigious *Faqr*! Do not bow except to Allah, your time to rule the world is about to come again. The lust of world and its wealth has eaten away occidentals' soul. **(Zarb-e-Kalim)**

- If Europe holds animosity against Islam then the other name of this religion is *Faqr*. It is the soul of Islam.

لفظِ 'اسلام' سے یورپ کو اگر کِد ہے تو خیر

دوسرا نام اسی دین کا ہے فقرِ غیور!

Explanation: It does not matter if Europe resents the word 'Islam'. Another name for the same religion is *Faqr*, the most honoured. **(Zarb-e-Kalim)**

فقر جنگاہ میں بے ساز و یراق آتا ہے ضرب کاری ہے، اگر سینے میں ہے قلبِ سلیم

اس کی بڑھتی ہوئی بے باکی و بے تابی سے تازہ ہر عہد میں ہے قصۂ فرعون و کلیمؑ

Explanation: People accomplished in *Faqr* come in the battlefield with complete faith and trust upon Allah and not on their weapons and armoury. They are powerful because they are at the station where inward is strengthened due to its purity and perfection. Their increasing boldness and eagerness refresh the tale of Moses and Pharaoh in every era. **(Zarb-e-Kalim)**

- A true believer reaches the peak of *Faqr* when he becomes the spiritual confidant of Allah.

محرم خودی سے جس دم ہوا فقر

تو بھی شہنشاہ، میں بھی شہنشاہ

Explanation: When a disciple becomes Allah's spiritual confidant, he being the manifestation of the Divine Essence and all His attributes is the king. **(Zarb-e-Kalim)**

Allama Iqbal further says about *Faqr*:

چڑھتی ہے جب فقر کی سان پہ تیغِ خودی

ایک سپاہی کی ضرب کرتی ہے کارِ سپاہ

Explanation: *Faqr* is the whetstone which makes the sword of esoteric self sharp and strong such that a solitary soldier's strike defeats a complete army. **(Bal-e-Jibril)**

اک فقر ہے شبیریؓ، اس فقر میں ہے میری

میراثِ مسلمانی، سرمایہ شبیریؓ

Explanation: *Faqr* is from Husayn ibn Ali which gives strength of jihad against false forces, be it exoteric or esoteric. Such *Faqr* makes one a leader in the world. It is the heritage of true believers and the asset of Husayn ibn Ali. **(Bal-e-Jibril)**

اک فقر سکھاتا ہے صیّاد کو نخچیری

اک فقر سے کھلتے ہیں اسرارِ جہانگیری

Explanation: In this verse Iqbal compares chosen *Faqr* with compulsive *Faqr*. He says that those who opt for compulsive *Faqr* ultimately convert from the hunter into the hunted. It is by the grace of justice of Allah which He brings upon the wrong doers. Whereas in chosen *Faqr* the secrets to conquer the world are unbolted. **(Bal-e-Jibril)**

نہیں فقر و سلطنت میں کوئی امتیاز ایسا

یہ سپہ کی تیغ بازی، وہ نگہ کی تیغ بازی

Explanation: There is no difference between a monarch and the Universal Divine Man. They both rule. The differentiation comes from the fact that an emperor conquers an area with force whereas the latter conquers inwards with his spiritual sight. **(Bal-e-Jibril)**

فقرِ مومن چیست؟ تسخیرِ جہات

بندہ از تاثیرِ اُو، مولا صفات

Explanation: What is *Faqr* of a true believer? Subjugation of all the realms and getting attributed with the attributes of Allah. **(Mathnawi)**[78]

فقر کے ہیں معجزات تاج و سریر و سپاہ

فقر ہے میروں کا میر، فقر ہے شاہوں کا شاہ

Explanation: The Universal Divine Man who holds *Faqr* is the crowned king esoterically sitting on the throne with innumerable soldiers at his charge. He is the king of all kings and the leader of all the leaders. **(Bal-e-Jibril)**

مقامِ فقر ہے کتنا بلند شاہی سے

روش کسی کی گدایانہ ہو تو کیا کہیے!

Explanation: *Faqr* which is the soul of Islam is superior to any rank of rule and power. What can be done if Muslims of today opt for begging before others instead of seeking the valuable *Faqr*! **(Zarb-e-Kalim)**

کچھ اور چیز ہے شاید تری مسلمانی — تری نگاہ میں ہے ایک فقر و رہبانی

سکوں پرستی راہب سے فقر ہے بیزار — فقیر کا ہے سفینہ ہمیشہ طوفانی

Explanation: The religion is not parting from the worldly responsibilities. In Islam there is no concept of monastic lifestyle. In *Faqr* renunciation of the world means to get rid of the love of relations and worldly wealth inwardly for the love of Allah. Physically such a person dwells in world and performs all his obligations but esoterically he stays with Allah like the Prophet and his sacred Companions. To stay idle is not the way of *Faqr* rather the seeker perpetually remains engrossed in worldly and holy obligations. The perfect Fakir

[78] *Pas Chih Bayed Kard Ay Aqwam-e-Sharq*

keeps thriving and struggling against odds to fulfil his obligation to spread *Faqr*, the real Islam. **(Zarb-e-Kalim)**

Allama Iqbal says in his Persian poetry:

فقر ذوق و شوق و تسلیم و رضاست
ما امینیم ایں متاعِ مصطفیٰؐ است

Explanation: *Faqr* is the passion and eagerness (for Allah). It is the way to submit and surrender completely to Allah's will. It is the asset of the Prophet and we are its inheritors and custodians. **(Mathnawi)**

بر مقامِ دیگر اندازد ترا
از زجاج الماس می سازد ترا

Explanation: *Faqr* will take you to its highest station and will make you a diamond from a glass. It makes a man manifestation of the attributes of Allah and His spiritual confidant. **(Mathnawi)**

❖ Allama Iqbal says differentiating between knowledge and *Faqr*.

علم کا مقصود ہے پاکی عقل و خرد — فقر کا مقصود ہے عفتِ قلب و نگاہ
علم فقیہہ و حکیم، فقر مسیحؑ و کلیمؑ — علم ہے جویائے راہ، فقر ہے دانائے راہ
فقر مقامِ نظر، علم مقامِ خبر — فقر میں مستی ثواب، علم میں مستی گناہ
علم کا 'موجود' اور، فقر کا موجود اور — اشھد ان لا الہ، اشھد ان لا الہ

Explanation: The aim of knowledge is sanctification and positive progression of intellect and wisdom. The aim of *Faqr* is cleansing the soul and inward. Knowledge makes you an intellectual, a philosopher and an expert in Islamic law but *Faqr* is Christ and Moses itself. Prophet Christ's attribute is:

◄ قُمْ بِاِذْنِ اللّٰهِ

Meaning: Rise by Allah's command.

When he recited, it brought dead to life. The perfect spiritual guide gives life to the soul by reciting it. Similarly Mount Sinai crushed into pieces and Prophet Moses fainted when

Allah descended His theophany but such men of *Faqr* are born in the Mohammadan umma who are showered with the theophanies of Allah's light thousands of times a day but they do not transgress even a little rather ask for more while saying:

◄ اِشْتِیَاقِیْ وَمَحَبَّتِیْ اِلَی الْحَبِیْبِ

Meaning: I am still longing and passionate for my Beloved.

The intellectual is in pursuit of the straight path but the person of *Faqr* is accomplished in straight path. *Faqr* is achieving the Divine vision and travelling the path of gnosis whereas intellectual knows Allah up to the mere extent of verbiage. In *Faqr* ecstasy at the stage of annihilation in Allah is a virtue whereas intellect says it is a sin. The intellect only knows that Allah is Omnipresent but *Faqr* makes one feel His Omnipresence everywhere and all the time. The intellect recites shahada whereas shahada of Allah's seeker is beholding Him. **(Bal-e-Jibril)**

FAQR AND

SULTAN MOHAMMAD ASGHAR ALI

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says about *Faqr*:

- *Faqr* is the real legacy of the Prophet. The heir of this legacy is his true heir.
- *Faqr* is the path of loving only Allah assiduously.
- *Faqr* is actually the knowledge of Divine vision and presence in the Mohammadan Assembly.
- The Holy Prophet said, "*Faqr* is my pride and *Faqr* is from me." It is an obligation on his every follower to acquire his pride *Faqr* from him as it is distributed only from his sacred court.
- *Faqr* is the greatest treasure of all the treasures of Allah and it is distributed by Prophet Mohammad.
- The real straight path is Prophet Mohammad himself. One who has reached his sacred assembly covering the stages of *Faqr* has found the straight path.
- *Faqr* is the secret of Allah. Whoever finds *Faqr*, gets aware of the hidden secret and becomes Allah's confidant.

- Only that person is familiar to the reality of *Faqr* and the essence of its secret who has adopted *Faqr*, passed through its various stages, achieved the pleasure of the recognition of Allah and has spiritually witnessed and recognized *Sultan-ul-Faqr*.
- On the ultimate destination of *Faqr*, the worldly wealth and riches, ranks and dignity, pomp and show, peace and luxury, life and prestige, the appetites of this world and the hereafter rather everything perishes in the love of Allah. Man becomes indifferent to both the worlds in His love.
- All the waystations and levels in the path of *Faqr* are covered by the spiritual glance and attention of the perfect spiritual guide and by the invocation, contemplation and inscribing *Ism-e-Allah Zaat* on body. There is no source to reach the height of *Faqr* other than this.
- A person being truly devoted towards prayers arrives at the stage where he only desires Allah rejecting the world and the hereafter then the Divine beneficence attracts him towards itself and he is inwardly handed over to Prophet Mohammad (for spiritual elevation). The world and its luxuries, the hereafter, its blessings and rewards are esoterically presented before the seeker to test him. If he renounces everything then he is guided towards the perfect spiritual guide who lets him spiritually pass through the waystations of *Faqr*. By the training of the perfect spiritual guide, the seeker reaches the station where his eyes and inward are never attracted towards anything but Allah.
- There are very few people who travel the path of *Faqr*. It is only because of their presence that the world is not reprimanded, the sky rains and the earth grows crops. As the doomsday will approach nearer, their number will gradually decrease. Hence on doomsday the world would be void of them. When Allah decides to torment any area, first He evacuates that region from His seekers. Their presence in the world is a blessing. O people! Search them and recognize them before the doors of repentance are closed by Allah, the Eternal. These people avoid and hide themselves from the world because you are not familiar to their reality so your misbehaviour and impudence towards them may not put you in trouble. In the present age they are concealing themselves more because you do not cherish any passion to have benefit from them in your inwards. May Allah be merciful to our plight! **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

THE METHOD OF SPIRITUAL TRAINING

The changes in a person's outward affect his spiritual self and vice versa but the method used in *Faqr* by the perfect spiritual guide is to first change spiritually which ultimately and

permanently transforms one outwardly. As a seeker practises invocation and contemplation of *Ism-e-Allah Zaat* with the blessing of spiritual attention of the perfect spiritual guide changes start. First thoughts and views are changed. The inner personality of the seeker commences to develop from scratch and finally he reaches the station of 'death before dying' esoterically. Like this everything happens in the esoteric identity of a person and the physical self adapts accordingly. When internally man has changed, the outward personality has no option but to comply. Sufis have always used this method of spiritual training.

In *Faqr* under the supervision of the perfect spiritual guide, the seeker is trained in such a manner that he spiritually and physically becomes one so that his words and deeds, thoughts and actions do not conflict because hypocrisy not only creates malice but is also harmful for the society. Nowadays Muslim scholars only focus on superficial knowledge and apparent coaching due to which the society is in discord and is divided in different sects. *Faqr* is called 'sincerity of action' and this is achieved on unity of physical and spiritual self.

Sultan Bahoo says:

- Until the spiritual and physical self of a person become one, he cannot be the lover, beloved and desirable to Allah. Moreover he cannot become beloved of everyone. **(Aqal-e-Baydar)**
- The esoteric world is real because it contains the gnosis and union with Allah whereas the exoteric world is like the seasons which keep changing. **(Nur-ul-Huda Kalan)**
- Superficial piety leads to fame, egotism and makes the inciting innerself strong, thriving and corpulent. It makes a person deceitful and hypocrite and swipes into polytheism. Satan becomes his companion and the world appears gentle. His soul wilts and the innerself which repents or inspires and even that which is at peace, becomes apprehensive. In contrast those who undergo spiritual hardships are accomplished in gnosis. Such a man's inciting innerself becomes weak and eventually dies. Soul enlivens. Repenting innerself accepts truth, inspiring innerself blesses with *jamiat* and finally the innerself at peace assents to the Divine will. These states are of piety and such a person is accomplished in gnosis. He is the enlightened one and the Mystic immortal with Allah. **(Mehak-ul-Faqr Kalan)**

IS FAQR INHERITANCE?

Faqr is to spiritually elevate seekers of Allah by His grace. It is a pure passion and not the heritage of any person, group or family. The travellers of the path of *Faqr* are those

who neither seek the world nor the hereafter instead they are the seekers of Allah only. They do not stay for a moment oblivious to Allah and forever remain engrossed in invocation and contemplation of *Ism-e-Allah Zaat*. Their intrinsic devotion continuously stays towards Allah and not on their life, wealth, children or sensual desires. This group is of a special few and their importance is of philosopher's stone which has the ability to convert iron into gold meaning sinners come to them and are changed into Divine lovers. World is in existence because of them. It is due to them that worldly people are getting bounties and blessings of the world and it is for their sake that the creation gets sustenance. Afore doomsday befalls, none of these exalted people will remain, then and there world will be struck with tribulations and afflictions.

Sultan Bahoo says:

- Fakirism does not depend on being a Sayyid, a Quraishi or famous rather it is only because of Divine gnosis. It is only Allah's choice to whom it will be granted. **(Nur-ul-Huda Khurd)**

فقر بکس ورثہ ہفت کرسی نیست

در گفتگو حقیقت پرسی نیست

Explanation: *Faqr* is not an inheritance which can be transferred to seven generations. Its reality cannot be understood by conversation. **(Ain-ul-Faqr)**

- *Faqr* is like a munificent wave of ocean which is endowed upon the Fakirs by Allah. They anxiously await for it to come and bless them. **(Ain-ul-*Faqr*)**

FAQR AND SHARIA

Sultan Bahoo strictly follows sharia in the process of esoteric training and spiritual elevation. He says:

- What is *Faqr*? It is the heritage of the Prophet. Its beginning as well as accomplishment lies in sharia. The true and perfect man is the one who never steps out of sharia whether he has been experiencing the spiritual states of intoxication, frenzy, contraction or expansion since eternity or is an eternal lover of Allah and a man of Divine secrets. If he will do so, all his special ranks will be confiscated and he will be left perplexed. **(Ain-ul-Faqr)**

The path of *Faqr* is the path of seekers of Allah who desire nothing but Allah Himself. The next chapter is about them.

CHAPTER-2

SEEKER OF ALLAH

On the occasion of Divine covenant all human souls promised to worship and love Allah only but He took an undeclared test by presenting the world and the paradise. Ironically, almost all chose one of the two breaking the covenant but a few remained true. These few are the seekers of Allah who only desire Divine vision, union and gnosis. Those who broke the promise are given a second chance on the earth. They can be included among the seekers of Allah if they avail the chance and turn away from the world and the hereafter for the sake of Allah. On these bases, the Sufis categorize people as;

SEEKERS OF THE WORLD:

Seekers of the world are those who utilize all their knowledge, skills, expertise and struggle to attain material world and its luxuries. They consider this as the aim of their life to the extent that even the aim of their invocation and contemplation, prayers and devotion, recitals and all other mystic exercises is only to acquire and increase worldly assets and respect. Their success is only limited to this world and they are at peace with it.

SEEKERS OF THE HEREAFTER:

Their focus is on making the hereafter a better place for themselves. For them success means saving themselves from hellfire and to get the bounties of the paradise and its castles and houris. This is why all their devotions, mystic exercises, good deeds, fasting, salat, hajj, zakat, invocations and glorifications are meant only to gain a happy life in the hereafter. They believe that this is the only purpose of life.

SEEKERS OF ALLAH:

The purpose of all their struggle, devotion and worship is only to seek vision, closeness and union with Allah. Neither do they seek the pleasures of this world nor do they aspire to have bounties of paradise in the hereafter. Their goal is the Divine Essence and they are the seekers and lovers of Allah. They willingly sacrifice the desires of this world and the hereafter because of their love for Allah and remain desirous of His vision only.

Mystics always instruct people to become the seeker of Allah.

These three groups have been mentioned in the following *Qudsi* Hadith:

◄ طَالِبُ الدُّنْيَا مُخَنَّثٌ وَطَالِبُ الْعُقْبٰى مُؤَنَّثٌ وَطَالِبُ الْمَوْلٰى مُذَكَّرٌ

Meaning: The seeker of world is an intersex, the seeker of hereafter is a female and the seeker of Allah is a male.

Sultan Bahoo says:

❖ Who is a true man? The one who desires nothing but the Divine vision, neither he wants the pleasures and adornments of the world nor the houris, castles and charms of the paradise. The men of Divine vision have been absorbed in the ecstasy of *Ism-e-Allah Zaat* since eternity, for them everything other than Allah is hideous. Whosoever makes *Ism-e-Allah Zaat* his life and soul gets rid of all worries of both the worlds. **(Ain-ul-Faqr)**

Prophet Mohammad said about the seeker of Allah:

◄ مَنْ طَلَبَ شَيْئًا فَلَا تَجِدُهٗ خَيْرًا وَمَنْ طَلَبَ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: He who has any desire (other than Allah) does not find goodness in it but he who seeks Allah, achieves everything.

◄ مَنْ طَلَبَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ طَلَبَ الْعُقْبٰى فَلَهُ الْعُقْبٰى وَمَنْ طَلَبَ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: He who seeks the world, gets it; he who seeks the hereafter, gets it but he who seeks Allah, gets everything.

◄ اَلدُّنْيَا حَرَامٌ عَلٰى اَهْلِ الْعُقْبٰى وَالْعُقْبٰى حَرَامٌ عَلٰى اَهْلِ الدُّنْيَا وَالدُّنْيَا وَالْعُقْبٰى حَرَامٌ عَلٰى طَالِبِ الْمَوْلٰى

Meaning: The (pleasure of) world is forbidden for the seekers of hereafter, (pleasure of) hereafter is forbidden for the seekers of the world whereas (the pleasures of) the world and the hereafter both are forbidden for the seekers of Allah.

◄ مَنْ لَهُ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: One who finds Allah, finds everything.

The special quality of the seekers of Allah has been described as:

◄ اَجْسَامُهُمْ فِي الدُّنْيَا وَقُلُوْبُهُمْ فِي الْاٰخِرَةِ اَلصَّلٰوةُ الدَّائِمُوْنَ يُصَلُّوْنَ فِيْ قُلُوْبِهِمْ

Meaning: Their bodies are in the material world but their inwards are in the hereafter and they offer eternal prayer inwardly.

Prophet Mohammad said:

◄ مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ

Meaning: He who becomes Allah's, Allah becomes his.

◄ طَلَبُ الْخَيْرِ طَلَبُ اللّٰهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللّٰه

Meaning: The best desire is to seek Allah and the best invocation is of Allah (*Ism-e-Allah Zaat*)

Ali ibn Abi Talib says:

❖ I do not worship Allah for the desire of heaven or out of the fear of hell. I worship Allah because only He is worthy of worship.

❖ Imam Ahmad bin Hanbal narrates that Fudayl ibn Iyad said, "The seeker of the world gets oppressed and insulted." He requested Fudayl ibn Iyad to give him a piece of advice and he said, "Be a slave not a master. Being a slave is a matter of honour." **(Chapter 10 Tazkirat-ul-Auliya)**

Shaikh Abdul Qadir Jilani says about the seeker of Allah:

❖ Most people seek the world, the seekers of hereafter are a few but the seekers of Allah are rare. Despite their rarity they hold the attribute of alchemy, the ability to turn copper into gold. Such people are seldom found around but serve as a protection for the people of their area. Their presence rebound evil curses from the creation. It is due to them that Allah pours rain which makes the earth produce minerals, grains and fruits. At their initial stage they wander from place to place and sometimes even in desolated places. When their reality is recognized, they leave the place and travel elsewhere. Then there comes a time when they are surrounded by Divine forts. Allah's graciousness descends upon them. The army of Allah takes them into its protection. They become honoured and secure. Now it becomes binding upon them to take care of humanity. They become spiritual healers and cure the creation of Allah. However these things are beyond your perception and intellect. **(Al-Fath ar-Rabbani)**

❖ O seeker of the world and its riches! Both are under the control of Allah so do not expect them from the creation. Even when you receive it from them, do not take them as partners of Allah nor should you trust them as the real sources. **(Al-Fath ar-Rabbani)**

❖ When I behold the faces of those devoted seekers of Allah who have gained beneficence from me, I gain tranquillity. **(Al-Fath ar-Rabbani)**

Shaikh al-Akbar Mohiyuddin ibn Arabi says:

- Only he is worthy of gnosis of Allah who is strong, neither does he seek the world nor the hereafter but his only desire is Allah Himself. **(Fusus al-Hikam)**

Allama Iqbal directly addresses the seeker of Allah in his poetry that he should not expect any reward in exchange of his worship and devotion lest it would become a form of trade. He instructs to devote oneself to Allah selflessly:

سوداگری نہیں یہ عبادت خدا کی ہے
اے بے خبر! جزا کی تمنا بھی چھوڑ دے

Explanation: This is not a trade but the worship of the Lord. O ignorant! Renounce even the slightest expectation of reward. **(Bang-e-Dara)**

واعظ کمالِ ترک سے ملتی ہے یاں مراد
دنیا جو چھوڑ دی ہے تو عقبیٰ بھی چھوڑ دے

Explanation: O sermonizer! Absolute renunciation of everything except Allah ensures destination. So renounce the world as well as the hereafter. **(Bang-e-Dara)**

جس کا عمل ہے بےغرض، اس کی جزا کچھ اور ہے
حور و خیام سے گزر، بادہ و جام سے گزر

Explanation: Relinquish the attractions of paradise. Make your deeds selfless and only desire the Divine Essence, for its reward is priceless. **(Bal-e-Jibril)**

اُمیدِ حور نے سب کچھ سکھا رکھا ہے واعظ کو
یہ حضرت دیکھنے میں سیدھے سادے بھولے بھالے ہیں

Explanation: The desire for the houris of paradise has made the sermonizer who pretends to be so innocent, learn all the methods of worship which are void of pure intention for Allah. **(Bang-e-Dara)**

Iqbal addresses those who worship for the sake of bounties of paradise:

یہ جنت مبارک رہے زاہدوں کو — کہ میں آپ کا سامنا چاہتا ہوں
ذرا سا تو دل ہوں مگر شوخ اتنا — وہی لَنْ تَرَانِیْ سنا چاہتا ہوں

Explanation: May the worshippers be blessed with paradise, for my desire is only the Divine vision. Although I am insignificant but my yearning for the Beloved is so intense that I have pleaded Allah for His vision as Prophet Moses did.

❖ In *Zabur-e-Ajam* (Persian Psalms) he draws a comparison between the world and hereafter:

۱۔ ایں ہم جہانے، آں ہم جہانے ایں بیکرانے، آں بیکرانے!

۲۔ ہر دو خیالے، ہر دو گمانے از شعلہ من موجِ دَخانے!

۳۔ ایں یک دو آنے، آں یک دو آنے من جاودانے، من جاودانے!

۴۔ ایں کم عیارے، آں کم عیارے من پاک جانے، نقد روانے!

۵۔ ایں جاں مقامے، آں جاں مقامے ایں جا زمانے، آں جا زمانے!

۶۔ ایں جا چہ کارم، آں جا چہ کارم آہے فغانے، آہے فغانے!

۷۔ ایں رہزنِ من، آں رہزنِ من ایں جا زیانے، آں جا زیانے!

۸۔ ہر دو فروزم، ہر دو بسوزم ایں آشیانے، آں آشیانے!

Explanation: (1) This world is a vast realm and so is the hereafter.

(2) In fact the world and hereafter are merely fragments of thought and imagination. They both exist only because of the existence of man (the Universal Divine Man).

(3) Both this world and the hereafter are temporary and mortal but I am eternal (the Universal Divine Man is immortal with Allah).

(4) The world and hereafter are worthless because both are void of the intensity of Divine love. However I am eternal as my soul has become perfectly immortal with Allah due to my intensity of Divine love.

(5) My sojourn in this world is temporary and my stay in the hereafter would also be limited. I am least interested in both.

(6) I have no concern with this world or the hereafter! I lament and remain restless due to my love for the Divine and my state would remain the same in the hereafter if I am sent to paradise without the blessing of Divine vision.

(7) The world and the hereafter are both robbers and are a loss themselves because they stand between my Beloved and me. The pleasures of the world distance one from the desire of Allah whereas the pleasures of paradise deprive one of the Divine vision.

(8) I enlighten the world and the hereafter. I am compelled to live, to grant beneficence and to stay connected to them but it is not my way to get indulged in these and forget my Beloved. One sigh of my love for the Divine can burn the world and the hereafter into ashes. **(Zabur-e-Ajam)**

In *Payam-e-Mashriq* (Message from the East) Iqbal writes that in this world people are given in accordance to their desire and its intensity.

ہست ایں میکدہ و دعوتِ عام است اینجا
قسمت بادہ باندازۂ جام است اینجا

Explanation: The world is a tavern and it is open for all to drink (the wine of Divine vision). Hence everyone gets his share of wine according to his cup (desire). **(Payam-e-Mashriq)**

دِلِ عاشقاں بمیرد بہ بہشت جاودانے
نہ نوائے درد مندے، نہ غمے نہ غم گسارے

Explanation: The everlasting paradise means death to the inwards of the Divine lovers as the life of paradise would be constant. Neither are there passionate voices of the lovers nor any pain or consoler. **(Payam-e-Mashriq)**

In *Javid Nama* (Book of Eternity) Allama Iqbal has described the difference between the paradise of the seeker of hereafter and the lover of Allah:

۱۔ مردِ آزادے کہ داند خوب و زشت — می نگنجد روحِ او اندر بہشت
۲۔ جنتِ مُلّا مے و حور و غلام — جنتِ آزادگاں سیر دوام
۳۔ جنتِ مُلّا خور و خواب و سرود — جنتِ عاشق تماشائے وجود
۴۔ حشرِ مُلّا شقِ قبر و بانگِ صور — عشقِ شور انگیز خود صبح نشور

Explanation: (1) The man of Allah who fully knows what is right or wrong cannot be restricted by time and space. Even his soul would not be bound in the paradise.

(2) The paradise for the seeker of hereafter is the purified wine, houris and servants but the paradise of the lovers is to travel eternally and have Divine vision.

(3) The paradise of the seeker of hereafter is to eat, drink and enjoy luxuries but for the lovers of Allah paradise means the vision of the Beloved.

(4) According to the seeker of hereafter, resurrection means opening up of the graves and awakening of the dead at the blow of the trumpet of Angel Raphael. However the lover goes through judgment of doomsday every moment and dies before death being blessed with Divine vision in life. **(Javid Nama)**

زاہد اندر عالمِ دنیا غریب

عاشق اندر عالمِ عقبیٰ غریب

Explanation: An ascetic who is the seeker of hereafter is estranged to the world as he perpetually worships for the pleasures of paradise whereas the seeker of Allah (lover) is a stranger to paradise and worships only for the Divine vision.

گرچہ جنت از تجلّی ہائے اوست

جاں نیاساید بجز دیدارِ دوست

Explanation: Although paradise is one of the theophanies (blessings) of Allah but without the vision of the Beloved there is no calm.

در گذشتم زاں ہمہ حور و قصور

زورِق جاں باختم در بحر نور

Explanation: I left the pleasures of paradise and drowned my soul into the ocean of Divine light (Oneness of Allah).

Allama Iqbal considers religion itself as the desire for Allah:

دیں سراپا سوختن اندر طلب

انتہایش عشق و آغازش ادب

Explanation: What is religion? It means to allow oneself to feel the pain of longing and desire for Allah. Its beginning is obedience to the spiritual guide and peak is burning oneself in the love of Allah.

He instructs the seekers of Allah to protect themselves from the misleading tricks of intellect in the way of *Faqr*:

دِل ہو غلامِ خرد، یا کہ امامِ خرد

سالک رہ ہوشیار! سخت ہے یہ مرحلہ

Explanation: Should the inward be the slave of intellect or should it lead intellect? Be careful O seeker of Allah! This dilemma is very critical. **(Bal-e-Jibril)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says about the seeker of Allah:

- The seeker of Allah should be true to his quest for Allah like Abu Bakr Siddiq who was the man of truth.
- In veracity and sincerity, the seeker of Allah should be exemplary of Abu Bakr and should not refrain from sacrificing his life, wealth and progeny for his spiritual guide.
- The seeker of Allah neither desires the pleasures of the world nor the grades and blessings of the hereafter. His quest is only to have the Divine vision.
- How could you claim that you are a seeker of Allah? In exchange of your prayers and virtuous deeds you demand reward and grades from Allah. Are you worshipping Him or doing trade with Him?
- This world and the hereafter are both the creations of Allah and only He is their Owner and Master. If you worship and struggle mystically to achieve the pleasures of world or hereafter then you have made them your gods and have given in to polytheism. You should worship only to please Allah and have His recognition and gnosis. Remove the desires of getting high ranks in the world and the hereafter. If you succeed in achieving the recognition and gnosis of Allah, He will put the world and the hereafter at your feet. So worship not for the sake of rewards and prizes but for Him who is the Grantor of all rewards.
- The seeker of Allah has no desires. He is indifferent to all desires. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

The writings of Sultan Bahoo revolve around the concept of the seekers of world, hereafter and Allah. According to his perception, the masses are the seekers of the world. The religious scholars, worshippers and ascetics are seekers of the hereafter whereas the most special people such as Prophets, Saints, the truthful and the pious are the seekers of Allah. He says:

- Know that it is incumbent upon the seeker of Allah to search for the perfect spiritual guide and find him even if he has to travel all through the world from the east to the west. The defectiveness of an imperfect spiritual guide and his flawed way is visible from the effects of his company. The initial and final point of the perfect spiritual guide is the same. He is on the straight path and possesses the mystic way of contemplation of *Ism-e-Allah Zaat* which leads to the gnosis and closeness of Allah, Divine Oneness and the observation of theophanies of the Divine Essence. The more the imperfect guide gathers disciples the more he is disgraced in the world and hereafter as he keeps them deprived of the gnosis and closeness of Allah hence ruins them. **(Qurb-e-Deedar)**

- Real scholar is the one who is the seeker of Truth while reverend is the one who seeks Allah only. **(Ain-ul-Faqr)**

- Arabic word for 'Lord' is مولیٰ transliterated as *Maula* having alphabets م (M), و (AU), ل(L), یٰ(A). The seeker of Allah has four signs by the effect of these alphabets. The letter م(M) means he does not fulfil the desire of innerself and remains engrossed in the gnosis. The letter و (AU) is to be ever drowned in Oneness. The letter ل (L) is to become capable of the Divine vision and being cut off from the contemptible world. Lastly the letter یٰ (A) means he is so absorbed in the remembrance of Allah that he forgets his wealth, children and even himself. **(Ain-ul-Faqr)**

- The Arabic word for 'seeker' is طالب transliterated as *Talib*. It also has four alphabets; ط(T), ا (A), ل(L) and ب (B). Its first letter ط (T) means that the true seeker of Allah simultaneously divorces thrice the desires and pleasures of the inciting innerself, the world which is like an old witch and a bandit as well as the Satan who is the enemy of humans. When he gets rid of all the evil attributes and hurdles of worldly relations by repenting, he becomes pure. The letter ط(T) also means that the seeker only has desire of Allah, he is determined to achieve his objectives and is capable to have gnosis of Allah. The second letter ا (A) means that the seeker has true objective, he is verily truthful, does not rest from the esoteric and exoteric worships even for a

moment and remains engrossed in Divinity. He never inclines towards the wrong path and sacrifices his life in the way of Allah. The third letter ل (L) refers to the fact that he is capable and modest, has shunned arrogance and lust, his inciting innerself has annihilated and soul has become immortal. Welcome to such a seeker towards Allah! Fourth letter ب (B) means that the seeker bears the Truth and leaves the falsehood, he is obedient and saintly, vigilantly follows the orders of the spiritual guide and foregoes his own will. The Holy Prophet said about such a seeker:

◄ اَلْمُرِيْدُ لَا يُرِيْدُ

Meaning: True disciple has no desires. **(Kaleed-ul-Tauheed Kalan)**

❖ The word *Talib* طالب is used for the seeker of Allah and it has four letters;ط (T), ا(A), ل (L), ب (B). Its first letter ط (T) means that the seeker only has the desire of Allah. The second letter ا (A) means that his devotion is true. The third letter ل (L) means that he never lies or boasts. Fourth letter ب (B) means that he leaves all his powers and authorities and believes in his spiritual guide fully. The Holy Prophet said:

◄ اَلطَّالِبُ عِنْدَ الْمُرْشِدِ كَالْمَيِّتِ بَيْنَ يَدِ الْغَاسِلِ

Meaning: The seeker should be to the spiritual guide just like the corpse is to the corpse washer. **(Mohkim-ul-Fuqara)**

❖ The word *Talib* has four letters, ط (T), ا (A), ل (L) and ب (B). The letter ط (T) renders the true seeker more obedient and less greedy about his life. With the letter ا (A) he has sincere intentions and is the most truthful and the most faithful. With the letter ل (L) the seeker is worthy of the Divine vision. He is independent of all wishes, does not flaunt and does justice to his innerself. With the letter ب (B) the seeker is respectful, his speech is calculated and he becomes as clear as a mirror.

Furthermore with the letter ط (T) the seeker should get control over his entire existence to become one with Allah. With ا (A) he should come under the protection of Allah. With ل (L) he should become independent of desires and with ب (B) he should not provide any pleasure to his innerself except the pleasure of eating itself i.e. let his innerself remain dissatisfied so it gets destructed. There are four kinds of flesh (innerselves) and hence four types of pleasures of eating each. It is said, one flesh is with the flesh, the second is within the flesh, the third is above it and the fourth one eats it. **(Mehak-ul-Faqr Kalan)**

- The seeker of Allah comes with the Truth and takes the Truth with him. He never inclines towards the false world or anyone other than Allah. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo says while describing the qualities of the seeker of Allah:

- Who is a true seeker of Allah? The virtuous one who circumambulates the inward (which is the abode of Allah), one who is perfectly sincere like Abu Bakr Siddiq, as just as Umar ibn Khattab, as modest as Usman ibn Affan, fighter against innerself and completely resigned to the will of Allah like Ali ibn Abi Talib, man of sharia and Divine secrets like the king of Prophets, Prophet Mohammad, as they all are the real seekers of Allah. **(Ain-ul-Faqr)**

Sultan Bahoo states in his book *Ain-ul-Faqr* about the seeker of the world:

- The seekers of world are either hypocrites or pretenders
- The world is a Satan and its seekers are devils
- The world is violence and rebellion and its seekers are rebellious
- The world is hypocrisy and its seekers are hypocrites
- The world is an impurity and its seekers are impure
- The world is a lie and its seekers are liars
- The world is polytheism and its seekers are polytheists
- The world is an evil and its seekers are also evil
- The world is a curse and its seekers are accursed
- The world is an ignorance and its seekers are ignorant like Abu Jahl
- The world is a prostitute and a worldly man is a cuckold who sees his whore wife in the sensual company of others but does not object. **(Ain-ul-Faqr)**

He also says;

- The seeker does not become confidant of Divine secrets unless he reaches the station of 'death before dying'. The seeker who is not perseverant and seeks the world, always faces disgrace. There are many seekers of the hereafter and hence of the houris of paradise. Amongst thousands there is perhaps only one seeker of Allah who comes up to the spiritual guide's expectations and is worthy of being presented in the court of Allah. The seeker who desires gnosis and union with Allah should spend all his wealth to achieve that. **(Taigh-e-Barhana)**

- The inward and soul of the strong seeker of Allah are passionate for the Divine vision and his every breath remains engrossed in it. The seeker desired by Allah keeps imploring;

◄ هَلْ مِنْ مَّزِيْدٍ ۝ هَلْ مِنْ مَّزِيْدٍ اَلْمُشْتَاقُ اِلَى الْمُشَاهِدَةِ

Meaning: We are passionate for Your vision, can we have more, can we have more? **(Qurb-e-Deedar)**

- It is obligatory upon the seeker of Allah to acquire the eternal straight path from his spiritual guide and follow the greatest Sunna of the Holy Prophet which is to donate the entire wealth and every possession in the way of Allah. **(Qurb-e-Deedar)**

- You must know that the true seeker is dearer to the spiritual guide than his own life but the dishonest seeker who spies on the spiritual guide is his enemy and is like the Satan. Rather worse than Satan because the Satan runs away on reciting *Hawqala*[79] but the dishonest seeker does not go away even on reciting *Hawqala* thousand times and keeps on harming the spiritual guide till death.

بَاھُوؒ گر طالبِ صادق چو مرشد راز بر

می رساند طالبان را بانظر

Explanation: O Bahoo! If the true seeker finds the perfect spiritual guide who bears the Divine secrets, he can elevate the seeker spiritually just by his powerful sight.

Know that the veiled seeker is one who seeks worldly respect and honour. He is mean, impotent and deprived of the real objective of life. The *majdhub* seeker eventually turns reprobate while the beloved seeker of Allah is bestowed with the laudable end. The seeker who is blessed with the gnosis of Allah, privilege of beholding the light of Divine Essence with open eyes and closeness of Allah, always keeps check upon his innerself and does its accountability like a judge. According to sharia, there are two

[79] Prayer for safety from Satan.

witnesses of the closeness to Divine vision; first is the unprecedented sight and second is the eternal awareness by the power of Divine favour. Such a seeker is always safeguarded by Allah. **(Qurb-e-Deedar)**

- ❖ The seeker of Divine vision becomes trustworthy due to his true intention while the seeker of the world remains busy in pursuing his carcass desires. The people of Divine vision do not keep the company of those who seek the carrion world. **(Mehak-ul-Faqr Kalan)**
- ❖ Seeking worldliness is sheer ignorance and the seekers of world are full of ignorance. Seeking Allah is the real knowledge and the seekers of Allah are embodiment of knowledge which blesses with exact Reality, shows exact Reality, grants perfect purification and bestows union of exact Reality. Hence the seeker ever remains present in the Mohammadan Assembly. **(Ameer-ul-Kaunain)**
- ❖ The seekers are of two kinds, some are cowards and weak others are strong and brave like the winning soldiers. Who are the weak ones and who are the winning soldiers? Weak ones are those who fight day and night against the enemies of Allah i.e. the innerself and Satan while the winning soldiers are those who behead the enemies and everything other than Allah with the sword of *Ism-e-Allah Zaat* and become safe from the fight hence attain perseverance which is superior to miracles and high stations. **(Ameer-ul-Kaunain)**
- ❖ The seeker of Allah should think of his existence as a system and should stay with Allah in all conditions like speech, action, movements, feelings, eating, drinking, sleeping and waking as Allah says:

◄ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ (۵۷:۴)

Meaning: Wherever you are, He is with you and Allah monitors best what you do. **(57:4)**

Allah says in a *Qudsi* Hadith:

◄ نَمْ عِنْدِیْ اِلَّا كَنَوْمِ الْعَوَامِ وَنَمْ عِنْدِیْ كَنَوْمِ الْعُرُوْسِ مَا تَصْنَعُ لِغَيْرِیْ اِلَّا اَنْتَ مَحْفُوْفٌ

Meaning: O My slave! Come to Me and sleep with tranquillity. In fact sleep near Me, the sleep of a bride because I did not make you and groomed for strangers but you have been trapped from all sides.

Hence the seeker should be upright regarding his speech, actions and conditions. He should mould his existence according to Allah as:

◄ لَا فَاعِلٌ فِی الْوُجُوْدِ اِلَّا اللّٰہُ

Meaning: None but Allah is the active force in the existence.

He should always get blessed with the love of Allah by staying close to Him. As Allah says:

◄ وَنَحْنُ اَقْرَبُ اِلَیْہِ مِنْ حَبْلِ الْوَرِیْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

According to a *Qudsi* Hadith, Allah says:

◄ تَنْعَمْ لِیْ وَسِرِّیْ اَنَا خَیْرٌ لَکَ مِنْ کُلِّ مَا سِوٰی

Meaning: I and My secret are a special blessing for you and I am better for you than everything.

خواہم کو کہ بیخ محبتِ اغیار بر کشیم

در باغ دل رہا نکنم جز نہال دوست

Explanation: I have exterminated the love of everything other than Allah from my inward as I only want His love to flourish within me.

Hence the seeker of Allah involves in the invocation of Allah to the extent that he annihilates himself as Allah orders:

◄ یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوا اذْکُرُوا اللّٰہَ ذِکْرًا کَثِیْرًا ۝ وَّسَبِّحُوْہُ بُکْرَۃً وَّ اَصِیْلًا ۝ (۳۳:۴۱-۴۲)

Meaning: O believers! Keep remembering Allah abundantly and glorify Him morning and evening. **(33:41-42)**

Thus if you are a sage and true seeker of Allah, practise the invocation with inhale and exhale so that you become the owner of both the worlds in one breath. **(Ain-ul-Arifeen)**

Sultan Bahoo defines the seeker of Allah;

❖ Who is a seeker?

◄ اَلطَّالِبُ ھُوَ الْمُسْتَغْنِیْ عَنِ الدُّنْیَا وَمَا فِیْھَا

Meaning: Seeker is the one who is independent and indifferent to this world and everything that is in it.

◄ اَلطَّالِبُ هُوَالْمُسْتَغْنِیْ عَنْ ذَاتِہٖ

Meaning: Seeker is indifferent to his own self as well. **(Ain-ul-Arifeen)**

❖ The seeker should consider himself as the creation of Allah who is desired, employed, empowered and enriched. Also he should submit to what Allah orders and stay satisfied with it. However he should know that the will of Allah is different from the will of His creation. Sometimes his fate favours him and sometimes it does not. Sometimes he faces hardships and at times he enjoys pleasures. Man should try to understand that everything is from Allah. He should accept whatever comes from Allah, show gratitude and stay happy so that he attains closeness to Allah and on the Day of Judgment he rises amongst those who are enduring, as Allah says:

◄ اِنَّ اللّٰہَ مَعَ الصّٰبِرِیْنَ (۲:۱۵۳)

Meaning: Certainly Allah is (always) with those who observe patience. **(2:153)**

According to the mystic way of Sayyid Maghribi Jamal Alvi, if a person intends (to please) someone other than Allah then it is polytheism because:

◄ وَاِنْ یَّمْسَسْكَ اللّٰہُ بِضُرٍّ فَلَا كَاشِفَ لَہٗٓ اِلَّا ھُوَ (۱۰:۱۰۷)

Meaning: And if Allah afflicts you with some distress then there is none who can remove it but He. **(10:107) (Ain-ul-Arifeen)**

❖ One must know that there are three types of sustenance for the seeker: sustenance of sharia, sustenance of mysticism and sustenance of Reality. The sustenance of sharia means that the seeker should take sustenance in gratitude and remembrance of the Sustainer and must always stay in a state of devotion. The sustenance of mysticism means that he should reflect upon himself and the sustenance of Reality means that he should always witness the Essence of Allah within himself because existence without Allah is not possible. Hence according to Reality, the subject, the verb and the object are the same.

قضا شوی فراز چُوں اصل فانی

چُو دریا ہرچہ باشی میدان کہ عین آنی

Explanation: Accept the fact that you are mortal because it is the reality. Whatever enters the ocean becomes a part of the ocean and then it has no existence of its own. What exists is the ocean itself only and nothing else.

◄ اِذَا بَلَغَ الطَّالِبُ فِیْ هٰذِهِ الْمَنْزِلَةِ لَا مَوْجُوْدَ اِلَّا هُوْ

Meaning: When the seeker reaches this destination, there remains nothing except *Hoo* (Essence of Allah). **(Ain-ul-Arifeen)**

❖ The seeker should perpetually stay in the state of invocation of Allah. He should acquire solitude and retirement with Allah so that he achieves consistency in the invocation of Allah and can negate himself and get rid of Satan. He should minimize worldly pleasures and lust so that he finds pleasure and contentment in the invocation of Allah and gets more and more of gnosis and finally be blessed with true slavery of Allah.

◄ اَلذَّاکِرُ هُوَ الْخَارِجُ عَنْ ذِکْرِ مَاسِوَی اللّٰهِ تَعَالٰی

Meaning: Invoker of Allah's name is he who abandons everything except Allah.

As Allah points out in the Holy Quran:

◄ وَاذْکُرْ رَّبَّکَ اِذَا نَسِیْتَ (۱۸:۲۴)

Meaning: And invoke your Lord when you forget (everything and even yourself). **(18:24) (Ain-ul-Arifeen)**

Sultan Bahoo writes in *Nur-ul-Huda Kalan* about the seeker of Allah:

سر بریدہ شو بیا ای طالبا
اشتیاقی گر ترا دیدن خدا

Explanation: O seeker! If you are truly passionate to behold Allah, travel towards Him beheaded.

بی سران را سرِّ وحدت پیشوا
بی سران بینند دیدارِ خدا

Explanation: The beheaded ones are led by the Divine secret of Oneness and they behold the vision of Allah.

سر بریدہ بی سری سر تاج شد
بی سران را دائمی معراج شد

Explanation: Those who sacrifice their head for Allah are blessed with eternal Miraj and are crowned.

بی سران را سیر باشد ذات نور

بی زبان خوانند ورد یاغفور

Explanation: The beheaded are ever travelling in the light of Divinity and reciting *Ya-Ghafoor*[80] without voice.

ہر کہ بی سری بیند خدا دیدن روا

کس نہ بیند با چشم سر خدا

Explanation: Beholding Allah is justified only for the beheaded. No one has ever beheld Allah with the physical eyes. **(Nur-ul-Huda Kalan)**

Sultan Bahoo further writes:

طلب کُن اللہ با مطلب شوی

بے طلب اللہ بے مطلب روی

Explanation: Develop the desire for Allah in your inward so that you achieve the aim of life because without the desire for Allah you will remain deprived of your objective. **(Mehak-ul-Faqr Kalan)**

دم بہ دم دیوانہ بہ ہوشیار باش

طلبِ مولیٰ طالبِ دیدار باش

Explanation: O seeker of Allah! Become the ardent lover (of Allah) esoterically but be vigilant exoterically and seek only the Divine vision. **(Mehak-ul-Faqr Kalan)**

طالبان را باطلب مطلوبِ خویش

ہر مطالب آئینہ بہ نمودہ پیش

Explanation: The seekers of Allah are always seeking their Desired One, Allah. The mirror of their pure inward reflects their 'desire' right in front of them. **(Mehak-ul-Faqr Kalan)**

He further states:

[80] Attributive name of Allah which means 'the most Forgiving'.

۱۔ کم کسے طالب ز بہر راز ربّ ذکر فکر و غرق وحدت راز ربّ

۲۔ ہر کہ طالب ھُو با ھُو یار شد رفت عُجب لائق دیدار شد

۳۔ ہر کہ طالب ھُو با ھُو می رسید ماسویٰ اللہ غیر را ہرگز نہ دید

Explanation: (1) There are very few seekers who are actually in search of the secrets of Allah and constantly remain drowned in invocation and reflection of the Divine secrets of Oneness.

(2) Whoever seeks Allah becomes a friend of *Hoo* (**ھُو**). Pride and vanity are removed from his existence and he becomes worthy of seeing Allah.

(3) Whoever becomes the seeker of Allah reaches Him and then he does not look at anyone except Allah. **(Mehak-ul-Faqr Kalan)**

۱۔ طالبان را از طلب معلوم کن زاں طلب معلوم گردد ہر سخن

۲۔ طالبانِ مردار دنیا جیفہ بس طالبان بسیار باشند با ہوس

۳۔ طالبِ مولیٰ بود ہم چوں خاک مردہ نفس زندہ جان روح پاک

۴۔ خاک پائے مرشد بمژگاں چوں کشد نفس آں را بانظر مرشد کشد

۵۔ گر نہ باشد طالبِ حق جاں فشاں طالب و مطلوب با خود راہزناں

Explanation: (1) The spiritual status of seekers can be judged by the level of their desire which is reflected from their words.

(2) There are countless seekers of the material world who are lustful for worldly pleasures. What they desire is only carcass!

(3) The seeker of Allah is forbearing like soil as his inciting innerself is dead and soul is pure and alive.

(4) When his devotion and love for the spiritual guide reaches its peak, the spiritual guide kills his inciting innerself with powerful sight.

(5) If the disciple claims to be the seeker of Allah but cannot sacrifice himself then ultimately the fake guide and imperfect seeker rob each other of faith. **(Mehak-ul-Faqr Kalan)**

طالب از مرشد طلب دیدار کن

دیدار حاصل میشود از انوارِ کن

Explanation: O seeker of Allah! Seek the Divine vision from your spiritual guide. This vision is gained by the light of Divine command (Be). **(Ameer-ul-Kaunain)**

طالب از مرشد طلب ذکرِ خدا

سبق خوانی از خدا وحدت لقا

Explanation: O seeker of Allah! Seek the invocation of Allah from your spiritual guide and learn the lesson of His vision and union. **(Ameer-ul-Kaunain)**

طالب صادق بود برحق نگار

طالب کاذب بود خدمت شمار

Explanation: The true disciple always keeps his eyes upon the Reality while the mean and false disciple counts his services for his spiritual guide. **(Ameer-ul-Kaunain)**

بی سرش طالب بود اسرار بین

بی سرش حاضر شود اہل یقین

Explanation: Only the beheaded seeker explores the Divine secrets reaching the Divine presence and becomes the man of certainty. **(Ameer-ul-Kaunain)**

طالب کہ در طلبِ قرب حضوری رحمان

سر فدا کن تصرف مال و جان

Explanation: The true seeker who is desirous of the presence and closeness of Allah should present his wealth and life to Allah. **(Taigh-e-Barhana)**

طالب عاشق بود جان سر فدا

این طریقہ طالبان طالب خدا

Explanation: The seeker of Allah who is His true lover, sacrifices his life for Him. This is the tradition of all the true seekers of Allah. **(Taigh-e-Barhana)**

Sultan Bahoo describes in his Punjabi poetry:

پاٹا دامن ہویا پرانا، کچرک سیوے درزی ھُو
دل دا محرم کوئی نہ مِلیا، جو مِلیا سو غرضی ھُو
باجھ مُربّی کسے نہ لدّھی، گجھی رمز اندر دِی ھُو
اوسے راہ وَل جایئے بَاھُوؒ، جس تھیں خلقت ڈردی ھُو

Explanation: I struggled so much to find a sincere seeker but could not found my spiritual confidant whom I could transfer the Divine Trust and assign the throne of spiritual guidance and persuasion. No one came to me with an inward desirous of Allah but everyone had his own selfish needs and approached me to achieve his goals. Without the perfect spiritual guide no one can attain the secret of Allah. One should walk the path which leads to the Divine vision but people are scared to do so and some fear so much that they refuse it right away.

طالب بن کے طالب ہوویں، اُسے نوں پیا گانویں ھُو
سچا لڑ ہادی دا پھڑکے، اوہو تو ہو جانویں ھُو
کلمے دا تُوں ذکر کماویں، کلمے نال نہانویں ھُو
اللہ تینوں پاک کریسی بَاھُوؒ، جے ذاتی اسم کمانویں ھُو

Explanation: O seeker! Be a sincere and devoted disciple of your spiritual guide and obey him physically as well as esoterically. Love and obey him to the extent that you are annihilated in him. Recite shahada with the inward verification so you become eternally purified by accepting that there is no god but Allah and achieving the secret of Mohammadan Reality. When you annihilate yourself in *Ism-e-Allah Zaat*, Allah would also sanctify you from all impurities and make you pure and clean.

تسبی دا تو کبی ہویوں، ماریں دَم وَلیاں ھُو
من دا منکا اک نہ پھیریں، گل پائیں پنج وِیہاں ھُو

دَین لگیاں گل گھوٹو آوِے، لین لگیاں جھٹ شیہاں ھُو
پتھر چِت جنہاندے بَاھُوؒ، اُوتھے زایا وَسنا مینہاں ھُو

Explanation: You have become an expert in recitals and consider yourself a Saint. You wear hundred beaded rosaries around your neck but they have no impact upon your inward. It is still an abode of Satan, inciting innerself and the world. When it is time to spend in the way of Allah, you are nowhere to be seen but when it comes to collecting wealth, you are all over the place. Those who have become callous with the lust of this world and hypocrisy, the Divine theophanies do not descend upon them.

فجری ویلے وقت سویلے، نِت آن کرن مزدوری ھُو
کانواں ہِلاں، ہکسی گلاں، تریجھی رَلی چَنڈوری ھُو
مارن چیخاں تے کرن مشقت، پٹ پٹ سُٹن انگوری ھُو
ساری عمر پٹیندیاں گزری بَاھُوؒ، کدی نہ پئی آ پوری ھُو

Explanation: The seekers of the hereafter rise early in the morning and get involved in recitals and seclusions but those recitals have no influence upon their inwards. The seekers of the world are worse because they rise early to gather wealth through lawful and unlawful means. They are like greedy vultures who are in search of carrion. Alas! Their efforts go in vain as they are deprived of the real wealth which is Divine love. They remain hollow even after their lifelong struggle.

کر عبادت پچھوتاسیں، تینڈی عمر چار دِہاڑے ھُو
تِھی سوداگر کر لے سودا، جاں جاں ہَٹ ناں تاڑے ھُو
مَت جانی دِل ذوق مَنّے، موت مریندی دھاڑے ھُو
چوراں سادھاں رَل پُور بھریا بَاھُوؒ، رب سلامت چاڑے ھُو

Explanation: O seeker! Allah made you for His closeness and union. Life is very short. Before it ends, achieve the purpose of your life which is recognition and gnosis of Allah or else you would die in disgrace. The death knell rings ashore. If only the Divine Beloved is satisfied with you! But the demons of inciting innerself and Satan have both teamed up to take control upon your life. Only the beneficence and grace of Allah can allow the boat of your life to reach its destination safely.

ہک دَم سجن تے لگھ دَم وَیری، ہِک دَم دے مارے مَردےھُو
ہِک دَم پچھے جنم گوایا، چور بنے گھر گھر دے ھُو
لائیاں دا اوہ قدر کی جانن، جیہڑے محرم ناہیں سِرّ دے ھُو
سو کیوں دَھکے کھاون باھُوؒ، جیہڑے طالب سچے دَر دے ھُو

Explanation: Ever since I have fallen for the Beloved, the whole world has turned up against me but I have willingly handed over my life to my Beloved. Protecting His love within me, I have moved from the realm of souls to this universe of creation. The people of the world and hereafter are ignorant to the secret of Divine love which is why they hurl their arrows at me. Though the one whose spiritual guide is perfect, is neither sad nor worried because the spiritual guide will certainly take him to the destination, safely and successfully. **(Abyat-e-Bahoo Kamil)**

IMPERFECT AND PSEUDO SEEKER

Sultan Bahoo says about the imperfect and pseudo seeker:

- One who possesses love, value and respect for this world and its seekers is surely accursed. **(Mohabbat-ul-Asrar)**

طالبی جاسوس و دشمن صد ہزار
طالب حق یک دو کس طالب شمار

Explanation: One can find thousands of disciples who are spies and enemies but the true seekers of Allah are only one or two. **(Kaleed-ul-Tauheed Kalan)**

- The spiritual guide never shows affection towards the hypocrite and false seeker nor does he bestow him with gnosis of Allah. The seeker ought to be sincere and pure of inward. **(Fazal-ul-Laqa)**
- The perfect spiritual guide should make the sincere seeker his disciple. Instructing a faithless seeker who distrusts the spiritual guide is of no gain as he would never turn towards union with Allah instead always remains a prisoner of the desires of his inciting innerself and the pleasures of this material world. **(Fazal-ul-Laqa)**
- Who is a strong seeker? Who is a weak seeker? The weak seeker is one who desires to get worldly wealth and riches from his spiritual guide whereas the strong seeker is

one who finds the path of the Reality by sacrificing his life and wealth for it. **(Taufeeq-ul-Hidayat)**

- ❖ A dog is better than the seeker who is insincere, disrespectful, unfaithful and shameless. The disciple who loves this carrion world stays deprived of the desire for gnosis. **(Fazal-ul-Laqa)**
- ❖ Beware! The ill-natured seeker is deceitful and a devil who does not go away even after reciting *Hawqala*.

◄ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْم

Meaning: There is no might nor any power except with Allah, the Exalted, the Great.

The immoral seeker and a prostitute are both a danger to life rather a devil and an enemy to one's belief. **(Mehak-ul-Faqr Kalan)**

- ❖ Who is a hopeless seeker? How could a seeker investigate the status of the spiritual guide till he becomes one with him (after annihilating himself)! How could a seeker dare to reach the status of the spiritual guide till he himself delivers it to the seeker and acquaints him with the state of union with Allah along with other bestowals! The seeker who tries to overpower the spiritual guide and judges his actions, stays unblessed in both the worlds. **(Fazal-ul-Laqa)**
- ❖ The seeker who cannot differentiate between the worthy and unworthy spiritual guide is a fool himself. At last he would remain deprived. It is a difficult task to be a seeker of Allah. Even a dog is better than shameless and disrespectful seeker. **(Aqal-e-Baydar)**
- ❖ I am surprised at the seekers who talk about Prophet Moses but their inwards are filled with the hypocrisy of Pharaoh. Their speech is similar to that of Prophet Abraham but inwardly they carry the jealousy of Nimrod. They frequently relate traditions of Prophet Mohammad but their ignorance is similar to that of Abu Jahl. Allah says about them:

◄ فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا (۲:۱۰)

Meaning: In their inwards is a disease. So Allah has worsened their disease. **(2:10) (Aqal-e-Baydar)**

- ❖ The seeker of Allah is ever united with Him while the seeker of the world and ranks is always begging. It is inappropriate for both of them to accompany each other. The seeker of Allah is happy, the seeker of the world remains unhappy whereas the seeker of the hereafter is a labourer (of paradise). **(Mehak-ul-Faqr Kalan)**

۱۔ علم سہ حرف است سہ از بہ ہر سہ الف اللہ ب با توکل ترک ت

۲۔ ہر کہ خواند غیر ازیں دنیا طلب طالبِ دنیا بود اہل از کلب

Explanation: (1) The Arabic word for knowledge is *Ilm* (علم) which has three letters, each is a clue towards Allah, trust on Allah and renouncing everything other than Allah.

(2) Whoever acquires knowledge for anything other than these three is a seeker of the world and the seeker of world is nothing more than a dog. **(Mehak-ul-Faqr Kalan)**

- Among the seekers, he is the most unfortunate, insincere and evil who is disrespectful towards the spiritual guide. He counts his days of service and stays disrespectful throughout life. **(Aqal-e-Baydar)**
- There are two indications of a sincere seeker. First, he does not judge the actions of the spiritual guide in terms of right and wrong. Second, his focus is not upon the rewards or punishments. The spiritual guide immediately elevates such a seeker to the ultimate gnosis and closeness of Allah. **(Aqal-e-Baydar)**
- Desire, love and yearning for the Beloved are all status. Love is a rank, desire is a station itself and longing is a bestowal. When the seeker starts his journey from desire, he should completely divorce the pleasures of inciting innerself, the worldly lust and satanic evil. It is very difficult to abstain from these three. It is due to the inciting innerself that the worldly people have pride of Pharaoh, the greed of Korah, the misfortune of Shaddad and the mischief and disgrace of Nimrod. **(Aqal-e-Baydar)**
- The seeker of Allah only desires the vision and closeness of Allah while the seeker of the world is immodest. The people of Divine vision do not like the company of immodest people. **(Ameer-ul-Kaunain)**
- Those people do not deserve to be called seekers who are self-obsessed and want things to go their way. They are recognized from their worldly desires. How can such disrespectful and shameless people reminiscent of animals become the seekers of Allah! **(Taigh-e-Barhana)**

طالبانی بی طلب حق دُور کن

چشم و دل در نور کن با ہر سخن

Explanation: Keep yourself away from those who do not seek Allah. Engross your eyes and inward in the Divine light and observe it with your every word. **(Taigh-e-Barhana)**

- The seeker who neither has faith upon *Ism-e-Allah Zaat* nor believes the words of his spiritual guide, it is evident that he is self-conceited, trapped in desires of his innerself and is not finding the way to spiritual sanctity. Such a seeker is disobedient and immodest rather he is unfortunate and deprived of gnosis of Allah. He is far away from the Divine Oneness and that is because he follows his own will (instead of following the spiritual guide). **(Ameer-ul-Kaunain)**

In his Punjabi poetry, Sultan Bahoo says:

ناں کوئی طالب ناں کوئی مرشد، سب دِلاسے مُٹّھے ھُو
راہ فقر دا پرے پریرے، سب حرص دنیا دے کُٹّھے ھُو
شوق الٰہی غالب ہویاں، جِند مرنے تے اُوٹّھے ھُو
باھُوؒ جیں تَن بھڑکے بھاہ برہوندی، اوہ مرن ترہائے بُھکّھے ھُو

Explanation: In this era, there is not a single seeker of Allah nor a perfect spiritual guide, all are fake. The path of *Faqr* is far away from the imperfect seekers and pseudo spiritual guides who are involved in the lust and greed of this world. Those who possess Divine love are willing to even sacrifice their lives for their Beloved. The seeker whose inward is enflamed with the fire of Divine love is ready to bear all hardships of the world and renounce everything in his passion to have the vision of Beloved.

نال کوسنگی سنگ نہ کریئے، کُل نوں لاج نہ لایئے ھُو
تُمّے تربوز مول نہ ہوندے، توڑے توڑ مکّے لے جایئے ھُو
کانواں دے بچے ہنس ناں تھیندے، توڑے موتی چوگ چگایئے ھُو
کوڑے کھوہ ناں مِٹھے ہوندے باھُوؒ، توڑے سے مناں کھنڈ پایئے ھُو

Explanation: The seeker of Allah should not befriend someone who is unfaithful, narrow-minded, scoundrel and a hypocrite because his evil nature will never be changed. Just like a bitter fruit cannot become as sweet as a watermelon even if one takes it to Makkah. The babies of crows cannot become the babies of geese if fed with pearls. Similarly wells which contain bitter water cannot turn sweet even if tons of sugar is added. **(Abyat-e-Bahoo Kamil)**

The subtle point to reflect is that the entire universe including the worlds and heavens belong to Allah and only He is its Master and Creator so why not worship and love only Allah seeking the pleasure of His closeness, vision and recognition by renouncing desires of the world and the heavens. When the recognition and gnosis of Allah are achieved, the world and heavens become meaningless. If one assumes that he can physically walk towards Allah then surely he is wrong. Allah is above and beyond time, space, directions, limitations, boundaries and quantities. The journey of Divine vision is in fact the esoteric journey of self-realization and recognition of the reality of man. The Divine vision is only possible through this esoteric journey of self-realization which shall be discussed in the next chapter.

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CHAPTER-3

SELF-REALIZATION

Ever since the human being stepped on the earth, questions have been arising in his mind such as:

- Who am I?
- What is my origin?
- What is my end?
- What is my reality?
- What is my recognition?
- If a Creator does exist who has created me, who is He and how would I recognize Him?
- What is the purpose of my life?

Whenever humans strived to search for the answers to these questions, Allah sent His Prophets and Messengers on every territory of the earth for their guidance who had been satisfying them regarding such queries. Anyhow the world progressed and reached the stage where communication started among the people living in different regions. At that time Allah sent His beloved last Prophet, Mohammad, the reason of creation of the universe and revealed His ultimate message providing absolute guidance to mankind in the form of Holy Quran, the complete code of life. Prophet Mohammad is the guide for all human beings till the doomsday.

Allah says about His beloved Prophet:

◄ وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ (۵۳:۳)

Meaning: And he does not speak out of his (own) desire. **(53:3)**

Thus the Quran along with *Qudsi* Hadiths and Prophet's Hadiths has been preserved till the final day for the guidance of people of Allah. The fortunate one who followed this code of life found the true guidance and achieved the purpose of his life.

Allah tells the purpose of life and creation of man in the following *Qudsi* Hadith:

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creation.

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It is obvious from this Hadith that the purpose of creation of man is to gain the recognition and gnosis of Allah. Now the question arises, how can a man recognize Allah? Its method is told in the following Hadith:

◄ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ

Meaning: Whoever recognized his innerself undoubtedly recognized his Lord.

The explanation of above Hadith is that Allah created the sacred soul of Mohammad from His Own Divine light and souls of the rest of creation from the soul of Mohammad in the realm of Divinity. At this stage the human soul is called Divine soul and this is the state of soul about which Allah says:

◄ اَلْاِنْسَانُ سِرِّیْ وَاَنَا سِرُّهٗ

Meaning: Man is My secret and I am his secret.

The souls were engrossed in the Divine vision at this stage because there was no veil between the souls and Allah hence they were absorbed in seeing the Divine beauty. Neither was there earth nor heavens so there was no distraction of the material world or paradise. This is the level where the Divine covenant from human souls was taken as it is mentioned in sura *al-A'raf* that Allah asks:

◄ اَلَسْتُ بِرَبِّكُمْ (۷:۱۷۲)

Meaning: Am I not your Lord? **(7:172)**

◄ قَالُوْا بَلٰى (۷:۱۷۲)

Meaning: They (the souls) said, "Yes!" **(7:172)**

Allama Iqbal says:

الست از خلوت نازے کہ برخاست
بلیٰ از پردۂ سازے کہ برخاست

Explanation: From whose proud solitude arose the voice, "Am I not your Lord?" and from whose musical instrument arose the tune of the song of "Yes! You are."

Realm of Divinity is the hidden and prohibited world for all the creatures except the human soul. At its border Gabriel said to Prophet Mohammad at the night of Miraj, "If I

step ahead, I would get burnt." From the realm of Divinity Allah sent the soul in the realm of power in that realm's dress because in whichever world the soul was descended it was cladded in the respective dress. It needed the required cover of that realm to survive in it. In the realm of power it was named as the kingly soul. It was then sent to the angelic realm in the respective dress and was called 'the soul of celestial light'. Afterwards it was permeated in the mortal body and was dressed with the body of flesh and bones in the physical world where it was titled as 'the soul directly related to the body'. Due to its Divine origin the soul is said to be the 'Lord's command'[81] and it is considered that every child is born on Divine nature. It means its soul is pure, illuminated and is not inclined to the worldly impurities and pleasures.

The actual human elevation occurs when he spiritually progresses and returns to the realm of Divinity and attains to his original soul, the Divine soul. At this point he can recognize his true self which is surely not the material body but the soul manifested from the Mohammadan light. The realm of Divinity is his original homeland and actual destination where he finds the closeness of Allah required for His vision and recognition. Here he can gain the recognition of his innerself and that of his Creator. Thus it is said, "Whoever recognized his innerself undoubtedly recognized his Lord." To achieve this exaltation is the purpose of human life.

The Divine soul is given different names:

- Some of the Sufis called the spiritual being of man as the esoteric self (*batin* باطن), soul (*ruh* روح) or the inner person.
- In some Hadiths and statements of Sufis, the soul is called inward (*qalb* قلب), heart (*dil* دل) and inner (*munn* من). Here the heart does not mean the piece of flesh which is placed at the left side of chest. Such a heart is also present in animals and the deceased and can be seen with the physical eye. How can it have the knowledge of spiritual world as it is related to the physical world and after the death it has to decay like other organs! In fact the soul and inward are symbolically referred to as heart.
- Iqbal named the soul as *khudi* (خودی) and called self-realization (*Irfan-e-nafs*) as 'the gnosis of soul' (*khudi ki pehchan* خودی کی پہچان). Most of Iqbal's interpreters have wrongly interpreted *khudi* as ego instead of soul. Probably they could not understand that ego (pride or vanity) takes man away from Allah while the soul close to Him. However Iqbal has used the terms; inner (*munn*), heart (*dil*) and soul (*ruh*) as well.

[81] Sura *Bani Israil*, verse 85.

- A layman also calls the soul 'conscience'. When a person commits a sin or does anything wrong, it is his soul that makes him regretful because sin is not inherent in its nature but man exclaims, "My conscience is pricking me!" The recognition of Divine soul is actually called the recognition of the reality of man or self-realization and this is the very faith. In fact true faith means 'the recognition of essence (soul) of human being and its accomplishment' and attainment to this level is the perfection of faith. In other words the actual religion is self-knowledge, self-realization and self-perfection.

Self-realization is that man must know he is created with two things; the outer existence which is also called body and can be seen and touched while the other is his spiritual self which is also termed as soul, esoteric self or inward by the Mystics as is mentioned earlier. Neither it can be seen with physical eyes nor touched. Only the spiritual sight is able to observe it as it does not belong to the physical world rather it is related to the invisible world. It is everlasting and stays even after the death of physical body because it is accountable to Allah.

Divine gnosis and vision of Divine beauty are the peculiar attributes of soul. The ordainment to worship is actually for the soul. Reward and punishment are for it and only it is destined to be submissive and humble. It means all the attributes of man are related to the soul not to his body. Physical being is merely a source to express the qualities of the esoteric self. The awareness of its reality is the key to gnosis and proximity of Allah.

In this era the major predicament is that people overlook the Quranic verses consisting of explicit instructions and enlightened guidance to the spiritual context considering them ambiguities. The main reason of our depravity is that we have turned oblivious to our real esoteric self and focus only upon the superficial being. Alas! The contemporary man is lost in the external world. If he recognizes his actual inner being, he would observe Divinity and the universe within himself.

Man is invited towards his spiritual self repeatedly in the Holy Quran, some of the references from different suras are given below:

◄ وَ فِیۡۤ اَنۡفُسِکُمۡ ؕ اَفَلَا تُبۡصِرُوۡنَ ﴿۲۱﴾ (۵۱:۲۱)

Meaning: And (I am) in your selves (as well). So do you not notice? **(51:21)**

◄ وَنَحۡنُ اَقۡرَبُ اِلَیۡہِ مِنۡ حَبۡلِ الۡوَرِیۡدِ ﴿۱۶﴾ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

◄ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ (۵۸:۲۲)

Meaning: It is they in whose inwards Allah has inscribed faith. **(58:22)**

◄ اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ (۴۵:۲۳)

Meaning: Have you seen him who has made his desire his god. **(45:23)**

◄ اَوَلَمْ يَتَفَكَّرُوْا فِيْٓ اَنْفُسِهِمْ (۳۰:۸)

Meaning: Have they not meditated within themselves. **(30:8)**

Allah has drawn our attention towards the spiritual self in following *Qudsi* Hadith:

◄ لَا يَسَعُنِيْ اَرْضِيْ وَلَا سَمَآئِيْ وَلٰكِنْ يَّسَعُنِيْ قَلْبُ عَبْدِ الْمُؤْمِنِ

Meaning: Neither the earth nor the heavens could contain Me whilst the inward of My believer can.

It is also alluded to in several Hadiths:

◄ اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَلَا يَنْظُرُ اِلٰى اَعْمَالِكُمْ وَلٰكِنْ يَّنْظُرُ فِيْ قُلُوْبِكُمْ وَنِيَّاتِكُمْ

Meaning: Verily! Allah neither observes your physical appearance nor the deeds rather He observes your inward and intentions.

◄ اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ

Meaning: Deeds are judged by intentions. **(Bukhari 6953)**

◄ قَلْبُ الْمُؤْمِنِ عَرْشُ اللّٰهِ تَعَالٰى

Meaning: The inward of believer is the Throne of Allah.

Various such verses and Hadiths are available which divert the attention of man towards his esoteric self and inward which is the centre of thoughts and imagination. It is the place where the true faith is stationed and the cursed Satan also produces apprehensions in this very inward.

◄ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ۝ (۱۱۴:۵)

Meaning: Who whispers into the inwards of mankind. **(114:5)**

Wherever in the world a recognizer of Reality, a knower of the hidden secret or a thinker is born, he has definitely disclosed this reality that the true awareness is achieved only by the self-realization and he also essentially unveiled this Quranic reality that not only Allah but all His created realms are present in human inward in a subtle form. This is not merely a philosophical principle that is fabricated for intellectual delight or for the mental satisfaction. Rather it is the reality of life which is established on the basis of the teachings and experiences of Prophets and Saints along with the teachings of Quran and Hadith.

❖ Rumi says to man while unfolding the reality:

بس بصورت عَالَمِ صُغریٰ توئی
پس بمعنی عَالَمِ کُبریٰ توئی

Explanation: You are a micro world by appearance but in reality you are the macro world.

He further says:

آدمی را ہست حِسِ تن سقیم
لیک در بَاطن یکے خلقِ عظیم

Explanation: The human being is trivial and worthless regarding his physical being but inwardly he possesses a large realm.

❖ Khawaja Hafiz Shirazi expresses:

یار باماست روز و شب حافظ
ہمچوں جانے کہ ہست در رگ و پے

Explanation: O Hafiz! My Beloved accompanies me day and night, the way life runs through my veins and flesh.

❖ Bu Ali Shah Qalandar expresses:

یار در تو پس چرائی بے خبر

Explanation: Your Beloved is within you, why are you so oblivious!

❖ Khawaja Moinuddin also addresses man elaborating the significance of the inner quest:

آبِ حیات است اندر ظلمتِ ہستی تو
ماہی شو، خویش را در آبِ حیات فگن

Explanation: In the darkness of your being elixir of life is present. Become a fish and dive in this water.

بامعین گُفت ہر سُو تا بہ کے خواہی دَوِید
ہم زَ خود جو، ہر چہ خواہی تا بدانی کیستی

Explanation: O Moinuddin, how long will you roam about! Whatever you need, find it from within yourself so that you would come to know who you are!

❖ According to Bulleh Shah:

ایہہ تلکن بازی ویہڑا اے تھم تھم کے ٹرو اندھیرا اے
وڑ اندر ویکھو کیہڑا اے کیوں خلقت باہر ڈھونڈیندی اے
منہ آئی بات نہ رہندی اے

جس پایا بھیت قلندر دا راہ کھوجیا اپنے اندر دا
اوہ واسی ہے سکھ مندر دا جتھے کوئی نہ چڑھدی لہندی اے
منہ آئی بات نہ رہندی اے

Explanation: Life is full of dangers so you should be very careful. Peep through your inner world and find your destination (Allah). I do not know why people look for Him in the world of appearances. I cannot help uttering this reality! Whoever has found the secret of Reality, achieved it through travelling the spiritual path. He eventually found eternal tranquillity and liberated himself from bounds of happiness, sorrow, sin, reward, life and death.

Al-Ghazali interprets the Hadith, "Whoever recognized his innerself undoubtedly recognized his Lord" as:

❖ O human! Nearest to you is your very own entity, so if you do not know yourself, how can you recognize others? Only to know that these are my hands, these are my feet, these are my bones and this is my body, is not the recognition of yourself. This

much recognition is possessed by animals too. Or to know that in hunger eat something while in anger fight and on being overwhelmed by sexual desire, just involve in sex is also insufficient. All these things are equally found in animals too. How are you then better and nobler than them? The requirement of gnosis and recognition of your entity is to know your real inner being and your true identity regarding who you are, where have you come from and where have you to return? If you have come in this world, what is the purpose of your being here? Why have you been given birth? What are your virtues and good fortunes and in which things do they exist? What is your misfortune and what is its source? The attributes which are accumulated in you, some of them are bestial and wild, some are devilish and evil but some are angelic and celestial too. Just consider whose attributes do you possess? Who are you among these? Your reality is similar to which one of these? Which qualities have transitory, temporary and alien status in your inward? Unless you recognize these facts you will remain deprived of your identity. You will never find your good fortunes because each one has different instinct and the source of nourishment to grow in yourself.

The animals' instinct and source of nourishment are to eat, sleep and indulge in sex. If you are the same then struggle day and night to continue feeding your stomach and satisfying your appetite. The nourishment and instinct of beasts are in fighting, killing and ferociousness. The nourishment and instinct of devils lie in evil, deceit and wickedness. If you are one of them, adopt their nature and habits to achieve your required pleasures and goals. The instinct and nourishment of angels lie in invocation, glorification and circumambulation of the Holy Kaaba in heavens. Whereas the virtue and nourishment of human being lie in the observation of the Divine lights of beauty of Allah in His nearness. If you are a human then try to recognize the Divine Essence and witness His Divine light and beauty. Strive also to liberate yourself from the clutches of your bestial anger and appetite and only seek the Divine Essence, the One, so that you may find out who is the Creator of these bestial and ferocious attributes? The reality would also be disclosed upon you that if the Creator has created these qualities within you, it does not mean that they should overpower and enslave you and become victorious over you. Rather they are for you to imprison and enslave them and become the conqueror. By overpowering them you can convert some of these slaves to the horse of your journey (towards Allah) so that a few days you have to stay in this mortal world, you may use these to get your good fortune. When you get it just trample over these slaves to enter the eternal calm and tranquil place which is called Divine presence by the virtuous persons. You must know these facts. The one who does not know them remains far away from the true faith. Certainly the reality of true faith is veiled for him. **(Kimiya-e-Sa'adat)**

Ibn Arabi states:

- O seeker! Recognize your essence; who are you and what are you? What is your reality? What is your relation to Allah and on what basis are you called the Truth and on what basis are you called the world? **(Exegesis of Fusus al-Hikam Wal Aiqan)**

A spiritual scholar Wasif Ali Wasif expresses:

- Your real companion and true identity is the person inside you. It is he who has to worship or to rebel. He is the one who becomes the worldly one or the man of hereafter. This very inner person makes you deserving for reward or punishment. The decision is upon you. Your esoteric self is your best friend as well as the worst enemy. You yourself are the dilemma of your journey as well as the happy destination. If your spiritual self is safe, the physical being too becomes secured.

In this context Iqbal's poetry has a great similarity to that of Sultan Bahoo. Iqbal has titled the soul as *khudi* and gnosis of soul as self-realization (*khudi ki pehchan*) in his writings. Though he has used the terms; inner (*munn*) and inward (*qalb, dil*) as well in his writings according to the situation.

Iqbal states that real man is the soul which became the point for angels' prostration.

سجدہ گاہِ کیست ایں از من مپرس
بے خبر! رودادِ جاں از تن مپرس

Explanation: Whose place of prostration is this (soul)? Do not ask me. O oblivious! Do not ask the body about the story of soul. **(Zabur-e-Ajam)**

The soul in human body became the place of angels' prostration but Satan could not recognize the reality of human existence, he thought it an ordinary statue of clay. Hence he went astray and was cursed. Angel Gabriel recognized the reality of human and fell in prostration first of all and became the chief of angels.

When the embryo of a baby is formed in the mother's womb Allah breathes soul into it. Then every organ of the baby starts moving and remains in motion till Allah wills and at the time of death the soul is removed from the body.

۱۔ بجاں پوشیدہ رمز کائنات است بدن حالے ز احوالِ حیات است
۲۔ عروسِ معنی از صورتِ حنا بست نمود خویش را پیرایہ ہا بست

۳۔ حقیقت روئے خود را پردہ باف است کہ او را لذتے در انکشاف است

Explanation: (1) The secret of the universe and Divinity is hidden in the soul while body is one of the states of life.

(2) The soul applied the henna of form and face and wore various dresses for the sake of its revelation.

(3) Reality enjoys to reveal Itself hence weaves a veil (body) for Its manifestation. **(Zabur-e-Ajam)**

سخن از بود و نابودِ جہاں بامن چہ می گوئی
من ایں دانم کہ من ہستم، ندانم ایں چہ نیرنگ است

Explanation: Why are you talking to me about existence and non-existence! I am indifferent to the superficial distractions around me and only know about my immortal existence. **(Zabur-e-Ajam)**

Firstly, it is essential to recognize yourself. What is happening in the world has secondary value. It means initially, do recognize yourself and then go for the world so your deeds will become according to Allah's consent.

Iqbal in his writings elaborates the inner reality of human and exhorts upon the recognition of soul because without its knowledge man is like an animal.

دلِ بینا بھی کر خدا سے طلب
آنکھ کا نور دل کا نور نہیں

Explanation: Seek from Allah the spiritual sight because to see with the physical eye is not the enlightenment of soul. **(Bal-e-Jibril)**

اپنے من میں ڈوب کر پا جا سراغِ زندگی
تو اگر میرا نہیں بنتا نہ بن، اپنا تو بن

Explanation: Dive into your inner and find the secret of life. If you are not mine, does not matter but be sincere to yourself. **(Bal-e-Jibril)**

من کی دنیا! من کی دنیا سوز و مستی، جذب و شوق تن کی دنیا! تن کی دنیا سُود و سَودا مکر و فن
من کی دولت ہاتھ آتی ہے تو پھر جاتی نہیں تن کی دولت چھاؤں ہے، آتا ہے دَھن جاتا ہے دَھن

Explanation: The inner human realm is full of passion, ecstasy, rapture and love but the life of physical world is just an illusion, fraud, hypocrisy and manipulation. When the spiritual wealth comes in hand it never goes away. The physical wealth is like a shadow, it does not last and has a transitory status. **(Bal-e-Jibril)**

دل میں ہو سوزِ محبت کا وہ چھوٹا سا شرر
نور سے جس کے ملے رازِ حقیقت کی خبر

Explanation: If in a soul is a tiny spark of the passion of love, it enlightens the inward with the secret of Reality. **(Bang-e-Dara)**

خودی کی شوخی و تندی میں کبر و ناز نہیں
جو ناز ہو بھی تو بے لذتِ نیاز نہیں

Explanation: The sanctified soul has no vanity or haughtiness even when it is ecstatic and playful. Even if it is proud, it is not without the element of humility. **(Bal-e-Jibril)**

عرش کا ہے کبھی کعبے کا ہے دھوکہ اس پر
کس کی منزل ہے الٰہی! مرا کاشانۂ دل

Explanation: O Allah! Whose destination is the abode of my soul? Sometimes it seems to be the Throne and at times the Kaaba. **(Bang-e-Dara)**

ظاہر کی آنکھ سے نہ تماشا کرے کوئی
ہو دیکھنا تو دیدۂ دل وا کرے کوئی

Explanation: If somebody wants to see the Reality he must open his inner eye because It cannot be seen by the physical eyes. **(Bang-e-Dara)**

خودی وہ بحر ہے جس کا کوئی کنارہ نہیں
تو آبجو اسے سمجھا اگر تو چارہ نہیں

Explanation: Soul is a shoreless ocean. If you think it a streamlet then your thought is wrong and incorrigible. **(Bal-e-Jibril)**

یہ پیام دے گئی ہے مجھے بادِ صبح گاہی　　کہ خودی کے عارفوں کا ہے مقام پادشاہی

تری زندگی اِسی سے، تری آبرو اِسی سے　　جو رہی خودی تو شاہی، نہ رہی تو روسیاہی

Explanation: The morning breeze has given me the message of awareness that the Mystics have been placed high and are kings. Your life and honour depend upon your elevated soul, if you continue to possess it you are a king but if you lose it you would be disgraced. **(Bal-e-Jibril)**

خودی میں گم ہے خدائی، تلاش کر غافل
یہی ہے تیرے لیے اب صلاحِ کار کی راہ

Explanation: The Divine Essence is within your soul. O oblivious! Discover it as only this is the way to reform yourself. **(Bal-e-Jibril)**

تو اے اسیر مکاں! لامکاں سے دور نہیں
وہ جلوہ گاہ تیرے خاک داں سے دور نہیں

Explanation: O the prisoner of physical body! The station of no station is not far from you. Ponder over yourself as Divinity manifests in the abode of your soul. **(Bal-e-Jibril)**

خودی کی جلوتوں میں مصطفائی　　خودی کی خلوتوں میں کبریائی
زمین و آسمان و کرسی و عرش　　خودی کی زد میں ہے ساری خدائی

Explanation: When concealed, the Divine soul is in fact the Divine Essence and is Mohammad when manifested. It possesses the entire universe, the earth, the heaven, the Chair and the Throne. **(Bal-e-Jibril)**

خودی کے زور سے دنیا پہ چھا جا
مقامِ رنگ و بُو کا راز پا جا

Explanation: By the power of soul dominate the world and discover the secret of the universe. **(Bal-e-Jibril)**

حکیمی، نامسلمانی خودی کی　　کلیمی، رمز پنہانی خودی کی
تجھے گُر فقر و شاہی کا بتا دوں　　غریبی میں نگہبانی خودی کی

Explanation: The people who do not discover their soul and believe in their intellect are misled and follow the way towards infidelity. It means the concealed Divine Essence in human self is endeavoured to be proved by the intellect. It is impossible because Allah is transcendent of wisdom. The person who does so, rejects the presence of Allah in the inward of human being and turns into a non believer. Man always converses to Allah in his inward as he never has to go anywhere for praying to Allah. This reality discloses the secret that Allah is present in the inward. Let me tell you the method of ruling or attaining *Faqr* that is to protect your inward and never expect from other than Allah in any situation. **(Bal-e-Jibril)**

Iqbal considers him dead who is deprived of the recognition of his soul:

ترا تن روح سے نا آشنا ہے عجب کیا! آہ تیری نارسا ہے

تنِ بے روح سے بیزار ہے حق خدائے زندہ، زندوں کا خدا ہے

Explanation: Your body is unfamiliar to your soul, no wonder your prayer is in vain. It is obvious if there is no connection between your body and soul, the real attributes like Divine love, pain and the desire to reach Allah do not appear from your body. Hence you are alienated from your soul. Allah is not pleased with the person having dead soul because when he cares only for his body without paying heed to the desires of his soul which craves Allah then it gets distant from Him. Such a person is called dead by Iqbal. He considers a person alive whose soul is enlivened and observes Allah, listens to Him and talks to Him. Allah is Omnipresent and Eternally Alive. Hence He is God of the living. **(Bal-e-Jibril)**

When the youngsters come to know about their inner being, their soul gets the power to fly and they find their destination in the realm of Divinity in the form of Divine vision.

عقابی روح جب بیدار ہوتی ہے جوانوں میں

نظر آتی ہے اُن کو اپنی منزل آسمانوں میں

Explanation: When the soul of the youth awakes it takes high flight like an eagle so they see their destination in the realm beyond all the realms where they have the Divine vision and nearness. **(Bal-e-Jibril)**

To attain to the destination of self-realization and gradually to the Divine vision is possible only through the perfect spiritual guide.

دل زندہ و بیدار اگر ہو تو بتدریج　　بندے کو عطا کرتے ہیں چشمِ نگراں اور

احوال و مقامات پہ موقوف ہے سب کچھ　　ہر لحظہ ہے سالک کا زماں اور مکاں اور

Explanation: When the passion of seeking Allah is awakened in the soul, it gets enlivened and its eyes achieve the spiritual sight. The spiritual traveller finds himself in a new dimension of time and space every moment in his journey of proximity to Allah. Everything in this journey depends upon the spiritual states and stations. **(Bal-e-Jibril)**

جرأت ہے تو افکار کی دنیا سے گزر جا　　ہیں بحرِ خودی میں ابھی پوشیدہ جزیرے

کھلتے نہیں اس قلزمِ خاموش کے اسرار　　جب تک تو اسے ضربِ کلیمیؑ سے نہ چیرے

Explanation: If you have the courage then pass through the world of thoughts because your inner secret is vaster and deeper than the ocean and yet some secret islands need to be discovered in it. The secrets of this unfathomable and silent ocean are yet to be unfolded. They cannot be disclosed unless you strike with the power of Prophet Moses who struck the river with his staff and the river parted into two halves making a path in between. Hence such kind of a powerful stroke is needed to plunge into the ocean of soul. It means the invocation of the personal name of Allah through breaths. **(Bal-e-Jibril)**

تری نجات غمِ مرگ سے نہیں ممکن

کہ تو خودی کو سمجھتا ہے پیکرِ خاکی

Explanation: You think you are only a body which is perishable and death will be a source of your salvation. Mind it, death does not mean salvation because you have the soul which is accountable to Allah. **(Zarb-e-Kalim)**

دِل کی آزادی شہنشاہی، شکم سامانِ موت

فیصلہ تیرا ترے ہاتھوں میں ہے، دِل یا شکم!

Explanation: Man wanders about day and night to fulfil the desires of his stomach and body even though Allah has liberated him from the worries of earning livelihood as He has already fixed it for him but man forgets Allah in his useless pursuit and never cares for the desires of his soul. Thus his soul dies and is not capable of connecting to Allah. He must know that if he goes for the survival of his soul it will make him spiritually rich but if he keeps struggling to fill his stomach then it is disastrous. The ball is in his court and it is his own choice. **(Bal-e-Jibril)**

خودی کا سرِّ نہاں لآ اِلٰہَ اِلَّا اللّٰہ

خودی ہے تیغِ فساں، لآ اِلٰہَ اِلَّا اللّٰہ

Explanation: The secret of inner being is hidden in the first section of shahada 'There is no God but Allah' which means to negate everything other than Allah even oneself. The soul that truly loves Allah is such a sharp sword which kills everything other than Allah. Hence only the Divine Essence exists and nothing else in such a soul. **(Zarb-e-Kalim)**

روح اسلام کی ہے نورِ خودی، نارِ خودی

زندگانی کے لیے نارِ خودی نور و حضور

Explanation: The spirit of Islam comprises of Divine light and flame of soul which means Divine beauty and majesty, respectively. By the majestic theophany the inciting innerself is burnt and perished then only Divine light remains in the human self. Hence he gets the Divine presence which entails an eternal life. **(Zarb-e-Kalim)**

نہ ہے ستارے کی گردش نہ بازیِ افلاک

خودی کی موت ہے تیرا زوالِ نعمت و جاہ

Explanation: The reason of decline of your grandeur in the world is that you have killed your soul that aspires to the Divine heights. You wrongly assume that your esteem has been influenced by the rotation of stars and the variations in destiny. **(Bal-e-Jibril)**

According to Iqbal the human existence is worthless without the self-realization.

وجود کیا ہے، فقط جوہرِ خودی کی نمود

کر اپنی فکر کہ جوہر ہے بے نمود ترا

Explanation: What is existence? It is just the manifestation of Divine attributes through soul. If soul does not manifest the Divine attributes, it is dominated by bestial attributes. Make efforts to purify it so that the Essence may be revealed. **(Zarb-e-Kalim)**

Merely reciting shahada by tongue has no significance, actual destination is to achieve inward verification.

خرد نے کہہ بھی دیا 'لَا اِلٰہَ' تو کیا حاصل

دل و نگاہ مسلماں نہیں تو کچھ بھی نہیں

Explanation: What really matters is the inward verification. Reciting only verbally, "There is no God but Allah," has no impact on the soul. You become a Muslim by this utterance but cannot be a true believer. If your inward and soul are not Muslim you can achieve nothing. Thus the spiritual endorsement that nothing exists except Allah makes one a faithful. **(Zarb-e-Kalim)**

دلِ مردہ دل نہیں ہے، اسے زندہ کر دوبارہ

کہ یہی ہے اُمتوں کے مرضِ کُہن کا چارہ

Explanation: The dead soul cannot be considered real soul, revitalize and enliven it because an enlightened and living soul is the only remedy of the chronic diseases of nations. **(Zarb-e-Kalim)**

Iqbal expresses about the institutions, schools, colleges and universities:

اقبالؔ! یہاں نام نہ لے علمِ خودی کا　　موزوں نہیں مکتب کے لیے ایسے مقالات

بہتر ہے کہ بیچارے ممولوں کی نظر سے　　پوشیدہ رہیں باز کے احوال و مقامات

Explanation: The contemporary institutions educate only superficially and have no concern with the spiritual knowledge because they have no aptitude for such knowledge. Therefore it is proper to hide such a great subject from the commonplace people. This subject deals with the spiritual states and stations of the elevated persons who are metaphorically called falcons by Iqbal while he compares the worldly people with a wagtail. **(Zarb-e-Kalim)**

In Muslims the passion of recognizing the Divine Essence has diminished so the soul has become dead and only the trivial physical existence remains.

خودی کی موت سے مغرب کا اندرُوں بے نور　　خودی کی موت سے مشرق ہے مبتلائے جذام

خودی کی موت سے روحِ عرب ہے بے تب و تاب　　بدن عراق و عجم کا ہے بے عروق و عِظام

خودی کی موت سے ہندی شکستہ بالوں پر　　قفس ہوا ہے حلال اور آشیانہ حرام

خودی کی موت سے پیرِ حرم ہوا مجبور　　کہ بیچ کھائے مسلمانوں کا جامۂ احرام

Explanation: The death of soul has caused darkness in the core of west while the east is suffering from leprosy. The spirit of Arabia has lost its fervour and lustre whereas Iraq and others have become essenceless. The death of soul not only harmed these nations but also badly affected Muslims of the subcontinent who are in the shackles of slavery to the British imperialism. They cannot live freely and the reason of their inability is the death of their souls. Thus they are satisfied with the slavery and have no aspiration for freedom. The death of soul also damaged the theologians and clerics, they have become so mean that they can even sell sacred religious views and verdicts. **(Zarb-e-Kalim)**

اے ترا ہر لحظہ فکرِ آب و گِل
از حضورِ حق طلب یک زندہ دل

Explanation: You are ever involved in the worries of the world. Seek from Allah a living soul. **(Mathnawi)**

روح باحق زندہ و پائندہ ایست
ورنہ ایں را مردہ آں را زندہ ایست

Explanation: To Allah only that soul is alive which is eternally present in His court otherwise you are dead for Him. **(Zabur-e-Ajam)**

Iqbal has further advised the human beings to enliven the soul which is a secret itself and is familiar to every secret of the universe.

تو شمشیری ز کامِ خود بروں آ　　بروں آ از نیامِ خود بروں آ
نقاب از ممکناتِ خویش برگیر　　مہ و خورشید و انجم را بہ برگیر

Explanation: If your soul is revealed, it is a sword. Emerge from the sheath of your body and unveil it. Remove the human veils and take control of the moon, stars and the sun. **(Zabur-e-Ajam)**

خودی از کائناتِ رنگ و بو نیست　　حواسِ ما میانِ ما و او نیست
نگہ را در حریمش نیست راہے　　کنی خود را تماشا بے نگاہے

Explanation: Soul does not belong to this material and superficial world. Our physical senses are a barrier between Allah and us. Physical eye cannot see through the veils of soul. Observe your soul without the physical eye. **(Zabur-e-Ajam)**

اگر چشمے کشائی بر دلِ خویش
درونِ سینہ بینی منزلِ خویش

Explanation: If you peep through your inward, you will find your destination (Allah) within you. **(Zabur-e-Ajam)**

۱۔ خودی تا ممکناتش وا نماید گرہ از اندرونِ خود کشاید
۲۔ ازاں نورے کہ وا بیند نداری تو او را آنی و فانی شماری
۳۔ ازاں مرگے کہ می آید چہ باک است خودی چوں پختہ شد از مرگ پاک است

Explanation: (1) The soul breaks all the inner barriers for its revelation.

(2) The soul is the Divine light with which everything is seen clearly but you consider it mortal. It means you do not understand the reality of soul.

(3) The physical death is not to be scared about. The soul when gets its recognition, is absolved from death and becomes immortal. **(Zabur-e-Ajam)**

If you do not believe, notice the burning candles at the mausoleums of Saints and Fakirs. Iqbal has stressed upon the importance of soul;

۱۔ چوں از خود گردِ مجبوری فشاند جہانِ خویش را چوں ناقہ راند
۲۔ نگردد آسماں بے رخصت او نہ تابد اخترے بے شفقت او
۳۔ قطارِ نوریاں در رہ گذار است پے دیدار او در انتظار است
۴۔ شراب افرشتہ از تاکش بگیرد عیارِ خویش از خاکش بگیرد

Explanation: (1) The soul when enlivens no more remains restrained and helpless like the human body. Then it drives the world according to its own will.

(2) The sky does not rotate without its permission and no star shines without its affection, the entire universe becomes its obedient.

(3) Angels are queued up waiting in its way to have a look of it.

(4) Angels get their wine from it and gain their worth from its dust (human existence). **(Zabur-e-Ajam)**

About this very station Iqbal expounds:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Explanation: Elevate your soul to such an extent that Allah Himself may ask man about his wish before deciding his fate. **(Bal-e-Jibril)**

خودی ز اندازہ ہائے ما فزون است

خودی زاں کل کہ تو بینی فزون است

Explanation: The soul is beyond our assumptions. It is transcendent of everything that you see around. **(Zabur-e-Ajam)**

تو می گوئی مرا از 'من' خبر کن — چہ معنی دارد 'اندر خود سفر کن؟'

ترا گفتم کہ ربط جان و تن چیست — سفر در خود کن و بنگر کہ 'من' چیست

Explanation: You ask me about the inner core and what is meant by travelling within oneself? I have told you about the mutual relationship of body and soul. You just travel into yourself and explore what is the inner core. **(Zabur-e-Ajam)**

خودی تعویذِ حفظِ کائنات است

نخستیں پرتو ذاتش حیات است

Explanation: The soul is talisman for the protection of universe and the first manifestation of Divine Essence. It is alluded to the level when the eagerness of manifestation in Allah aroused and first of all He manifested Himself in the form of Mohammadan light then created the creation from that light. **(Zabur-e-Ajam)**

بینی جہاں را خود را نبینی

تاچند ناداں غافل نشینی؟

Explanation: You explore the world but do not recognize yourself. How long would you remain oblivious of yourself? **(Zabur-e-Ajam)**

بجانِ من کہ جاں نقش تن انگیخت　　ہوائے جلوہ ایں گل را دو رو کرد

ہزاراں شیوہ دارد جانِ بے تاب　　بدن گردد چو بایک شیوہ خو کرد

Explanation: When my soul covered itself in the body, the wish of Divinity to be manifested through it expressed into two aspects; body and soul. Hence the body and soul started seeming two separate beings whereas the foundation of both is the same as body is the transformed shape of soul. The restless Divine soul has infinite manifestations and body is just one of them. **(Payam-e-Mashriq)**

در جہانِ دل ما دورِ قمر پیدا نیست

انقلابیست ولے شام و سحر پیدا نیست

Explanation: The realm of my inward is beyond time and space. It has no morning and evening though every moment there is a revolution. **(Payam-e-Mashriq)**

دلِ بیدار فاروقیؓ، دلِ بیدار کراریؓ　　مسِ آدم کے حق میں کیمیا ہے دل کی بیداری

دلِ بیدار پیدا کر کہ دل خوابیدہ ہے جب تک　　نہ تیری ضرب ہے کاری، نہ میری ضرب ہے کاری

Explanation: Revitalize your soul because unless it is awakened neither your efforts nor mine are effective and every endeavour on our part is in vain, nothing would be achieved without the discovery of soul. However when the soul awakes, the attributes of Umar ibn Khattab and Ali ibn Abi Talib are attained as the awakening of soul is like an alchemy for man. **(Bal-e-Jibril)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali expresses about self-realization:

- O human being! Have you searched your esoteric self to find your reality and your origin? Where did you come from? What is the purpose of your life in this world and where do you have to return?
- Find your reality within yourself. Your reality is that Divine Entity Who is nearer to you than your jugular vein. You would find the Divine Essence while finding your ownself.
- Recognize yourself! When you recognize yourself you will recognize Allah as well. To reach the Reality, first remove the rust from your inward and get rid of the sensual

veils. Then your inward would become such a mirror in which the Essence is clearly visible without any veil.

- The esoteric self of human being is a great essence. It is such a mirror of Reality which is enlightened by the Divine light. It is so vast that the whole universe can be seen within it equal to a mustard seed. This esoteric being is the real person who comes from Allah and returns to Him. The corporeal body of flesh and bones neither comes from Allah nor returns to Him. It takes birth in this world, here it is buried and perished.
- Enliven your esoteric self because it is the true human being. Praying is in fact his job as heaven and hell are for him and it is the Hadith of the Holy Prophet, "No salat without the presence of inward." The person whose esoteric self is rectified, his exoteric self is corrected automatically.
- If you want to unlock the door of your esoteric self, get its key from the perfect spiritual guide. The key to open the door of esoteric self is *Ism-e-Allah Zaat*. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

TEACHINGS OF SULTAN BAHOO

Like all Fakirs and Saints, Sultan Bahoo also exhorts man to peep through his soul and persuades him to ponder over his self. As he is appointed at the greatest status of *Sultan-ul-Faqr* among the Sufis therefore his style is also unique and different.

All his teachings whether prose or poetry are a beautiful interpretation of the Quran and Hadith. He quotes the Quranic verse, "And We are nearer to him than his jugular vein" and describes that prior to search for the Divine Essence it is essential to have an access to one's inner. Sultan Bahoo while emphasizing the presence of Allah in the esoteric self says that to him word 'nearness' is also incongruous because it too represents the aloofness and duality whereas the Essence is the reality of our beings. He says:

قربِ حق نزدیک من حبل الورید
تو جمالش را نہ بینی بے نظیر

Explanation: The Divine Essence is closer than the jugular vein but you are spiritually blind and the union with Allah is not destined for you. **(Divan-e-Bahoo)**

Sultan Bahoo explains the Hadith, "Whoever recognized his innerself undoubtedly recognized his Lord" as:

❖ Know that the energy and food of the inciting innerself is in sin and evil. Rather it should be considered that its profession is to commit sins. If a man is always busy in the obedience and slavehood of Allah like offering salat day and night and ever observing fasts even then the inciting innerself does not avoid committing sins because depravity is inherent to it. Whether the man remains engaged in studying Islamic jurisprudence or Quranic injunctions and Hadiths or in devotional practices and reciting the Quran day and night, the inciting innerself never ceases to do wrong because it is closely related to Satan. It continues its job being a friend of the Satan whether an individual keeps circumambulating the Holy Kaaba or performing hajj or killing the enemy in the battlefield. Even if one achieves the levels of *Ghawth* and *Qutb* while continuing invocation, meditation and self-accountability and gets the power of revelation and unveiling of inwards and graves, the inciting innerself is always prone to mischief and deadly evils.

However when the spark of theophanies of Divine nearness and union flares up in his soul by dint of contemplation of *Ism-e-Allah Zaat* the seeker reaches the highest station of Mystic annihilated in Allah being immersed in the ocean of Divine light of Unity and the Divine presence. At this point the inciting innerself stops committing evil and sin being fed up of it. By the Divine Nature it is ordered to the inciting innerself through voiceless inspirations to be modest and respectful. Thus it gets repentant and rectified and becomes Muslim reciting shahada through inward verification and veritable affirmation. On being repentant of sins the inciting innerself elevates to the innerself at peace and in the quest of righteousness accepting Mohammadan faith the seeker becomes a Saint. At this highest stage of Divine gnosis when he recognizes his ownself according to the under discussion Hadith he also recognizes Allah through the signs that his innerself starts getting the Divine intuitions because at the station of gnosis it does not possess sensual and devilish element anymore. After that he does not opt for anything whether all the houris, blessings of paradise and the worldly adornments together are collected around him. **(Mehak-ul-Faqr Kalan)**

❖ The Hadith, "Whoever recognized his innerself undoubtedly recognized his Lord" is addressed to the Mohammadan umma because by it the person becomes familiar to his actual inner condition, his innerself gets disgusted of the sensual desires and the inward is fed up of sins. Man is created for slavehood to Allah so without slavehood his entire life is a sheer embarrassment. Therefore before death Prophet Adam advised his sons five useful lessons which are given below:

(1) Never love other than Allah. I loved paradise and lost it. (2) Never follow women as I acted upon Eve's opinion that turned unfavourable for me. (3) If your innerself demands anything never provide it as my innerself wished to eat the forbidden fruit, I followed

it and was punished for that. (4) Do consult somebody before any undertaking. Had I consulted angels I would not have faced such consequences. (5) If somebody swears without reason, do not believe him because cursed Satan swore to convince me and I believed him so I had to bear a great loss.

Only to seek Allah is enough for a Fakir and the rest is lust. **(Mehak-ul-Faqr Kalan)**

Human inner is a vast and great essence of Divine light and a mirror to the Truth which is enlightened by the personal light of Allah. The whole universe is seen in it equal to a mustard seed. Sultan Bahoo's point of view is that such a state is created in the soul by Divine gnosis due to which the total states of both the worlds (spiritual and physical) are assimilated in the inward and the seeker with insight watches them clearly through his soul's eyes. In fact a Divine lover perpetually remains attentive towards his inward. He further describes:

❖ The inward is a vast and great kingdom. Both the worlds along with their creations can be contained in it but the inward cannot be contained in both the worlds. **(Fazal-ul-Laqa)**

ہر کتابے نقطہ از دِل کتاب
دِل کتابے دفتر حق بے حساب

Explanation: Every book is a dot in the world of inward as it has encompassed countless books of Truth. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo explains the reality of inward as below:

❖ What is the reality of inward? Know that the enormous earth is a mere drop in comparison to the vast sky. Total elevation of the sky is a drop in comparison to the Guarded Tablet. The Guarded Tablet is a drop in comparison to the Pen. The Throne has several turrets. Shahada is inscribed on every turret and a lamp is hanging on it. In every lamp fourteen spheres of earth and sky are layered by the Nature. In every layer the creatures of eighteen thousand realms are inhabited. Every creature is reciting shahada in its respective language. However the Throne and all the layers are just a drop equal to esfand seed in comparison to the inward.

Listen O sensible one! When a man hurts a faithful Mystic it causes an upheaval in the Throne and the Chair rather among the entire creation of the eighteen thousand realms and Allah asks them, "Why are you disturbed?" They reply that somebody has annoyed a believer and they are overwhelmed by anger so they are restless. Allah then descends His wrath upon the tormentor. I seek refuge in Allah from this. **(Mehak-ul-Faqr Kalan)**

- Know that invocation, concentration, meditation, self-accountability, unveiling and seclusion in an enclosure are the job of the imperfect. The inward is a better secluded enclosure than the earthen one and the latter is inferior to the former. Whoever got the secret of Allah it is only through the inward and the one who has attained it has released himself from the secluded enclosure of soil. It should be considered that to be secluded in the earthen enclosure for forty days is sheer ignorance rather infidelity because such people claim that whatever they have achieved is only due to their forty days seclusion in the enclosure and do not accredit Allah for the achievement. Therefore all such practices are a mere illusion. Nothing is better than to keep the physical self involved in the congregational salat of sharia according to the Sunna and engross the esoteric self in spirituality, reality and gnosis. The physical self should be kept with the creation and the esoteric self with the Creator. **(Mehak-ul-Faqr Kalan)**
- The inward which is once vivified, perpetually remains attentive towards Allah and occupied in beholding Him. It is madly engrossed in the Divine vision. **(Qurb-e-Deedar)**

The way to find Reality is in the human inward and this is the particular place in the human existence where the manifestations of the Essence are seen. If rust and veils from the human inward are removed and it is cleansed then the soul achieves intuition of Reality through the inward. In fact inward is the pivot of spiritual states. If it is purified then all the deeds would be accurate but if it becomes dark and deviates, the spiritual values are ruined. It is the inward in human body where the Divine Essence is concealed and manifested. Allah says in a *Qudsi* Hadith:

◄ اَلْاِنْسَانُ سِرِّیْ وَاَنَا سِرُّہٗ

Meaning: Man is My secret and I am his secret.

Only the gnostics and the true seekers of Allah know this reality.

In *Aqal-e-Baydar* Sultan Bahoo describes the reality of soul:

- I witnessed Kaaba in my inward and had the Divine vision so I prostrated before Him.
- Pure soul is a Divine treasure in the existence. The people of such soul are laudables and Divinity is revealed through them.
- Due to the satanic apprehensions the inward becomes the abode of devil but the inward of Mystic is full of Divine light.
- The soul is subtle and because of its subtlety it meets Allah and it is also the secret of Oneness and immortal Truth.

- The seekers of world do not possess the true inward. They are utterly immodest, sinners and embarrassed ones.
- Bahoo! The inward, breath and soul of the person become one who prostrates the One and offers salat day and night.

He further says:

- The inward of human is like the deepest ocean and his body is like a bubble upon it. **(Nur-ul-Huda Kalan)**
- When the soul enlivens by the benediction of the treasure of secrets of Secret (Allah), the observation of Divine light, the invocation of the name and the gnosis of Allah then its inner five senses become active and the sensual five senses of the physical body become dormant. **(Majalisa-tul-Nabi)**

He says in his couplets:

چرا در زندگی اے دِل نہ کوشی چرا زیں شربت شیریں نہ نوشی
چو دِل زندہ شود ہرگز نہ میرد دلے بیدار شد خوابش نہ گیرد

Explanation: O soul! Why do you not try to be enlivened and drink the sweet syrup of spiritual life? Once the soul is revitalized, it never dies again and when awakes never sleeps again. **(Majalisa-tul-Nabi)**

چشمِ بند عینک بہ پیش چشمِ دِل
خوش بین دیدار را در جسمِ گِل

Explanation: Close your physical eye while the inner eye is watching and experience the Divine vision in the earthen body. **(Taigh-e-Barhana)**

- The Arabic word for inward is قلب transliterated as *Qalb*. It has three alphabets; ق (Q), ل (L) and ب (B). The alphabet ق (Q) refers to closeness of Allah, the alphabet ل (L) refers to Divine vision and ب (B) refers to immortality with Allah and having the Divine observations which all are gained in the inward. Whoever possesses these attributes is the man of inward otherwise a dog in the guise of a human. **(Qurb-e-Deedar)**

❖ The author says that the infidel's soul, intellect and inward are pagans too. He studies the knowledge of infidelity and eats forbidden things earned through illegal means. The hypocrite's soul, inward, innerself and intellect too are hypocrites. He studies hypocritical knowledge and has the nourishment of hypocrisy. It means he gets education only for the worldly purpose and uses this knowledge for the satisfaction of evil attributes like avarice, vanity, pride and jealousy. The believer's inward, soul, innerself and intellect are also in accordance. His knowledge leads him to Islam, the refuge in Allah and the gnosis of 'only Allah' (اِلَّا اللّٰہ). The sustenance he takes, makes him thankful to Allah and he does justice to his innerself. **(Mehak-ul-Faqr Kalan)**

دِل کعبۂ اعظم است بہ کن خالی از بتاں
بیت المقدس است مکن جائے بت گراں

Explanation: Inward is the greatest Kaaba, vacant it from the idols (of worldly love and wishes). It is the sacred home of Allah, do not make it an idol shop. **(Ain-ul-Faqr)**

Sultan Bahoo quotes the Hadith while explaining about the kinds of inward:

◄ اَلْقَلْبُ ثَلٰثٌ قَلْبٌ سَلِیْمٌ وَقَلْبٌ مُنِیْبٌ وَقَلْبٌ شَھِیْدٌ اَمَّا قَلْبٌ سَلِیْمٌ فَھُوَ الَّذِیْ لَیْسَ فِیْہِ بِغَیْرِ مَعْرِفَۃِ اللّٰہِ تَعَالٰی اَمَّا قَلْبٌ مُنِیْبٌ فَھُوَ الَّذِیْ اَلْمَآبُ مِنْ کُلِّ شَیْءٍ اِلَی اللّٰہِ تَعَالٰی اَمَّا قَلْبٌ شَھِیْدٌ فَھُوَ الَّذِیْ کَانَ فِیْ مُشَاھِدَۃِ اللّٰہِ وَقُدْرَتِہٖ فِیْ کُلِّ شَیْءٍ

Meaning: Inward is of three kinds; the purified inward (*qalb-e-saleem*), the inward returned to Allah (*qalb-e-muneeb*) and the inward engrossed in observation of Allah (*qalb-e-shaheed*). The purified inward has nothing but the gnosis of Allah. The inward returned to Allah is attentive only towards Allah turning away from everyone. The inward engrossed in observation of Allah witnesses only Allah and His Nature in everything. **(Ain-ul-Faqr)**

He utters in his mystic poetry:

ایہہ تن رَبّ سچے دا حجرا، وِچ پا فقیرا جھاتی ھُو
ناں کر مِنت خواج خضر دی، تیرے اندر آب حیاتی ھُو

شوق دا دِیوا بال ہَنیرے، مَتاں لبھی وَست کھڑاتی ھُو

مرن تھیں اَگے مر رہے باھُوؒ، جنہاں حق دی رمز پچھاتی ھُو

Explanation: Your body is the place of Divine manifestations. Just peep through your body and do not depend upon Khidr who has drunk the elixir of life and has been granted immortality as within yourself is the vital water of Divine love. Enlighten the lamp of love within yourself so you may find the lost Trust (Essence) that is hidden in your inward since eternity. The people who found this secret died before death and attained to immortality.

دل دریا سمندروں ڈونگھا، غوطہ مار غواصی ھُو

جیں دریا وَنج نوش نہ کیتا، رہسی جان پیاسی ھُو

ہر دَم نال اللہ دے رکھن، ذِکر فکر دے آسی ھُو

اُس مرشد تھیں زَن بہتر باھُوؒ، جو پھند فریب لباسی ھُو

Explanation: The human inward is deeper than the ocean. Strive to reach its depth because here is the ocean of Oneness and if you fail to drink from this ocean your inward would always remain deprived of Divine vision which is the biggest loss in the universe. To achieve this objective, always invoke and contemplate *Ism-e-Allah Zaat* with the desire for the vision of Beloved. However you must search for a perfect and accomplished spiritual guide first and adopt his slavehood because only he can take you to the destination of Divine vision. Beware of the pseudo and imperfect spiritual guides because they would indulge you in their lame and spurious words. They have nothing to give except false promises rather they are themselves hollow from within. Better than them is the woman who satisfies her lover's desires in spite of being wicked and deceiver.

ایہہ تن رَبّ سچے دا حجرا، دِل کھڑیا باغ بہاراں ھُو

وِچے کُوزے وِچے مُصَلّے، وِچ سجدے دِیاں تھاراں ھُو

وِچے کعبہ وِچے قبلہ، وِچے اِلّا اللہ پکاراں ھُو

کامل مرشد ملیا باھُوؒ، اوہ آپے لَیسی ساراں ھُو

Explanation: Ever since the reality of spiritual self is disclosed upon me that my inward is the abode of manifestations of the Beloved I am overjoyed and delighted. The goblets are present within me with which I had the ablution of purification of my soul. Then I stood on the prayer mat of my purged self where I prostrated before the Beloved. Since my soul is one with Allah so Kaaba is within. The reality of 'only Allah' (اِلَّا اللّٰہ) is disclosed upon me that nothing exists except Allah in the universe. All this I received from my perfect spiritual guide who is my guardian and benefactor.

دِل دریا خواجہ دیاں لہراں، گُھمن گھیر ہزاراں ھُو
رہن دلیلاں وِچ فکر دے، بے حد بے شماراں ھُو
ہِک پردیسی دوجا نیوں لگ گیا، تِریّا بے سمجھی دیاں ماراں ھُو
ہَسن کھیڈن سبھ بُھلیا باھُوؒ، جد عشق چنگھایاں دھاراں ھُو

Explanation: The human inward is vaster than the sea and the waves of Divine gnosis always surge high. There are also the whirlpools of satanic apprehensions and evil whispers, though the seekers of Allah rescue themselves from these whirlpools by their wisdom and reflection. Firstly I am a stranger to this mortal world, secondly involved in the Divine love and thirdly unfamiliar to the customs and ways of Divine love. Ever since my heart is captured by His love I have forgotten all worldly pleasures and enjoyments.

دِلے وچ دل جو آکھیں، سو دِل دور دلیلوں ھُو
دِل دا دَور اَگُوہاں کریئے، کثرت کنوں قلیلوں ھُو
قلب کمال جمالوں جسموں، جوہر جاہ جلیلوں ھُو
قبلہ قلب منور ہویا باھُوؒ، خلوت خاص خلیلوں ھُو

Explanation: You claim that your soul has awakened but remember that it is far from Reality as for this Allah's love has to be cherished removing all worldly loves from the inward. Take yourself to the realm of Oneness from that of multiplicity. The soul is the essence of beauty and perfection, the abode of Allah and the place of revelation of Divine light and theophanies. My inward is a secluded place for love of Allah and the Holy Prophet along

with the Divine light and blessings due to which it is enlightened and acquainted to Reality.

نہیں فقیری جَھلیاں مارن، سُتیاں لوک جگاون ھُو
نہیں فقیری وہندیاں ندیاں، سُکیاں پار لنگھاون ھُو
نہیں فقیری وِچ ہوا دے، مصلّےٰ پا ٹھیراون ھُو
نام فقیر تنہاں دا باھُوؒ، جیہڑے دل وِچ دوست ٹکاون ھُو

Explanation: Sainthood or Sufism is not to dance in the streets and markets displaying yourself a Sufi. Neither sainthood is to take somebody across the running stream without getting wet nor to offer prayer on the mat hanging in the air. True Fakirs are the ones who find the concealed Divine Essence in their inward and make Him their Beloved. **(Abyat-e-Bahoo Kamil)**

Fakirs and Saints taught people the lesson of self-realization because only then can a man gain the recognition of Allah. One thing distinguishes Sultan Bahoo from the other Saints that they only urged man to attain the recognition of soul, inward, inner, esoteric self and conscience and to get the enlightened insight yet they did not tell about its 'key' because of which the spiritual self can travel. Whereas Sultan Bahoo discusses in all of his writings about this key and its benefits along with its secrets and signs. The key that unlocks the door to man's soul and esoteric self and blesses him with the insight is the invocation and contemplation of *Ism-e-Allah Zaat* provided it has been granted by the Universal Divine Man who is the possessor of the Essence and the personal name of Allah along with all of His attributes.

CHAPTER-4

ISM-E-ALLAH ZAAT

Sultan Bahoo elaborately explains the secrets of the invocation and contemplation of *Ism-e-Allah Zaat* (the personal name of Allah) in his books. He has also named it as the knowledge of alchemy and Divine favour. *Ism-e-Allah Zaat* is the origin of entire esoteric knowledge. Through it are achieved the two highest stations of the Divine vision and presence in the Mohammadan Assembly which are not possible from any other invocation and reflection. Esoterically there are no exalted stations than these.

Ism-e-Allah Zaat is in fact the Divine Essence and is specific for His glorified Divine Self. Well known scholars of Islam state that this name is neither derived from any word nor any new word can be derived from it. Unlike other attributive names of Allah, it cannot be applied metaphorically on anyone. Thus this name is perfectly pure of combination. Like Allah Himself, His name is also the One, the Only and:

◄ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝ (۱۱۲:۳)

Meaning: He has not begotten any nor is He begotten. **(112:3)**

The invocation and contemplation of personal name of Allah develops a special relationship between Allah and His slave. Quran mentions this name four thousand times. The Mystics and Fakirs consider the name Allah (اَللّٰہ) to be His greatest name (*Ism-e-Azam*). This name encompasses all the Divine attributes. Hence when a person remembers Allah with the name, he actually remembers all the attributive names of Allah simultaneously. It is the unique quality of this name which is not encompassed by any other of His names. Imam Fakhruddin al-Razi elaborates this point in a very beautiful manner. He says:

- No doubt! When you remember Allah with His names of compassion and you say 'the most Beneficent' (*ar-Rahman*) or 'the most Merciful' (*ar-Rahim*) you only invoke His attribute of compassion not of wrath and majesty. Similarly if you remember Him by the name 'the All-Knowing' (*al-Alim*) you only invoke His attribute of Omniscience not of Omnipotence. On the contrary, when you say Allah (اَللّٰہ) you invoke all the Divine attributes because the One to be worshipped is the One who possesses all the Divine attributes. **(Tafsir-e-Kabeer, Vol-1 p. 85)**

Name is the medium to call and recognize somebody or something. There are two types of names; personal and attributive. If somebody's 'personal name' is Naveed and he is an expert in medical knowledge, he will be called Doctor Naveed. If he has learnt Quran by heart, he will be called Hafiz Naveed. If he has performed hajj he will be called Haji Naveed. Hence the more attributes he has, the more attributive names will become a part of his personal name. So Naveed is his personal name whereas doctor, hafiz or haji are all his attributive names because they became part of his original name when he acquired those attributes. This shows that the invocation of an attributive name only includes the remembrance of one particular attribute while the invocation of the personal name includes each of the attributive names as well. Similarly Allah (اَللّٰه) is His personal name while the Generous (*al-Karim*), the All-Merciful (*ar-Rahim*), the Hider of faults (*al-Ghafur*), the Forgiver (*al-Ghaffar*) and other such Divine names are attributive names and they all are included in the personal name Allah (اَللّٰه). When a person invokes Allah (اَللّٰه) he in fact remembers Allah along with all His attributes.

Allah has blessed the human beings with the aptitude of knowledge of *Ism-e-Allah Zaat* as well as all the other attributive names since eternity as He says in the Quran while mentioning the creation of Prophet Adam:

◄ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا (۲:۳۱)

Meaning: And Allah taught Adam all the (Divine) names. **(2:31)**

From Adam the aptitude of this knowledge was transferred to all his progeny. Therefore when a person invokes a particular attributive name of Allah repeatedly, its light enlightens his esoteric self and he acts under the effects of the said light. When he invokes the attributive name 'the most Compassionate' (*ar-Rahman*) then this invocation blesses him with the theophanies of this attributive name of Allah and the Divine light of this name penetrates him. Hence he is blessed according to his capability with the Divine attribute of compassion and beneficence which prevails all over the universe and due to which all the creations have the emotion of kindness and are compassionate towards each other. The invoker becomes the possessor of the attribute of compassion and acts accordingly in his esoteric and exoteric matters. Similarly when a person invokes the Divine names, the Hearer of all (*as-Sami*) or the Seer of all (*al-Basir*) he is blessed with these attributes according to his capability and in addition to the physical senses of hearing and seeing, he acquires these senses esoterically as well. He can hear the unspoken words through inspiration and can see the unseen esoteric and exoteric places and incidents. Similarly

the effects of the invocation of other attributive names can be understood. However when a person remembers Allah with His personal name which is *Ism-e-Allah Zaat* then Allah blesses him with the theophanies of His Essence that possesses all the Divine attributes due to which the invoker witnesses the light of the Essence within himself. His being is enlightened with this light and he is blessed with the Divine vision.

Like Allah Himself, His name is also unprecedented, peerless and unique because of its astonishing marvels and meaningfulness. The distinguished quality of this name is that if its letters are gradually separated, even then its meanings are not changed and in any case it remains *Ism-e-Allah Zaat* and is used to address Allah only. If the first letter, Alif (ا) of اَللّٰه (*Allah*) is removed it becomes لِلّٰه (*Lillah*) in Arabic which means 'to Allah' or 'for Allah.' It is also *Ism-e-Allah Zaat*. In the Quran Allah says:

◄ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ (۲:۲۸۴)

Meaning: Whatever exists in the heavens and the earth belongs to Allah. **(2:284)**

If the first ل (*Laam*) of لِلّٰه (*Lillah*) is removed, it becomes لَهٗ (*LaHoo*) in Arabic which means 'for Him'. It is also *Ism-e-Allah Zaat*. As Allah says in the Quran:

◄ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۫ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ (۶۴:۱)

Meaning: For Him is the entire kingdom and for Him is all the praise. And He is All-Powerful over everything. **(64:1)**

If the second ل (*Laam*) is also removed it becomes هُو (*Hoo*) in Arabic. *Hoo* (هُو) is a pronoun for Allah as used many times in the Quran for *Ism-e-Allah Zaat*:

◄ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ (۵۹:۲۲)

Meaning: He (*Hoo* هُو) is Allah, besides Whom there is no God. **(59:22)**

Allah says in the Quran:

◄ اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ (۲۴:۳۵)

Meaning: Allah (*Ism-e-Allah Zaat*) is the light of the heavens and the earth. **(24:35)**
Sultan Bahoo says:

❖ From this Divine light (of *Ism-e-Allah Zaat*) all the creation manifested and hence this light is the sustenance of all the creation. **(Majalisa-tul-Nabi)**

Allah manifested the Mohammadan light from the light of *Ism-e-Allah Zaat* and then He created all the souls of the creation from this light. The sustenance of human soul is the light of *Ism-e-Allah Zaat*. When souls are provided with their sustenance, they gain the sight to see Allah.

Abdullah ibn Abbas says:

◄ فِیْ کُلِّ شَیْءٍ اِسْمٌ مِنْ اَسْمَائِہٖ تَعَالٰی وَاِسْمُ کُلِّ شَیْءٍ مِنْ اِسْمِہٖ

Meaning: Every creation has a particular Divine name from all the Divine names and manifestation of every name is from the name of Allah (*Ism-e-Allah Zaat*).

Husayn ibn Ali says in his book *Mirat-ul-Arifeen*:

❖ And manifested the eternal Reality through the creation and created the creation from the eternal Reality (His Own Essence) and scattered the written order and wrote that in the hidden Book with the revealing ink which was concealed in the esoteric self of the Writer. Completed the Book with letters and sentences, inscribed the both in it, joined with discipline all the perfection which is in the Book in detail and then abridged it all in the opening chapter of Quran. What is written and hidden in this opening chapter is kept in Bismillah. This chapter is the comprehensive book for all the levels and worlds which are in the comprehensive Book. That is why it is titled as the mother of the Book while Bismillah (*Bismillah ar-Rahman ar-Rahim*) is called the mother of mothers. It is also divided in two; that which is related to the Essence is *Bism* and the other which is related to the attributes is *ar-Rahman* (the most Beneficent) and *ar-Rahim* (the most Merciful). What is between them is *Ism-e-Allah Zaat* (it is the word 'Allah' when written in Arabic). So it is comprehensive of both.

Sultan Bahoo says:

❖ The seven layers of earth and skies are stable without any pillar only because of *Ism-e-Allah Zaat*. **(Ain-ul-Faqr)**

Everyone has a name which is different from his essence. Since Allah has no partners therefore He is One and Only in His name and Essence.

MANIFESTATION OF THE DIVINE ESSENCE AS ISM-E-ALLAH ZAAT

When Allah intended to manifest Himself, He descended from the world of Oneness towards the world of multiplicity and made *Ism-e-Allah Zaat* the source of His recognition. Allah says in a *Qudsi* Hadith:

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creation.

'Hidden treasure' means that Allah's Essence as well as all His attributes were initially concealed. Then an intense desire to be recognized aroused in the Essence for which the simple phrase 'I desired' (فَاَحْبَبْتُ) is used in the aforementioned Hadith but this desire aroused with such intensity that the Sufis interpreted it as the passionate Divine love instead of simply love. When love reaches the highest degree of intensity, it becomes ardent (*ishq* عشق). It was the ardent love which formed the basis of creation of mankind and the whole universe. Hence the main reason behind the creation of all the created things was to recognize their Creator as Allah has clearly said in the Hadith.

Sultan Bahoo says:

❖ When Allah desired (to be recognized), He separated *Ism-e-Allah Zaat* from Himself (manifested Himself in the form of *Ism-e-Allah Zaat*). From *Ism-e-Allah Zaat* the Mohammadan light manifested. When Allah beheld His reflection in the mirror of His Oneness in the form of Mohammadan light, He was fascinated and became fond of Himself and got the titles of 'Lord of the lords' and 'the beloved of Allah' from His Own Divine court. Then Allah created the souls of all the creatures of eighteen thousand realms from the Mohammadan light. **(Ain-ul-Faqr)**

NATURE OF MAN AND ISM-E-ALLAH ZAAT

When Allah viewed Himself in the form of Mohammadan light in the mirror of His Divine Nature, He adored His magnificent beauty and became His own lover. This love is the special essence of the Mohammadan light. Then Allah created the souls from this light by His command of 'Be!'

The Holy Prophet said:

◄ اَنَا مِنْ نُّوْرِ اللّٰہِ تَعَالٰی وَکُلُّ خَلَایِقِ مِّنْ نُّوْرِیْ

Meaning: I am from the light of Allah and all the creation is from my light.

When all the souls were created from the Mohammadan light, the special essence of Divine love was transferred to them. Then Allah unveiled Himself in front of the souls to be loved and praised for His beauty and grace. He appeared before the souls in the form of *Ism-e-Allah Zaat* because Allah is One and has no partners so He is also unique and single in His name and Essence. His name is not anything other than His Essence, they are the same and One. All the souls were mesmerized to see the unmatched and boundless Divine beauty and got engrossed in His glorification. This invocation of *Ism-e-Allah Zaat* and the Divine vision became the sustenance of the souls and they started getting their strength and nourishment. Out of His kindness, Allah has deliberately revealed this particular incident of the manifestation of His Divine beauty in the Quran so that the human soul can regain the recognition of Allah which they forgot when they came to the world. Allah reminds the souls of the promise they made in eternity when they were blessed with the Divine vision:

◄ اَلَسْتُ بِرَبِّکُمْ (۷:۱۷۲)

Meaning: Am I not your Lord? (Are you all not sustained by My invocation, vision, beauty and wrath!) **(7:172)**

At that time the eyes of souls were enlightened by the light of *Ism-e-Allah Zaat*, they were engrossed in the Divine vision and were free from all the impurities of the material world, so:

◄ قَالُوْا بَلٰی (۷:۱۷۲)

Meaning: They (the souls) said, "Yes!" (You are our Sustainer.) **(7:172)**

They admitted that they were sustained and nourished by beholding the Divine beauty and by His invocation.

On the basis of this verse Sultan Bahoo and other Sufis justify the existence and attributes of the soul because when Allah asked, "Am I not your Lord?" the souls replied in harmony, "Yes! Verily. We testify." The interesting point is that in order to answer any question, it is necessary to have the power of listening, understanding and speaking. This verse proves that the soul is a complete entity with all the senses. Allah has also mentioned this fact in the Quran many a times. He says:

◄ وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۡ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۡ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ؕ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ۝ (۷:۱۷۹)

Meaning: And surely, We have created a large (number) of jinns and human beings for hell: they have inwards (and minds but) cannot understand (the truth) with them; and they have eyes (but) cannot perceive (the truth) with them; and (also) they possess ears (but) cannot hear (the truth) with them. They are like cattle rather more misguided (than them). It is they who are neglectful. **(7:179)**

◄ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُوْنَ ۝ (۲:۱۸)

Meaning: They are deaf, dumb and blind. So they will not return (to the right path). **(2:18)**

These few verses prove that in addition to the physical senses of sight, speaking and hearing, human also possesses esoteric senses which are related to his soul. Iqbal says:

دلِ بینا بھی کر خدا سے طلب
آنکھ کا نور دل کا نور نہیں

Explanation: Pray for an enlivened soul as it witnesses Allah's grandeur from the light (of *Ism-e-Allah Zaat*). The enlightenment of inward eyes shows what the physical eyes cannot. **(Bal-e-Jibril)**

After the crucial question and answer Allah intended to confer the Divine Trust of His ardent love upon these souls and asked, "Is there anyone who would bear the Trust of My love? Is there any true lover of Mine amongst you?" The souls of all the other creations refused to bear this Trust except the souls of human beings because the Trust of Divine love is not an easy one. One has to bear it at the cost of his life. Only the human soul had the courage to take the risk. Allah has revealed it in the Quran in the following words:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (۳۳:۷۲)

Meaning: Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his innerself) and ignorant (of his highest rank near Allah). **(33:72)**

According to the Sufis, this Trust is *Ism-e-Allah Zaat*.

Just like we need two lights to see and recognize things, one is the light of eyes which gives the power to see and the other is light from some source like sun or artificial light. If one is missing (either one is blind or there is complete darkness) then nothing can be seen and recognized. Similarly in the spiritual world there are two lights which enable the soul to have the vision and recognition of Allah, one is the light of eyes of the soul which has been proved and the other is the light of *Ism-e-Allah Zaat* about which Allah says in the Quran:

◄ اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ (۲۴:۳۵)

Meaning: Allah (*Ism-e-Allah Zaat*) is the light of the heavens and the earth. **(24:35)**

◄ اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ (۲:۲۵۷)

Meaning: Allah (*Ism-e-Allah Zaat*) is the Guardian of the believers. He brings them out of (all kinds of) darkness and takes them towards the light. **(2:257)**

Man beheld Allah through His light and this Divine light is present in man's inward wrapped up in pure veils, towards which the Quran and Hadith bring forth our attention many a times:

◄ اَوَلَمْ يَتَفَكَّرُوْا فِيْٓ اَنْفُسِهِمْ (۳۰:۸)

Meaning: Have they not meditated within themselves. **(30:8)**

◄ وَ فِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ۝ (۵۱:۲۱)

Meaning: And (I am) in your selves (as well). So do you not notice? **(51:21)**

◄ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ۝ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

◄ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ (۵۸:۲۲)

Meaning: It is they in whose inwards Allah has inscribed faith. **(58:22)**

◄ اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ (۴۵:۲۳)

Meaning: Have you seen him who has made his desire his god. **(45:23)**

Hadiths:

◄ اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَلَا يَنْظُرُ اِلٰى اَعْمَالِكُمْ وَلٰكِنْ يَّنْظُرُ فِيْ قُلُوْبِكُمْ وَنِيَّاتِكُمْ

Meaning: Verily! Allah neither observes your physical appearance nor the deeds rather He observes your inward and intentions.

◄ اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ

Meaning: Deeds are judged by intentions. **(Bukhari 6953, Abu Dawud 2201)**

◄ قَلْبُ الْمُؤْمِنِ عَرْشُ اللّٰهِ تَعَالٰى

Meaning: The inward of believer is the Throne of Allah.

There are numerous verses and Hadiths stating the importance of inward and esoteric self which are the centre of thoughts and ideas and where lies the faith. Cursed Satan whispers evil in the very thoughts. As the Quran tells:

◄ الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ (۱۱۴:۵)

Meaning: Who whispers into the inwards of mankind. **(114:5)**

In short when man declared to be the lover of Allah in front of everyone in the congregation of souls, Allah intended to check the truth and sincerity of his love. He separated the human soul from Himself and deprived it from the vision of His beauty by placing veils on His light and concealing the soul of man in a physical body. Allah sent man in the material world which is in fact an abode of trial. Man descended from best constitution (*Ahsan Taqwim*[82] اَحْسَنِ تَقْوِیْم) towards lowest of the lowest (*Asfal-us-Safilin*[83] اَسْفَلَ سٰفِلِیْنَ) as the desires of innerself, satanic attributes, filth and impurities of the material world were added to the human nature during his descent towards the material world. Moreover to test the ability of every soul to protect the Divine Trust, Allah allowed Satan and the innerself to dominate it and hence man was brought in the trial of this world from the heaven of His closeness and union.

Sultan Bahoo says:

[82] Sura *at-Tin*, verse 4.
[83] Sura *at-Tin*, verse 5.

کُنْ فَیَکُوْن جدوں فرمایا، اَساں وِی کولے ہاسے ھُو
سِکے ذات ربّ دِی آہی، سِکے جگ وِچ ڈھنڈیاسے ھُو
سِکے لامکان مکان اساڈا، سِکے آن بتاں وِچ پھاسے ھُو
نفس پلیت پلیتی کیتی باھُوؒ، کوئی اصل پلیت تاں ناسے ھُو

Explanation: We were with Allah when He created the creation saying 'Be!'. There was a time when we were with the Divine Essence and now is the time when our soul is trapped in human body searching for Allah. There was a time when we dwelled in the station of no station and now we are imprisoned in the earthen body. Our souls have been polluted and have become impure due to the innerself otherwise this is not how we were. **(Abyat-e-Bahoo Kamil)**

When man came to this world he had to face a completely new and strange environment because Allah has concealed the reality of everything by putting a physical veil over it. This veil not only keeps the reality of everything safe in this material world but is also a source of its recognition. This veil is called 'exoteric self' (*zahir*) of that particular thing and the concealed reality is called its 'esoteric self' (*batin*). For example the kernel of an almond which is its reality, is concealed in a hard outward cover. This cover not only protects the almond but is also a source of its recognition. Similarly fruits such as banana and orange are covered by a peal. The peal is made up of a different material than that of the fruit inside. This peal not only protects the fruit but also helps in the identification of the type of fruit. If these outer protecting covers were not made, the real substances would have gone rotten and wasted. Similarly the human soul has been protected in this world by a physical material body which helps in movements and actions as well as becomes the identity of that person. Since soul is the actual being of man, it has got control over the physical body which is just a cover. In this world the soul has to confront three enemies: Satan, innerself and attractions of the world. These three surround the soul to snatch the Divine Trust. If the soul of man dominates the desires of his body then certainly he can walk the straight path towards Allah and reach the destination (Allah) thus achieving the main purpose of life that is vision and recognition of Allah. On the contrary if he would let his enemies-Satan, innerself and the world to overpower him and take his control, then they would not let him succeed in his test. On the doomsday he would be amongst the failures and the disgraced ones. Shaikh al-Akbar Mohiyuddin ibn Arabi says:

- The outward of human beings is their body while their esoteric self is the soul. Body is something entirely different from the soul although the referred person is treated as one entity. If the body is nourished and the soul is neglected, the body will get

healthier and the soul weaker. The animal instincts of the body will dominate the Divine qualities of soul. However if the soul is nourished (through the invocation and contemplation of *Ism-e-Allah Zaat*) its Divine attributes will dominate the bestial qualities of the body. **(Exegesis of Fusus al-Hikam Wal-Aiqan p. 107)**

❖ Faith is perfected when the soul dominates the body. **(Exegesis of Fusus al-Hikam Wal-Aiqan p. 141)**

A human being is combination of body and soul. Body is created by the semen in this world and is related to it only. The soul is a sublime and subtle being which is related to the Divine world. Both are attracted and inclined towards their respective origins as it is said in a Hadith:

◄ كُلُّ شَيْءٍ يَرْجِعُ اِلٰى اَصْلِهٖ

Meaning: Everything turns towards its origin.

Since the body is composed of matter, its food for growth is also from the world which is why the body has the appetite for worldly pleasures and eatables. All the animals have this inclination. In the Holy Quran, Allah has called all those beings who require food of this world as 'moving creature' (دَآبَّةٍ) and says:

◄ وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا (۱۱:٦)

Meaning: And there is no moving creature (living being) on the earth but (that) its sustenance is (a bountiful obligation) upon Allah. **(11:6)**

Allah has fixed the sustenance for every living being since eternity. It can neither be increased nor decreased no matter how much one tries through legitimate or illegitimate ways. Though if one sincerely spends in the way of Allah it is increased ten to seventy times. Allah has also made perfect arrangements to supply this sustenance. It is said that livelihood searches the person like death and reaches him in any case. A person cannot meet death unless he has taken the portion of sustenance fixed for him since eternity. There are two ways to get livelihood, hard work and complete trust upon Allah. The person who turns towards Allah and seeks only Him without worrying about his sustenance, leaving it upon Allah to provide him, he is truly resigned to the will of Allah. People who do not trust Allah the way He should be trusted, keep running after the livelihood throughout their life and forget to seek Allah. They seek sustenance and forget the Sustainer. Allah says to such people:

◄ وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ (۲۹:۶۰)

Meaning: And many an animal there is that does not carry its sustenance (with it)! Allah provides for them and for you too. **(29:60)**

Allah has created a lot of sources and ways of earning for those who try to get it through hard work. The way chosen by a person would determine the source. He is free to choose any profession, trade, business, agriculture etc. Hard work is also of two types; lawful or unlawful. If he chooses lawful way, he will be provided with all the lawful sources of earnings. If he chooses the unlawful ways of earnings, he will be provided with their sources. The decision has been left open for man. The way of hard work is of difficulties and risks. Sultan Bahoo says:

❖ There is accountability for the lawful earnings and punishment for the unlawful earnings. **(Ain-ul-Faqr)**

Although Allah has liberated man from the worries of his sustenance but man fails to have complete trust upon Allah and the promises Allah has made in the Quran about the provision of his livelihood. He keeps trying hard to increase it disregarding the fact that it has already been fixed.

On the other hand, soul the subtle being of man is related to the Divine world so it is attracted towards it. The soul is always inclined towards the Divine love, knowledge, closeness, vision and union. Its sustenance and nourishment lies in the invocation and contemplation of *Ism-e-Allah Zaat* because *Ism-e-Allah Zaat* is also related to the Divine world and its invocation and contemplation are the sources of strengthening man's relation with Allah. Allah has directed the attention of man towards it in the Holy Quran. It is a fact that Allah cannot be recognized by just outward discussions and deeds. The outward knowledge can neither reveal the reality of the great spiritual status and miraculous powers of Prophet Mohammad nor the reality behind revelation of the Quran and Miraj. That is why the religious scholars with just superficial knowledge are always contradicting others regarding the matters of hidden knowledge of the Holy Prophet, reality of Miraj, miracles, possibility of vision of Allah in this world etc. To know all these hidden facts the best and easiest way is the invocation and contemplation of *Ism-e-Allah Zaat*. Without it the spiritual way towards the Divine observation, closeness, vision and union is impossible to achieve which gives eternal life to the soul.

INVOCATION AND CONTEMPLATION OF ISM-E-ALLAH ZAAT

Allah says in the Quran:

◄ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ۝ (۱۳:۲۸)

Meaning: Know that it is the invocation of Allah (*Ism-e-Allah Zaat*) alone that brings calm to the inwards. **(13:28)**

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝ (۶۳:۹)

Meaning: O believers! Let not your wealth and your children make you neglectful of the very invocation of Allah (*Ism-e-Allah Zaat*). And whoever does so, it is they who are the losers. **(63:9)**

◄ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝ (۶۲:۱۰)

Meaning: And invoke Allah much so that you may attain to prosperity. **(62:10)**

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝ (۳۳:۴۱)

Meaning: O believers! Keep invoking Allah abundantly. **(33:41)**

◄ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝ (۳۳:۳۵)

Meaning: And the men who invoke Allah abundantly and the women who invoke Allah very much-Allah has prepared for all of them forgiveness and a mighty reward. **(33:35)**

◄ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝ (۲:۱۵۲)

Meaning: So remember Me (through the invocation of My name), I shall remember you. And always be thankful to Me and never be ungrateful to Me. **(2:152)**

◄ وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ (۳:۱۰۱)

Meaning: And whoever holds fast to Allah (*Ism-e-Allah Zaat*) is most surely guided to the straight path. **(3:101)**

◄ حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى (۲:۲۳۸)

Meaning: Guard strictly all your prayers especially the middle prayer (the inward prayer of invocation of *Ism-e-Allah Zaat*). **(2:238)**

◄ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ فِي الْخَمْرِ وَ الْمَيْسِرِ وَ يَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَ عَنِ الصَّلٰوةِ (۵:۹۱)

Meaning: Satan seeks only to breed enmity and spite amongst you by means of wine and gambling and hinder you from invoking Allah (*Ism-e-Allah Zaat*) and observing prayer. **(5:91)**

The following verses prove that the Muslims who are negligent of the invocation of *Ism-e-Allah Zaat* are considered as the depraved ones. They are warned of hard punishment and Allah has forbidden others to have close relationship with them. Allah says:

◄ فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا ۝ ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۙ وَهُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ۝ (۵۳:۲۹-۳۰)

Meaning: So divert your attention from him who turns away from Our invocation and desires nothing but the life of this world. That is but the limit of the working of their knowledge. Verily your Lord fully knows him who has strayed from His path and (also) knows best him who has attained guidance. **(53:29-30)**

The invocation of *Ism-e-Allah Zaat* (اَللّٰه) creates light of faith in the inward. Therefore one who is ignorant of its invocation is declared as depraved. It is the saying of Allah:

◄ اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ (۳۹:۲۲)

Meaning: Well! He whose inward Allah has opened for Islam (by the invocation of *Ism-e-Allah Zaat*) is (stationed) in the light from his Lord. (But on the contrary) those whose inwards are hardened for (being deprived of the bounty of) Allah's invocation are destined to ruin. It is they who are in open error. **(39:22)**

❖ Abu Saeed al-Khudri narrates that the Holy Prophet was asked, "Who among men will be superior in rank on doomsday?" The Holy Prophet said, "Those men and women who excessively invoke Allah (اَللّٰه)." He (the narrator) submitted, "O Messenger of Allah! Even above those who fight in the way of Allah?" The Holy Prophet said,

"Yes! If they strike the disbelievers and the idolaters with their sword until it breaks and gets dyed in blood, those who invoke Allah (اَللّٰہ) continuously would still be superior in rank." **(Tirmidhi 3376)**

❖ Abu Musa al-Ash'ari narrates that the Prophet of Allah said, "He who invokes Allah (اَللّٰہ) and he who does not are like the living and the dead, respectively." **(Bukhari 6407)**

The Holy Prophet said:

◄ اَلْاَنْفَاسُ مَعْدُوْدَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللّٰهِ تَعَالٰى فَهُوَ مَيِّتٌ

Meaning: Everyone has counted breaths. The breath which passes without the invocation of Allah is dead.

Sultan Bahoo explains the Hadith as follows:

جو دَم غافل سو دَم کافر، سانوں مُرشد ایہہ پڑھایا ھُو
سُنیا سُخن گیاں کُھل اَکھیں، اساں چِت مَولا وَل لایا ھُو
کیتی جان حوالے ربّ دے، اساں ایسا عشق کمایا ھُو
مرن توں اَگے مر گئے باھُوؒ، تاں مطلب نوں پایا ھُو

Explanation: My spiritual guide has taught me the lesson that a breath without the invocation of *Ism-e-Allah Zaat* makes one a pagan. Therefore, I have made my inward oblige to it. I have done such a trade for Divine love in which I have submitted my whole life to Allah's will. I have given up my will and desires. The union with Allah is blessed upon the one who dies before death. **(Abyat-e-Bahoo Kamil)**

❖ It is the saying of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*:

◄ طَلَبُ الْخَيْرِ طَلَبُ اللّٰهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللّٰه

Meaning: The best desire is to seek Allah and the best invocation is of Allah (*Ism-e-Allah Zaat*).

Therefore Allah has ordered many times to invoke *Ism-e-Allah Zaat* (اَللّٰہ).

The inward invocation of Allah is the eternal prayer. Its purpose is described in the following Hadith:

◄ لِكُلِّ شَیْءٍ مُصْقِلَةٌ وَمُصْقِلَةُ الْقَلْبِ ذِکْرُ اللّٰہِ تَعَالٰی

Meaning: There is a burnisher for everything and the burnisher of inward is the invocation of Allah.

Now it is clear that Allah has ordered the invocation of *Ism-e-Allah Zaat* (اَللّٰہ) for the purification and cleansing of the inward. In fact inward is the mirror in which the light of Allah can be observed but only if it is clean. That is why we should always remain occupied in the invocation and contemplation of *Ism-e-Allah Zaat* to keep the inward pure and clean from the filth of world so that we can fulfil the promise of, "Yes! (*Bala!*)."[84]

Sultan Bahoo explains the Hadith in these words:

دل کر صیقل شیشے وانگوں باھُوؒ، دور تھیون کُل پردے ھُو

Explanation: Make your inward clear like a mirror then all your veils will be removed. The cleaner the mirror of your inward, the clearer is the reflection of the light of Allah. **(Abyat-e-Bahoo Kamil)**

It is the saying of Prophet Mohammad:

◄ مَا صَدَقَةٌ اَفْضَلُ مِنْ ذِکْرِ اللّٰہِ تَعَالٰی

Meaning: No charity is better than invoking His name (*Ism-e-Allah Zaat*).

◄ عَلَامَةُ حُبِّ اللّٰہِ ذِکْرُہٗ وَعَلَامَةُ بُغْضِ اللّٰہِ عَدَمُ ذِکْرِہٖ

Meaning: The sign of loving Allah is invoking His name and the sign of hostility is leaving His invocation.

◄ اَفْضَلُ الذِّکْرِ ذِکْرُ اللّٰہِ تَعَالٰی

Meaning: The greatest of all the invocations is the invocation of Allah.

The Holy Prophet said to his sacred Companions:

❖ "Should I tell you the act which is the most favourite and elevated near Allah and the best of all deeds even better than spending gold and silver in the way of Allah or fighting for His cause and killing the enemies of Allah or being martyred?" The Companions replied, "Why not O Prophet of Allah! Do tell us." He exclaimed, "It is the invocation of Allah." (**Tirmidhi 3377)**

[84] A reference to sura 7 verse 172 as mentioned earlier in this chapter.

❖ Someone asked Salman the Persian that which deed is the most supreme? He answered: Have you not read the Quran? Allah says:

◄ وَلَذِكْرُ اللّٰهِ اَكْبَرُ (۲۹:۴۵)

Meaning: Verily the invocation of Allah is the greatest. **(29:45)**

Qudsi Hadiths:

◄ اِذَا رَاَيْتَ عَبْدِیْ لَا يَذْكُرُنِیْ فَاَنَا اَحْجُبُهٗ عَنْ ذَالِكَ

Meaning: When you see that My slave is not performing My invocation, understand that I have veiled him.

◄ اَنَا مَعَ عَبْدِیْ اِذَا ذَكَرَنِیْ وَتَحَرَّكَتْ بِیْ شَفَتَاهُ (مشکوٰۃ۔۲۲۸۵)

Meaning: I am with My slave when he remembers Me by moving his lips (by the invocation of Allah with tongue). **(Mishkat 2285)**

◄ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ وَاَنَا مَعَهٗ اِذَا ذَكَرَنِیْ فَاِنْ ذَكَرَنِیْ فِیْ نَفْسِهٖ ذَكَرْتُهٗ فِیْ نَفْسِیْ وَاِنْ ذَكَرَنِیْ فِیْ مَلَاءٍ ذَكَرْتُهٗ فِیْ مَلَاءٍ خَيْرٌ مِّنْهُمْ (بخاری۔۷۴۰۵)

Meaning: I am as My slave perceives Me. I am with him when he invokes Me. When he remembers Me secretly I also remember him secretly. And when he remembers Me in a gathering, I also remember him in a better gathering. **(Bukhari 7405)**

All the said Quranic verses and Hadiths prove that the invocation of Allah (اَللّٰه) is the greatest of all the worships. However one must grasp that how invocation should be performed so as to get its real beneficence which is the recognition of one's innerself. It advances towards the recognition of Allah as is said in the Hadith:

◄ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ

Meaning: Whoever recognized his innerself undoubtedly recognized his Lord.

One way of remembering Allah is by tongue. It includes the recitation of Quranic verses, shahada and all other prayers performed physically. Such invocation is a source of reward and a better place in heaven. The invocation which actually opens the doors of spiritual world is the invocation of *Ism-e-Allah Zaat* through inhale and exhale in a special manner. It is called 'the sultan of invocations' (*Sultan-ul-Azkar*).

The salat Muslims offer five times a day is the second pillar of Islam. The Holy Prophet has declared:

◄ لَا صَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ

Meaning: No salat without the presence of inward.

He also said:

◄ اَلصَّلٰوةُ مِعْرَاجُ الْمُؤْمِنِيْن

Meaning: Salat is Miraj for the believers.

Apparently salat is a collection of few verses which are recited in a particular manner but actually it means to have the closeness and vision of Allah. When one attains the closeness and vision of Allah only then his salat becomes Miraj. One can acquire this status only through the sultan of invocations. Salat is also a way of invocation of Allah as He Himself says:

◄ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِیْ ۝ (۲۰:۱۴)

Meaning: And establish salat for the sake of My invocation. **(20:14)**

Allah wants His men to invoke His name not only during salat but continuously, as He commands:

◄ فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّ قُعُوْدًا وَّ عَلٰى جُنُوْبِكُمْ (۴:۱۰۳)

Meaning: So, (O Muslims), when you have offered your salat, invoke Allah (*Ism-e-Allah Zaat* in all postures) standing, sitting and (lying down) on your sides. **(4:103)**

In the verse 'on your sides' refers to 'sleep'. During sleep only the invocation by breaths is possible. Allah has also explained how this invocation should be performed:

◄ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ (۱۸:۲۴)

Meaning: And invoke your Lord when you forget (everything else). **(18:24)**

What should be invoked is also clearly mentioned;

◄ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۝ (۷۳:۸)

Meaning: And continue invoking the (personal) name of your Lord devoted completely to Him alone (in your inward and soul), broken away from everyone else. **(73:8)**

◄ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۝ (۸۷:۱)

Meaning: Glorify the (personal) name of your Lord, the most High. **(87:1)**

Even the first revelation was the order of recitation of Allah's name:

◄ اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۝ (۹۶:۱)

Meaning: (O Beloved!) Read with the name of your Lord, Who has created (everything). **(96:1)**

◄ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ۝ (۵۲:۶۹ & ۷۴،۹۶:۵۶)

Meaning: So always invoke the name of your Lord, the most Magnificent. **(69:52 & 56:74,96)**

Allah also describes the proper and desired method of invocation:

◄ وَاذْكُرْ رَّبَّكَ فِىْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ الْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ۝ (۷:۲۰۵)

Meaning: And invoke your Lord by breaths with humility and tearful submissiveness and fear and repentance and also by calling in low tones. (Persevere with His invocation) morning and evening and be not of the neglectful. **(7:205)**

◄ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّ خُفْيَةً ۭ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝ (۷:۵۵)

Meaning: Invoke your Lord most submissively and quietly. Surely He does not like the transgressors. **(7:55)**

One should not follow those who are negligent of His invocation. Allah says:

◄ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝ (۱۸:۲۸)

Meaning: (O My beloved!) Stay tenaciously in the companionship of those who remember their Lord morning and evening, ardently seeking His pleasure, (keen on the glimpse of His sight, and eagerly aspiring to glance at His radiant Countenance). Your (affectionate and caring) looks must not but focus them. Do you seek the charisma of the worldly life (shifting your attention away from these self-denying devotees)? And (also) do not follow him whose inward We have made neglectful of Our invocation and who follows but the urge of his (innerself) and his case has exceeded all bounds. **(18:28)**

So the crux of all this discussion is that to achieve the main aim of life which includes; the gnosis of Allah, nourishment and prosperity of the soul, a righteous inward, satisfied esoteric self, enlightenment, pleasing Allah and to reach the station of Miraj, it is necessary for every Muslim and true believer to seek *Ism-e-Allah Zaat* and then invoke and contemplate it under the guidance of a perfect spiritual guide of the *Sarwari Qadri* order. There is no other way to reach the eternal destination, Allah. The person who does not invoke and contemplate *Ism-e-Allah Zaat*, his whole being is captured by Satan and evil innerself. They occupy the inward and mind of that person and overcome all his senses just like dodder enwraps the whole tree. Satan has complete command over such a person. He becomes completely oblivious to the Reality because his soul could not get its required sustenance. Allah says in the Holy Quran:

◄ وَمَنْ اَعْرَضَ عَنْ ذِكْرِیْ فَاِنَّ لَهٗ مَعِیْشَةً ضَنْكًا وَّنَحْشُرُهٗ یَوْمَ الْقِیٰمَةِ اَعْمٰى ۝ (۲۰:۱۲۴)

Meaning: And whoever turns away from My invocation, his (spiritual) sustenance will be narrowed and We shall raise him blind on the day of resurrection (as well). **(20:124)**

It signifies that the person who does not behold and recognize Allah in this world remains blind spiritually. Due to this blindness he would not be able to see and recognize Allah on the doomsday as he will be raised blind. Allah declares:

◄ وَمَنْ كَانَ فِیْ هٰذِهٖۤ اَعْمٰى فَهُوَ فِی الْاٰخِرَةِ اَعْمٰى (۱۷:۷۲)

Meaning: And whoever remains blind (esoterically) in this (world) will be blind in the hereafter as well. **(17:72)**

Allah created this world only because He wanted to be recognized and desired to manifest His beauty and majesty. He longed to have someone who would love Him ardently. So the main purpose of man's creation is the recognition and vision of Allah. The power of sight is the best source of recognizing, other senses cannot give complete recognition. Hence the contemplation of *Ism-e-Allah Zaat* with sight and its invocation with breaths are the best sources of getting blessed with the vision and recognition of Allah. By imprinting *Ism-e-Allah Zaat* (اَللّٰہ) on soul through contemplation and invocation, it leaves impressions on our esoteric being and influences it with its great powers hence giving life to the soul. By other methods of invocation, the invoker cannot achieve his objective which is to enlighten the inner eyes and enliven the soul. When the eyes of the soul are blessed with sight, this powerful enlightened spiritual sight confers the Divine vision and recognition upon the soul. Then the seeker ever remains engrossed in beholding the Divine Essence.

THE CONNECTION BETWEEN INVOCATION AND CONTEMPLATION

Invocation and contemplation are interrelated. They can never be separated. Brain thinks all the time. This thinking is a form of remembrance and invocation. Whatever a person thinks about, its picture flashes before his eyes. If he thinks about his family, their faces come before his eyes and if it is his house then its image comes in mind; this is contemplation. The series of invocation and contemplation always continue. That is why the attachment and love with worldly relations and things become stronger as he is always absorbed in their thoughts. This relation and attachment is the result of their continuous invocation and contemplation. Sufis divert this worldly invocation and contemplation towards Allah in order to build strong relation of soul with Him through invocation and contemplation of *Ism-e-Allah Zaat*. It is pointed out in the verse:

◄ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (۷۳:۸)

Meaning: And continue invoking the (personal) name of your Lord (being) devoted completely to Him alone (in your inward and soul), broken away from everyone else. **(73:8)**

This describes the same diversion of inward from world to Allah. The way a diamond cuts a diamond and a water logged land is revitalized by water only, similarly it is the (Divine) invocation that overcomes the invocation and it is the contemplation that overcomes contemplation. One only needs to replace the subject. If one invokes and contemplates the personal name of Allah continuously rather than thinking about transitory worldly relations and objects then love for Allah starts developing. Soul gets attracted towards Him and one gets closer to Him with every breath. The entrusted Divine Essence then manifests within us and ultimately we find His vision and union.

ISM-E-ALLAH ZAAT IS THE GREATEST NAME OF ALLAH

Muslim scholars and ascetics in every age searched for the greatest name of Allah but none of them could reach its Essence. Undoubtedly they accessed spiritual ranks and status through the invocation of *Ism-e-Allah Zaat* (اَللّٰہ) but stayed deprived of vision and union with Allah which are only the destiny of Mystics.

Sultan Bahoo says:

❖ Listen! The scholars cannot find the greatest name of Allah from the Holy Quran because it sustains only in a sacred existence. Even if one finds this name and recites, it

would not affect him due to his impure being. The invocation does not continue in the inward of a person without the greatest name and the greatest name only sustains in the pure being of an accomplished and perfect Fakir or the religious scholars who practise what they preach. In fact such scholars are only the perfect Fakirs. That person is a fool who trusts and depends on the greatest name of Allah instead of Allah Himself.[85] Only those find the reality of the name who are themselves blessed with its Divine qualities and have it. **(Ain-ul-Faqr)**

Therefore Allah says:

◄ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝ (۲۱:۷)

Meaning: So (O people) if you do not know (yourselves), ask the people of invocation. **(21:7)**

In this verse Allah says that if one does not know about the invocation of His greatest name then he should ask the people who invoke it.

If one focuses on this verse one will quickly understand the point under discussion that Allah has not ordered, "Ask the people of knowledge (فَسْـَٔلُوْٓا اَهْلَ الْعِلْمِ)" but "Ask the people of invocation (فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ)." Those who have knowledge can go astray because the centre of knowledge is brain which can mislead while the real invocation of Allah arouses from the inward which never deceives. Knowledge is recorded in brain whereas invocation affects and gets imprinted on inward.

Allah says:

◄ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِيْرًا ۝ (۲۵:۵۹)

Meaning: (Allah) is the most kind. (O aspirant of His gnosis!) Ask of Him (from) someone who has attained to His awareness. (The unaware do not have any gnosis of Him.) **(25:59)**

Sultan Bahoo says:

❖ *Ism-e-Allah Zaat* (*Allah* اَللّٰه, *Lillah* لِلّٰه, *LaHoo* لَهٗ, *Hoo* هُو) are the greatest names of Allah. **(Ain-ul-Faqr)**

[85] Every religious or Sufi act when separated from the Source that is Allah, leads nowhere.

❖ Whoever achieved the levels of piety, it was through *Ism-e-Allah Zaat*. Name اَللّٰہ (*Allah*) includes four Divine names. Firstly, name اَللّٰہ (*Allah*) itself, whose invocation is the most gracious. When ا (Alif) of اَللّٰہ is separated, it becomes لِلّٰہ (*Lillah*). The invocation of لِلّٰہ (*Lillah*) is the Divine beneficence. When first ل (*Laam*) of لِلّٰہ (*Lillah*) is separated, it becomes لَہٗ (*LaHoo*). The invocation of لَہٗ (*LaHoo*) is the Divine blessing. When second ل (*Laam*) of لَہٗ (*LaHoo*) is separated it becomes هُو (*Hoo*) and invocation of هُو *(Hoo)* is the Divine favour. Hence Allah says:

◄ لَآ اِلٰہَ اِلَّا ھُوَ (۲:۲۵۵)

Meaning: None is worthy of worship but He (هُو). **(2:255)**

Seek only Allah, everything other than Allah is lust. **(Mehak-ul-Faqr Kalan)**

Many traditions prove that *Ism-e-Allah Zaat* (اَللّٰہ) is the greatest name of Allah.

The Prophet heard a man saying:

◄ اَللّٰھُمَّ اِنِّیْ اَسْئَلُکَ بِاَنِّیْ اَشْھَدُ اِنَّکَ اَنْتَ اللّٰہُ لَآ اِلٰہَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَکُنْ لَّہٗ کُفُوًا اَحَدٌ (ترمذی۔۳۴۷۵)

Meaning: O Allah! Indeed, I ask You by my testifying that You are Allah (اَللّٰہ), there is none worthy of worship except You, the One, the Satisfier of all needs, the One Who does not beget nor was begotten and there is none who is like You.

On hearing this the Holy Prophet said, "I swear by Allah in Whose Hand is my soul, this person prayed mentioning the greatest name through which Allah gives anything that is asked and accepts any prayer." **(Tirmidhi 3475)**

Hadith 3478 of *Tirmidhi* and 1496 of *Abu Dawud* state that Allah's greatest name is in the following two verses:

◄ وَاِلٰھُکُمْ اِلٰہٌ وَّاحِدٌ لَآ اِلٰہَ اِلَّا ھُوَ الرَّحْمٰنُ الرَّحِیْمُ ۝ (۲:۱۶۳)

Meaning: And your God is One. There is no God but He, the most Kind, the Ever-Merciful. **(2:163)**

◄ الٓمّٓ ۝ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَیُّ الْقَیُّوْمُ ۝ (۳:۱-۲)

Meaning: الٓمّٓ (The Mohammadan Reality). Allah! None is worthy of worship but He, the Ever-Living, Self-Subsisting and the Sustainer. **(3:1-2)**

❖ A Hadith relates that Aisha bint Abi Bakr prayed to Allah saying:

◄ اَللّٰهُمَّ اِنِّیْ اَدْعُوْكَ اللّٰهَ وَ اَدْعُوْكَ الرَّحْمٰنَ وَ اَدْعُوْكَ الْبَرَّ الرَّحِیْمَ وَ اَدْعُوْكَ بِاَسْمَابِكَ الْحُسْنٰی كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَالَمْ اَعْلَمْ (ابن ماجہ ۳۸۵۹)

Meaning: O Allah! I call upon You by Your name Allah and I call upon You by Your name the Compassionate and I call upon You by Your names the Benefactor and the All-Merciful and I call upon You by all Your beautiful names those that I know and those that I do not know.

Then the Holy Prophet said, "The greatest name of Allah is (hidden) in these words." **(Ibn Majah 3859)**

❖ Zayn al-Abidin dreamt that the greatest name of Allah is:

هُوَاللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِیْمُ

❖ Imam Qazi Iyad related that he heard from the scholars that the greatest name of Allah is in shahada.

❖ Fakhruddin al-Razi and certain Sufis claim that *Hoo* (**هُو**) is the greatest name of Allah.

❖ Mansur al-Hallaj writes in *al-Tawasin* that Prophet Mohammad is the spiritual confidant of *Hoo* (**هُو**).

❖ Sayyid Abdul Karim bin Ibrahim Al-Jili writes in his book *al-Insan al-Kamil* chapter twenty-six, "The Divinity of the Reality is hidden in such a way that His manifestation is impossible except in one form that is through His entire attributes and Divine names. Divinity represents the Core of Divine Oneness. I am not saying it about any particular Divine name, attribute, marvel, level or about the absolute Divine Essence disregarding His other attributes and names. Rather Divinity refers to all these including them individually as well as collectively. Divinity reflects the unseen and hidden. The word which is fixed (by the Sufis) to refer to the hidden Core of Divinity is *Hoo* (**هُو**). Hence *Hoo* (**هُو**) refers to the Core and Essence of Allah which includes

His entire attributes and names as well as that Reality which is hidden. My following poetic words also refer to the same fact:

اِنَّ الهویت غیب ذات الواحد ومن المحال ظهورها فی الشاهد

فکانّها لغت وقد وقعت علیٰ شان البطون وما لذا من جاهد

Explanation: Divinity is the unseen Core of the unique Divine Essence which is impossible to manifest in the 'seen' and the physically present things as if it is only a word. Even though its grandeur is that it exists layer within layer and no one can deny this.

Know that the greatest name is *Hoo* (هُو). This name is most special in the name *Allah* (اَللّٰه) and is the secret of Allah. As long as 'ہ (H)' remains at the end of the word Allah (اَللّٰه), it is meaningful and 'ہ (H)' refers to *Hoo* (هُو). When 'ہ (H)' is removed from the end of the word Allah (اَللّٰه), the remaining alphabets give no meaning neither any beneficence. However when ا (Alif) of اَللّٰه (*Allah*) is separated, it becomes لِلّٰه (*Lillah*) which is meaningful and its invocation benefits. When first ل (*Laam*) of لِلّٰه (*Lillah*) is separated, it becomes لَہٗ (*LaHoo*) which also gives benefit. When second ل (*Laam*) of لَہٗ (*LaHoo*) is separated there remains 'ہ' and this is *Hoo* (هُو) which actually is 'H (ہ)' without 'OO (و)'. Actually 'OO (و)' is attached to 'H (ہ)' to elongate the sound and due to continuous use it has become one word (هُو, *Hoo*) with the passage of time. Thus the name *Hoo* (هُو) is supreme to all the Divine names. In 799 AH, I attended a gathering of the men of Allah in Makkah, may Allah exalt their eminence. In that gathering the greatest name of Allah was discussed about which the Holy Prophet had referred that it is at the end of sura *al-Baqarah* and

the start of sura *aal-Imran*. A Mystic said that it is *Hoo* (**هُو**) and it is interpreted from Prophet Mohammad's words (the words of the Holy Prophet are سورۃالبقرہ وآلِ عمران). As '**ہ** (H)' ends the word *al-Baqarah* (in Arabic) and '**و** (OO)' is the Arabic conjunction joining the names of two suras in the Arabic words of Holy Prophet (when H '**ہ**' of the end of *al-Baqarah* and OO '**و**' in between names of two suras are joined, it makes *Hoo* **هُو**). This is a famous saying and it depicts the greatest name. I have referred the words of that Mystic here so that the honour of the greatest name of Allah is realized. It is deduced from the above referred symbolic words of the Holy Prophet which give a clue that the name *Hoo* (**هُو**) is glorious and the greatest of all the Divine names. **(Al-Insan al-Kamil, Ch. 26)**

- Ibn Arabi writes in *al-Futuhat al-Makkiyya*, "*Hoo* (**هُو**) is the most elevated and the ultimate invocation of Mystics."
- Most scholars of spiritual sight say that the name Allah (اَللّٰہ) is the greatest name.
- Shaikh Abdul Qadir Jilani says, "*Ism-e-Allah Zaat* is the greatest name of Allah but one condition to oblige is that when Allah (اَللّٰہ) is said once with sincerity there should not remain anyone other than Allah in the inward."
- Ibn Abidin says that Imam Abu Hanifa has declared the name Allah (اَللّٰہ) as His greatest name.
- Some scholars claim that the greatest name is Bismillah.
- Sultan Bahoo also says:

بِسْمِ اللّٰہ اِسم اَللّٰہ دا، ایہہ وِی گہناں بھارا ھُو

Explanation: In Bismillah is concealed *Ism-e-Allah Zaat* and this is the Divine Trust which in pre-existence was presented to each and everything of the universe but they refused and man took up the great responsibility. **(Abyat-e-Bahoo Kamil)**

Sultan Bahoo further says:

- Listen! All the four Holy books; Torah, Gospel, Psalms and Quran are just the explanation of *Ism-e-Allah Zaat*. What is *Ism-e-Allah Zaat*? It is exactly the Divine Essence. All Prophets got Prophethood and won over the disbelievers only due to the power of *Ism-e-Allah Zaat*. **(Ain-ul-Faqr)**

From the Hadiths and traditions it is established that *Ism-e-Allah Zaat* is the greatest name because in every Hadith and tradition *Ism-e-Allah Zaat* (*Allah, Lillah, LaHoo and Hoo*) is present in any one of its forms.

Sultan Bahoo says that without the spiritually effective sight of the perfect spiritual guide, the greatest name does not unfold or sustain in the inward of invoker.

Ismail Hakki says in the explanation of the greatest name of Allah:

- There is always present in the universe an accomplished and perfect Saint who is the bearer of the Divine Trust. His esoteric and exoteric countenance is *Ism-e-Azam* (*Ism-e-Allah Zaat*). He is the representative of Allah and from him the reality of His greatest name is achieved. **(Tafsir Ruh al-Bayan)**

Hence it is ascertained that *Ism-e-Allah Zaat* is the greatest name but it unfolds when the perfect spiritual guide gives its persuasion.

ISM-E-ALLAH ZAAT, THE COMPANIONS AND THE SAINTS

ALI IBN ABI TALIB

- Your pain is within you and you do not know that its remedy also lies inside you. You do not notice but imagine that you are merely a tiny body whereas a large world is abridged within you and you are the enlightened book whose letters reveal the hidden thing. **(Mirat-ul-Arifeen)**
- Ali ibn Abi Talib says about Allah, “Hence I saw my Lord in my inward with the eye of certainty.”
- Ali ibn Abi Talib says, “I do not pray to Allah unless I see Him.”

UMAR IBN KHATTAB

- I saw my Lord from His light (of *Ism-e-Allah Zaat*). **(Sir’r al-Asrar)**

HUSAYN IBN ALI

According to Husayn ibn Ali, Allah chose the Universal Divine Man for His recognition and manifestation. Complete Quran is in the opening chapter which is in Bismillah and Bismillah is manifested in the inward of the Universal Divine Man. Therefore the Universal Divine Man is detailed and abridged for all the Divine attributes as well as the Essence.

He explains this reality in these words:

- There lies similarity between the Divine Pen and man's[86] soul, between Divine Tablet and man's inward, between Divine Throne and man's body, between the Chair and man's self. Each is a mirror to the other. Thus everything which is composite in Pen, same is collected in man's soul and everything that is in detail in the Divine Tablet lies in detail in man's inward and everything that is detailed in the Chair is exactly in a detailed form in the man's self. Hence man (the Universal Divine Man) is a comprehensive Book for all the books which contains entire facts about Divinity and the created worlds, that is why he is the totality or collection of everything in composite, concise as well as detailed form. So whoever recognized his self thus recognized his Creator. **(Mirat-ul-Arifeen)**

SHAIKH SIRRI SAQTI

Once Shaikh Sirri Saqti asked a Saint his name. He replied, "*Hoo* (**هُو**)." Then he asked, "What do you eat and drink?" He answered, "*Hoo* (**هُو**)." When he replied "*Hoo* (**هُو**)" to all the questions, Shaikh Sirri Saqti asked, "Does *Hoo* (**هُو**) means Allah?" At once, upon hearing this, the Saint screamed and passed away. **(Tazkirah Auliya, ch. 30)**

AL-GHAWTH AL-AZAM SHAIKH ABDUL QADIR JILANI

Shaikh Abdul Qadir Jilani says:

- When Allah (اَللّٰه) is said once with sincerity, there should not remain anyone other than Allah in the inward.

He further says:

- When *Ism-e-Allah Zaat* enters the inward, the inward is lit with two things, the Divine blaze and light. The Divine blaze burns the thoughts and love of everything other

[86] Here 'man' refers to the Universal Divine Man i.e. *al-Insan al-Kamil*.

than Allah and the Divine light enlightens the inward and makes it clean like mirror. **(Al-Fath ar-Rabbani)**

- Shaikh Abdul Qadir Jilani narrates a tradition in *Malfoozat-e-Ghausia* that once a Saint reached a mosque of Syria. He was very hungry. He said to himself, "I wish I knew the greatest name." Suddenly two men descended from the sky and sat beside him. One of them said to the other, "Do you want to know the greatest name?" The other replied in affirmative. He said, "Say Allah (اَللّٰہ), it is His greatest name." The Saint thought that he often recited Allah (اَللّٰہ) but never experienced its efficacy. The man explained, "Allah (اَللّٰہ) should be invoked in such a way that there is no one except Allah in the inward." **(Al-Fath ar-Rabbani, Malfoozat-e-Ghausia)**
- To get rid of the evil qualities, the mirror of inward should be cleansed with the burnisher of Oneness (contemplation of *Ism-e-Allah Zaat*) and by the knowledge, actions and mystic struggle until the soul becomes alive acquiring the Divine qualities and gets enlightened with the light of Oneness. Then it is reminded of its eternal homeland (realm of Divinity) and becomes anxious to return there. **(Sir'r al-Asrar, Ch. 10)**

SHAIKH AL-AKBAR MOHIYUDDIN IBN ARABI

Ibn Arabi writes in *al-Futuhat al-Makkiyya* (volume one):

- It is a fact that *Ism-e-Allah Zaat* is not responsible to provide beneficence to the person who has not recognized his own reality through it. Eventually he becomes the denier of *Ism-e-Allah Zaat* being disobedient. People whom Allah kept steadfast were the ones who made His name (*Ism-e-Allah Zaat*) their leader and strengthened the relationship hence becoming the eternal prostrators (before the Essence with the presence of their inwards).

He says:

- Allah (اَللّٰہ) is the personal name of the Essence which includes all the Divine attributive names. **(Fusus al-Hikam, Ch. Fus-e-Idreesia)**
- *Hoo* (**ھُو**) is the most elevated and the ultimate invocation of Mystics. **(Al-Futuhat al-Makkiyya Vol-II Ch. 5)**

SAYYID ABDUL KARIM BIN IBRAHIM AL-JILI

Sayyid Abdul Karim bin Ibrahim al-Jili writes in his book *al-Insan al-Kamil*:

- Allah can only be recognized through His names and attributes. Since all the attributive names are included in His personal name (اَللّٰه), so there is no other way to reach Allah except His name (اَللّٰه).
- Allah has made His name (اَللّٰه) a mirror for human beings (so that they can see Allah through it).
- Through *Ism-e-Allah Zaat* manifests the Divine Essence which is comprehensive of all the Divine attributes hence reflects the perfection. All the theophanies of the Essence are present in *Ism-e-Allah Zaat*. Before the manifestation of this name (which is also the manifestation of all the Divine attributes) there is utter darkness as Allah is hidden in Himself in manifold layers (at the level of *HaHooiyat*-the realm of Incomparable and Unknowable). The Divine name (اَللّٰه) is light in the darkness through which Allah sees Himself.

SHAIKH JUNAYD OF BAGHDAD

Shaikh Junayd of Baghdad says:

- The invoker of the personal name of Allah is oblivious of himself and unified with Allah. He strictly obeys the orders of Allah and remains engrossed in the observation of Allah inwardly so much so that the light of Divine vision and theophanies of Allah burn his human attributes.

SHAIKH BAHAUDDIN NAQSHBAND

For sixteen years Bahauddin Naqshband tried to imprint *Ism-e-Allah Zaat* inwardly but in vain. One day infatuated by Divine love he went into the woods. There he met Khidr. Khidr asked, "O Bahauddin! What are you doing?" He answered, "My inward is not enlightening therefore I am troubled." Khidr said, "Contemplate *Ism-e-Allah Zaat*." Bahauddin Naqshband replied, "For sixteen years I am endeavouring by doing the same but I have not succeeded." He advised, "Go and request at the mausoleum of Shaikh Abdul Qadir Jilani. You will succeed." He went to his tomb and requested for his beneficence in these words:

یا دستگیرِ عالم دستم مرا بگیر
دستم چناں بگیر کہ گوئندت دستگیر

Explanation: O *Dastgeer*[87] of the whole world! Hold my hand and help me the way you are known for helping everyone.

Shaikh Abdul Qadir Jilani raised his right hand from his sacred grave towards him in the form of *Ism-e-Allah Zaat* and said:

اے نقشبندِ عالم نقشم را بہ بند
نقشم چناں بہ بند کہ گوئندت نقشبند

Explanation: O Naqshband of the world! Engrave my impression (of *Ism-e-Allah Zaat*) on your inward and imprint it in such a way that you are remembered with the title of 'Naqshband' (the one who engraves) till the doomsday.

At once *Ism-e-Allah Zaat* was engraved on his inward.

SHAIKH FAKIRULLAH

Once Shaikh Fakirullah was engaged in the invocation of *Ism-e-Allah Zaat*, he observed that a few angels were sitting at some distance from him engrossed in glorification of Allah. He said to the angels, "Come and join me in the invocation." The angels replied, "We cannot come closer as we do not have the power and capacity to be part of this invocation." (The invocation of *Ism-e-Allah Zaat* is only the honour of man.)

KHAWAJA GHULAM FARID

Fariduddin Ganjshakar was the spiritual guide of Khawaja Ghulam Farid. The birth name of Khawaja Ghulam Farid was Khurshid Alam. After forty years of seclusion in Ruhi[88] he was esoterically blessed by Fariduddin Ganjshakar who imprinted *Ism-e-Allah Zaat* on his inward. This unveiled all the spiritual realities upon him. As a gratitude for this blessing, he named himself Ghulam Farid (slave of Shaikh Farid). This is the reason why he walked barefooted from Kot Mitthan (his place of residence) to Pakpattan (city of his spiritual guide). Khawaja Ghulam Farid writes:

- That person can never be a believer who takes even a single breath without the invocation of *Ism-e-Allah Zaat*. **(Malfuzat-e-Faridi)**

[87] Title of Shaikh Abdul Qadir Jilani which means 'the one who holds the hand and helps in all the matters'.
[88] Ruhi is a desert in Balochistan, Pakistan.

He says:

الف ہِکو ہِم، بس وے میاں جی ہور کہانی مول نہ بھانی
الف گِدھم دل کھَس وے میاں جی ب تے ت دی گل نہ کائی
الف کِیتم بے وس وے میاں جی

Explanation: Only Alif *(Ism-e-Allah Zaat)* is enough for me. I do not need any other recital or supererogatory prayer because *Ism-e-Allah Zaat* has enlightened my inward. Through it I have found the Reality hence it has completely taken me.

He further says:

یار فریدا یار سنجانن کیتے
ایہہ نسخہ ہِک ٹِک اے

Explanation: O Farid! To recognize the Beloved (Allah), *Ism-e-Allah Zaat* is the perfect source.

SAYYID ABU AL-ABBAS AL-MURSI

- He says, "O devotee! You should invoke *Ism-e-Allah Zaat* because this name is the sultan of all the Divine names. Its beginning is the Divine knowledge and exaltation is Divine light."

ARIF BILLAH IBN AJIBA

- The name Allah (اَللّٰہ) is the sultan of all the recitals and Divine names hence the most exalted. When the invoker is engrossed in the invocation of *Ism-e-Allah Zaat*, it permeates his entire existence and he is blessed with Divine light and theophanies. It progresses from tongue to inward, from inward to soul and from soul to the secret (*sir'r*). Then the invoker is blessed with the Divine vision and union.
- Seeker attains to the station of complete submission to the will of Allah only when he has crossed the three initial stations of the Divine path: (1) He is engrossed in the invocation of the majestic name (*Ism-e-Allah Zaat*). This is only possible when invocation is performed after permission from the perfect spiritual guide. (2) He is associated with the company of those who invoke (*Ism-e-Allah Zaat* all the time through breaths). (3) He obliges to the sharia of Prophet Mohammad.

ABU AL-QASIM AL-QUSHAYRI

- The invocation of name Allah (اَللّٰہ) is:
  - The proclamation of sainthood
  - The minaret of Allah's union
  - The symbol of treading the Divine path
  - A guide to the destination

There is nothing more exalted than its invocation. The invocation of this Divine name is the source of acquiring all the praiseworthy attributes which in turn lead to the (reality of) Divine name.

IBN QAYYIM AL-JAWZIYYA

- Undoubtedly just as copper and silver get rusty so does the inward (with sins and darkness of veils between Allah and man). The name of Allah burnishes the inward. The invocation of Allah makes inward shine just like a mirror.

IMAM FAKHRUDDIN AL-RAZI

- Hell is the fate of those who are negligent towards the invocation of Allah. Only this invocation will relieve man from hell's torment. The inward which is ignorant of its invocation is surrounded by darkness. The love of world and its wishes engulf the inward which gets more and more avaricious making man greedy and lustful. When such an inward starts invocation of *Ism-e-Allah Zaat* and is blessed with the recognition of Allah, it gets rid of all the evils and darkness and gains the wisdom of gnosis.

PIR SAYYID MEHR ALI SHAH

Mehr Ali Shah's approach to Sufism was changed when he was blessed with *Ism-e-Allah Zaat* by his spiritual guide. Formerly he believed in seeking knowledge, forty days seclusion and endeavours.

He says:

سب لکھیا پڑھیا بُھلا رہیاں ہکو نام سجن دا گا رہیاں

لُوں لُوں تے ساہواں نال دل لگڑا بے پرواواں نال

Explanation: Ever since I have begun invocation and contemplation of *Ism-e-Allah Zaat*, I have forgotten all my outward knowledge because now each and every cell of my body

is engrossed in the invocation of *Ism-e-Allah Zaat*. Due to this invocation my inward and soul are attracted towards the One who is eternally Indifferent.

BULLEH SHAH

Bulleh Shah says:

ا اللہ دل رَتا میرا مینوں ب دی خبر نہ کائی
ب پڑھیاں کجھ سمجھ نہ آوے ا دی لذت آئی
بلھیا قول ا دے پورے جیہڑے دل دی کَرن صفائی

Explanation: My inward has been illuminated by *Ism-e-Allah Zaat*, I do not know any other knowledge or recital. Even if I try, I am unable to understand the outward knowledge. I find pleasure only in the invocation of *Ism-e-Allah Zaat* because it is the most effective and has the power to cleanse the inward and purify the soul.

کیوں پڑھنا ایں گڈ کتاباں دی سر چاناں ایں پَنڈ عذاباں دی
ہن ہوئی آ شکل جلاداں دی ایہہ پینڈا مشکل بھارا اے
اِک الف پڑھو چھٹکارا اے

Explanation: Why have you burdened yourself by reading so many books? They will give just the outward knowledge which will create more and more veils between Allah and you by making you proud. You will be accountable before Allah for this knowledge which has taken you away from Him. Too many books have had only a negative impact that has made you the executioner of your own faith. Remember! He can never be recognized through it. The path of outward knowledge is long and very difficult. If you want to have the closeness and recognition of Allah, invoke *Ism-e-Allah Zaat*, it will liberate you from all the troubles and take you to the destination.

ALLAMA IQBAL

Allama Iqbal has profoundly elaborated the reality of gnosis and Sufism in his poetry. While seeking *Ism-e-Allah Zaat*, he implores in the assembly of the spiritual guide with an intense and pure passion:

نویس 'اَللّٰہ' بر لوحِ دلِ من

کہ ہم خود را ہم او را فاش بینم

Explanation: Inscribe *Ism-e-Allah Zaat* on the tablet of my inward so that it enlightens my soul and reveals the secret of myself as well as the Divine Essence Who is hidden inside me. **(Armaghan-e-Hijaz)**

Allama Iqbal guides seekers of Allah:

نگہ الجھی ہوئی ہے رنگ و بُو میں خرد کھوئی گئی ہے چار سُو میں

نہ چھوڑ اے دل فغانِ صبح گاہی اماں شاید ملے 'اَللّٰہ ھُو' میں

Explanation: Your soul is restless because you are entangled in the fake beauty and charms of the world. Your senses are lost in the four dimensions, which is why, you cannot reach Allah Who is above all dimensions. However if you continue the invocation of *Allah Hoo*, you may find peace of inward and refuge from sins. **(Bal-e-Jibril)**

He is a staunch advocate of the gnosis of the Divine Essence.

میری نوائے شوق سے شور حریمِ 'ذات' میں

غلغلہ ہائے اَلاماں بُت کدۂ 'صفات' میں

Explanation: The people who seek manifestation of the Divine attributes find my passion daring to reach the Divine Essence. Though my prayer to seek His Essence has been heard in the Divine sanctuary. **(Bal-e-Jibril)**

مٹا دیا مرے ساقی نے عالمِ مَن و تُو

پلا کے مجھ کو مے لَآ اِلٰہَ اِلَّا 'ھُو'

Explanation: Rumi, my spiritual guide has shown me the reality of this world which is divided in earthen bodies such that the light of Allah which is hidden everywhere has manifested in me. Now far and wide I see only the Divine Essence. My spiritual leader has opened the Divine reality that there is none present and worthy of worship but *Hoo* (**ھُو**). This realism is revealed only by the excessive invocation of *Hoo* (**ھُو**). **(Bal-e-Jibril)**

شوق مِری لَے میں ہے شوق مری نَے میں ہے
نغمۂ 'اَللّٰہ ھُو' میرے رَگ و پَے میں ہے

Explanation: The ardent love for Allah has enveloped me completely. My entire existence started to invoke *Ism-e-Allah Zaat* when I performed it passionately. **(Bal-e-Jibril)**

بادہ کش غیر ہیں گلشن میں لبِ جُو بیٹھے سنتے ہیں جام بکف نغمہ کُوکُو بیٹھے
دُور ہنگامۂ گلزار سے یک سُو بیٹھے تیرے دیوانے بھی ہیں منتظرِ 'ھُو' بیٹھے

Explanation: Worldly people are having fun being indulged in transitory pleasures but there are also those who are engrossed in the Divine Essence away from the neglectful lot and waiting for the perfect spiritual guide to bless them with the invocation of *Hoo* (**ھُو**) because only it can take one to the Divine Essence. **(Bang-e-Dara)**

Iqbal describes the state of Muslims in the contemporary age who are unaware of the importance of the invocation of *Ism-e-Allah Zaat*:

کہن ہنگامہ ہائے آرزو سرد کہ ہے مردِ مسلماں کا لہو سرد
بتوں کو میری لادینی مبارک کہ ہے آج آتشِ 'اَللّٰہ ھُو' سرد

Explanation: The Muslims of this age are deprived of the eagerness for the vision and closeness of Allah which was the identity of Muslims of the previous eras. The souls of Muslims have become dead because they are not ardently in love with Allah. The non-believers should celebrate this faithlessness of so called Muslims. They are in wretched condition esoterically and exoterically because they have turned away from the invocation of *Allah Hoo*. **(Armaghan-e-Hijaz)**

Allama Iqbal says in his Persian poetry:

گفت آں شعرے کہ آتش اندروست
اصلِ او از گرمی 'اَللّٰہ ھُو' ست

Explanation: Rumi disclosed upon me that the poetry which is full of fire of love for Allah is inspired through the passion for Essence aroused by the invocation of *Allah Hoo*. **(Javid Nama)**

می نگنجد آں کہ گفت 'اَللّٰہ ھُو'
در حدودِ ایں نظامِ چار سُو

Explanation: One who invokes *Allah Hoo* (اَللّٰہ ھُو) does not remain imprisoned in this world of time and space. He cannot be bounded by the four dimensions. **(Javid Nama)**

He says about Ghazali:

تا غزالیؒ درس اَللّٰہ ھُو گرفت
ذکر و فکر از دودمانِ او گرفت

Explanation: Ghazali became accomplished when he acquired the invocation and contemplation of *Allah Hoo* (اَللّٰہ ھُو) from his spiritual guide. He also became perfect in esoteric knowledge as well as exoteric knowledge. **(Javid Nama)**

Iqbal declares that Muslims got this invocation from their beloved Holy Prophet.

آمد از پیراہن او بوئے او
داد مارا نعرہ اَللّٰہ ھُو

Explanation: I felt the fragrance of the Holy Prophet from his dress (referring to his spiritual guide Maulana Rumi). He gave us the slogan (invocation) of *Allah Hoo* (اَللّٰہ ھُو). **(Mathnawi)**

Invocation of *Hoo* (ھُو) is the ultimate invocation of *Ism-e-Allah Zaat*. Iqbal says:

منم کہ طوافِ حرم کردہ ام بتے بہ کنار
منم کہ پیش بتاں نعرہ ہائے ھُو زدہ ام

Explanation: It was I who circumambulated the Holy Kaaba while keeping the idols (of desires of innerself and world) in my inward. However I am also the one who raised the slogan of *Hoo* (ھُو) in front of idols (superficial religious scholars) and disclosed the secret of *Hoo* (ھُو) before them. **(Payam-e-Mashriq)**

ہر کہ پیمان بَا ھُو الموجود بست
گردنش از بند ہر معبود رست

Explanation: One who strengthens his relation with the Omnipresent *Hoo* (**ھُو**) by annihilating in *Hoo* (**ھُو**) gets liberated from the slavery of everyone and everything. **(Rumuz-e-Bekhudi)**

JALALUDDIN MOHAMMAD RUMI

فرق است ز آبِ خضر کہ ظلمات جائے است
تا آب ما کہ منبعش اللہ اکبر است

Explanation: Khidr's elixir of life which is found in the region of darkness is trivial when compared to our (Mystic's) powerful elixir that is *Ism-e-Allah Zaat*. The source to this water is the name Allah (اَللّٰہ) which is the Divine Essence and hence superior to elixir.

He says, "Practise that invocation through which Allah will manifest. Do not invoke by tongue because this is only provisional, the everlasting invocation is of the 'soul' which is the expertise of Dervishes."

MIAN MOHAMMAD BAKHSH

اوّل حمد ثنا الٰہی جو مالک ہر ہر دا
اس دا نام چتارن والا کسے میدان نہ ہردا

Explanation: All praises are for Allah alone Who is the Lord and the Sustainer of all the worlds. The invoker of *Ism-e-Allah Zaat* always succeeds in every field.

SULTAN PIR SAYYID MOHAMMAD BAHADUR ALI SHAH

Sultan Pir Sayyid Mohammad Bahadur Ali Shah received *Ism-e-Allah Zaat* from Pir Abdul Ghafoor Shah after forty years of hard mystic endeavours. He says:

بس بھائی بے دس ناہیں، مینوں پیر دی تَس بے وس کیتا
اَللّٰہ بس سکھایا جناب مینوں، باقی غیر معلوم ہوس کیتا

سرمہ پیر دے پیراں دی خاک پائی، مصحف خاص مزار دا مس کیتا

سلطان محمد بہادر شاہؒ جد اکھ تیز ہوئی، دیدار خدا دا بس کیتا

Explanation: I do not want any knowledge other than Allah's, as everything other than Him is only lust. This lesson is taught to me by my spiritual guide Pir Abdul Ghafoor Shah in whose sacred being I observed the light of Allah. The Divine attraction of this light has made me annihilate in my spiritual guide. Ardent love for him has obsessed my senses. I am completely blessed by honouring and serving him. Now I get spiritual beneficence even from his shrine. His benevolence has enlivened my soul and when the eyes of my soul opened, I was blessed with the Divine vision.

SULTAN-UL-FAQR VI SULTAN MOHAMMAD ASGHAR ALI

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says about *Ism-e-Allah Zaat*:

- *Ism-e-Allah Zaat* is the greatest name of Allah. The recognition and closeness of Allah are attained only through it. It is the Divine light which takes the Mystic traveller to the Lord. The seeker in whose inward *Ism-e-Allah Zaat* is engraved and sustained, no secret of the universe remains hidden from him provided this greatest name has been acquired from the perfect spiritual guide.
- The contemplation of *Ism-e-Allah Zaat* is the source of entire mystic knowledge. By its invocation and contemplation the highest spiritual stations of Divine vision and presence in the Mohammadan Assembly are achieved. These levels cannot be accessed by any other invocation, meditation or devotional practice even if a person continuously fasts in the day and stays in prayer at night for his whole life or exhausts completely while performing hard mystic struggles.
- A person reaches self-realization and recognizes Allah only through *Ism-e-Allah Zaat*. No other invocation, meditation or devotional prayer can unlock the closed doors of his soul.
- *Ism-e-Allah Zaat, Hoo* (**هُو**), is the sultan of all the invocations. The seeker who has become *Hoo* (**هُو**) after annihilating in *Hoo* (**هُو**) is the sultan.
- *Ism-e-Allah Zaat* is the key to one's soul.
- By invocation of *Ism-e-Allah Zaat* the rust is removed from the mirror of the inward and it becomes bright and clear.

- The contemplation of *Ism-e-Allah Zaat* sanctifies the inward. Its efficacy influences the whole body just like a tablet enters the stomach but cures the affected part of the body. Similarly the medicine may be injected in the arm but it heals the injured foot. When a person invokes *Ism-e-Allah Zaat* through breath and contemplates it, at first the inward and then the entire being of the invoker is sanctified by its efficacy.
- Whoever has not enlivened his soul by the invocation and contemplation of *Ism-e-Allah Zaat* with his breaths, he left this world in deprivation.
- Whoever wants to gain the vision and recognition of Allah should first of all find the man of Divine Essence, the perfect spiritual guide of *Sarwari Qadri* order and then seek the invocation and contemplation of *Ism-e-Allah Zaat* from him. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

SULTAN BAHOO

Sultan Bahoo has written one hundred and forty books and every book is an explanation of *Ism-e-Allah Zaat*. The way he has explained the reality, splendour and secrets of *Ism-e-Allah Zaat*, no one else could do. He says:

خیال خواندن چندیں کتب چراست ترا
الف بس است اگر فہم ایں ادا است ترا

Explanation: Why the thought of reading too many books has obsessed you! Only the knowledge of Alif is enough. **(Kaleed-ul-Tauheed Kalan)**

اسم اَللّٰہ راہبر است در ہر مقام
از اسمِ اَللّٰہ یافتند فقرش تمام

Explanation: (Invocation of) *Ism-e-Allah Zaat* guides the seekers of Allah at every stage and helps them reach the ultimate stage of *Faqr*. **(Mehak-ul-Faqr Kalan)**

اسمِ اَللّٰہ ذوق بخشد باوصال
بے زبانے سخن گوید قیل و قال

Explanation: By the contemplation of *Ism-e-Allah Zaat*, the contemplator becomes keen for Allah. He remains unified with Allah every moment and converses with Him esoterically without moving tongue. **(Mehak-ul-Faqr Kalan)**

آں روز یاد کن کہ یارے تُو کس نہ باشد　　جز عمل و ایمان دیگرے ہمراہِ تُو کس نہ باشد

باھُوؒ! بہ ازیں نہ باشد یک بار گفتن اَللّٰہ　　اَللّٰہ بس ترا شد خطے کش بر سوئ اللہ

Explanation: Remind yourself of the day when you would not have any friend except your faith and good deeds. O Bahoo! If you recite *Ism-e-Allah Zaat* once sincerely, it is better than every good deed. Leave everything other than *Ism-e-Allah Zaat* and be sure that only it is sufficient for you. **(Mehak-ul-Faqr Kalan)**

اسم اَللّٰہ بس گرانست بے بہا

ایں حقیقت را بداند مصطفیٰؐ

Explanation: *Ism-e-Allah Zaat* is the priceless and grandest holy treasure. Its reality is known only to the Holy Prophet. **(Kaleed-ul-Tauheed Kalan)**

اسمِ اَللّٰہ ہمچو در دِل آفتاب　　ظلمت از انوارِ او گردد خراب

نامِ اَللّٰہ گشت آسان بر زبان　　کنہہ اَللّٰہ مشکل است سِرّ نہاں

Explanation: When *Ism-e-Allah Zaat* brightens your inward like sun, all the darkness is removed by its Divine light. It is very easy to invoke Allah's name verbally but it is very difficult to reach its secret and hidden reality. **(Mehak-ul-Faqr Kalan)**

❖ *Ism-e-Allah Zaat* is exactly the Divine Essence. **(Ain-ul-Faqr)**

This is explained by Mansur al-Hallaj in *al-Tawasin* as:

❖ If a person says that he has recognized Him (Allah) through His name (*Ism-e-Allah Zaat*) then he should remember that the name is not separate from the Essence because He is non-creation.

Whenever Allah made any form of worship obligatory, He then also fixed its limit (the number of times it should be performed) but the invocation (of *Ism-e-Allah Zaat*) has no fixed limit which means that it should be performed (as Allah orders it) while standing, sitting and lying, day and night, on land or water, while travelling or during sojourn, in richness and in destitution, while in health or in sickness, secretly and loudly, the invocation of *Ism-e-Allah Zaat* is obligatory.

Sultan Bahoo says in the honour of *Ism-e-Allah Zaat*:

❖ Listen! All the four Holy books, Torah, Gospel, Psalms and Quran are just the explanation of *Ism-e-Allah Zaat*. What is *Ism-e-Allah Zaat*? It is exactly the Divine Essence Who is incomparable, unparalleled, doubtless and unexemplified for Whom it is said:

◄ قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ (۱۱۲:۱)

Meaning: (O Beloved!) Proclaim, "He is Allah, Who is the One." **(112:1)**

Whoever sincerely recites and learns (the reality of) *Ism-e-Allah Zaat* becomes the beloved of Allah. By the recitation and invocation of *Ism-e-Allah Zaat* the inspirational knowledge is gained about which Allah says:

◄ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا (۲:۳۱)

Meaning: And Allah taught Adam all the (Divine) names. **(2:31)**

Allah says:

◄ وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهٗ لَفِسْقٌ (۶:۱۲۱)

Meaning: And do not eat of over which *Ism-e-Allah Zaat* has not been pronounced. Verily it is a sin. **(6:121)**

Keep in mind that Miraj of the Holy Prophet to the station of ultimate nearness (*qab qausain*) higher than the Throne, the Chair, the Pen, the Tablet and then talking to Allah without any veil was only due to the benediction of *Ism-e-Allah Zaat* because it is the key to both the worlds. The seven layers of earth and skies are stable without any pillar only because of *Ism-e-Allah Zaat*. All the Prophets got Prophethood and won over the disbelievers only due to the power of *Ism-e-Allah Zaat*. Their slogan was always, "Only Allah is enough for our help." The medium connecting Allah and His slave is *Ism-e-Allah Zaat*. All the Saints and Mystics whether *Ghawth* or *Qutb* got the beneficence of invocation, meditation, inspiration, absorption in Divine Oneness, concentration, unveiling and miracles by the grace of *Ism-e-Allah Zaat*. Such inspirational knowledge is revealed by *Ism-e-Allah Zaat* that one does not need to gain any other knowledge.

ہر کرا باسم اَللّٰہ شد قرار

ہر چہ باشد غیر اللہ زان فرار

Explanation: One who is attached to *Ism-e-Allah Zaat* gets detached from everything other than Allah. **(Ain-ul-Faqr)**

❖ Listen! By the invocation of attributive names of Allah one can be deceived and misled but the invocation of *Ism-e-Allah Zaat* will never mislead the invoker. The grand personal name of Allah (اَللّٰہ) has four letters (according to Arabic alphabets), ا ل ل ہ. When ا (Alif) of اَللّٰہ (*Allah*) is removed, it becomes لِلّٰہ (*Lillah*). When first ل (*Laam*) of لِلّٰہ (*Lillah*) is removed, it becomes لَہٗ (*LaHoo*) and when second ل (*Laam*) is removed, it becomes **ھُو** (*Hoo*). All four of them **اَللّٰہ، لِلّٰہ، لَہٗ، ھُو** are *Ism-e-Allah Zaat* and *Ism-e-Azam* (the greatest name of Allah). It is written in Quran:

◄ اَللّٰہُ لَآ اِلٰہَ اِلَّا ھُوَ (۲:۲۵۵)

Meaning: Allah! None is worthy of worship but He (**ھُو**). **(2:255)**

Allah says:

◄ اَللّٰہُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُھُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ (۲:۲۵۷)

Meaning: Allah (*Ism-e-Allah Zaat*) is the Guardian of the believers. He brings them out of darkness and takes them towards the light. **(2:257)**

◄ لَآ اِلٰہَ اِلَّا ھُوَ فَاتَّخِذۡہُ وَکِیۡلًا ۝ (۷۳:۹)

Meaning: There is no God but He (**ھُو**). So take Him alone as (your) Guardian. **(73:9)**

Ism-e-Allah Zaat has been mentioned four thousand times in the Holy Quran, by whose grace the whole Quran is in fact *Ism-e-Allah Zaat*. Perfect and accomplished spiritual guide is the one who only knows the way of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* while the true seeker is the one who seeks only Allah the Exalted and nothing else.

دادہ خود سپہر بستاند

اسمِ اَللّٰہ جاودان ماند

Explanation: Skies and heavens are Allah's creation. He would fold them (whenever He wills) but *Ism-e-Allah Zaat* is immortal, it will remain forever. **(Ain-ul-Faqr)**

- Which is the knowledge that instantly grants salvation from the inciting innerself without any struggle and what is the way to acquire it? It is the knowledge of contemplation of *Ism-e-Allah Zaat* by whose favour, authority, guidance and verified bestowal the invoker is immersed in the Divine Oneness and honoured with the Divine vision immediately. **(Nur-ul-Huda Kalan)**

- Some seekers are blessed with Miraj of Divine observations, love and gnosis through the contemplation of *Ism-e-Allah Zaat* openly as they spiritually reside at the station of no station and Divinity is revealed upon them. The world and hereafter are worthless for them. **(Nur-ul-Huda Kalan)**

Sultan Bahoo says that contemplation and invocation of *Ism-e-Allah Zaat* is the only way to reach Allah. He exhorts:

- The entire knowledge of Quran, the knowledge of Eternal, the knowledge of Islamic injunctions and Hadiths, the knowledge inscribed on Guarded Tablet, the knowledge of Throne and Chair, the knowledge from heavens till the bed of ocean, the hidden knowledge, the knowledge of Divine secrets, the knowledge of all Divine commands, the knowledge of inward, innerself and the soul, the knowledge of wisdom behind Allah's commands, the knowledge of entire creation of eighteen thousand worlds, the knowledge of Gospel, Psalms, Torah and Quran and the knowledge of the greatest name of Allah (*Ism-e-Azam*) all are present in the core of *Ism-e-Allah Zaat.* **(Nur-ul-Huda Kalan)**

- Which is the perfect path that is free of demotion and immediately leads to never ending Divine presence and union? There is a danger of demotion on the path of invocations, reflection, meditation, unveiling, salat, fasting, recital rounds, hajj, zakat, recitation, knowledge and everything that is intended for anything or anyone other than Allah. Contemplation of *Ism-e-Allah Zaat* and the Divine presence gained through it is the path that rids the seeker of spiritual demotion and exalts him to everlasting Divine presence by the attention of the perfect spiritual guide. Contemplation and reflection upon *Ism-e-Allah Zaat* annihilate the seeker in Allah and grant immortality by its authority. **(Nur-ul-Huda Kalan)**

- By the contemplation of *Ism-e-Allah Zaat* the light of theophanies radiates in the inward which envelops the entire existence. It is the point where a man of contemplation is exalted to the Divine vision. Otherwise by the excessive devotions, invocations, reflections and inclination of people for solution of their problems, the inciting innerself of the person becomes stronger. The satanic whispers, illusions and thoughts appear in the form of fake theophanies and show him an assembly which is

misunderstood by that fool as Divine presence and union. Beware! The Holy Prophet said:

◄ كُلُّ اِنَآءٍ يَتَرَشَّحُ بِمَا فِيْهِ

Meaning: Whatever is contained in the vessel, only that comes out of it.

Recognize yourself in the light of the Hadith. **(Nur-ul-Huda Kalan)**

❖ On the doomsday when the account of good and bad deeds would be reckoned, the person on whose inward *Ism-e-Allah Zaat* is engraved and who has recited *Ism-e-Allah Zaat* sincerely only once in life would be forgiven even if his sins are equal to the fourteen layers of the earth and the skies. When the angels will place all his sins on one side of the scale and his single good deed of invocation of *Ism-e-Allah Zaat* on the other, the side with *Ism-e-Allah Zaat* would be heavier. The angels will ask surprisingly, "O Allah! Only one act of this person made the side of good deeds of the scale heavier. What that good deed is?" Allah will say, "This person is My seeker and remained occupied in the invocation of *Ism-e-Allah Zaat*. O angels! You are among those who are veiled from My real worship which is the invocation of *Ism-e-Allah Zaat*. When My seekers perform the invocation of *Ism-e-Allah Zaat* I am with them and they are with Me. You are the strangers."

Only Allah! Everything other than Allah is lust. **(Ain-ul-Faqr)**

❖ If a person spends all his life in salat, fasting, giving charity, performing hajj, reciting Quran and other physical devotions or has got excellence as a religious scholar but is ignorant of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* then all his life and prayers are ruined and wasted. **(Ain-ul-Faqr)**

❖ To learn one law of Islamic jurisprudence is better than a sincere prayer of one year while one breath in the contemplation of *Ism-e-Allah Zaat* is better than learning thousand Islamic laws. **(Ain-ul-Faqr)**

As by the contemplation of *Ism-e-Allah Zaat* innerself is slain and inward is vivified due to which the presence of inward is achieved. The one who has achieved presence of inward, all his worships are accepted in the court of the Holy Lord. On the contrary, worship of a person who is deprived of it is nothing but pretence. It is the saying of the Holy Prophet:

◄ لَا صَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ

Meaning: No salat without the presence of inward.

The inward upon which the enlightened impression of *Ism-e-Allah Zaat* is engraved is called pure. It is the pure inward which will benefit on the doomsday. Quran says:

◄ يَوْمَ لَا يَنْفَعُ مَالٌ وَّ لَا بَنُوْنَ ۙ اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ۝ (۲۶:۸۸-۸۹)

Meaning: The day when neither wealth nor sons will profit. But he alone (will be the gainer) who appears before Allah with an inward protected (from) and pure (of all evils). **(26:88-89)**

Sultan Bahoo says:

❖ When a Fakir annihilated in Allah and immortal with Him is invoking *(Ism-e-Allah Zaat)* engrossed in Allah, the sky says, "I wish I was the earth sitting upon which the Fakir is engrossed in invocation of Allah." While the earth says, "All praises for Allah, I am being blessed with the invocation of Allah." When every cell, hair, flesh, bones, skin, brain, heart, soul, each and every part of the body of seeker of Allah invokes *Ism-e-Allah Zaat* and Allah responds to his invocation by saying:

◄ لَبَّيْكَ عَبْدِيْ

Meaning: I am here My slave.

The angels feel envious that they had been prostrating and glorifying Allah all their life but Allah never responded to them in such a way, they wish that they were humans. Therefore recognize your importance O slave of Allah and be amongst the special ones. **(Ain-ul-Faqr)**

❖ Fakir's entire existence invokes *Ism-e-Allah Zaat*. Even his bones, eyes and skin perform invocation. Hence for the inward invoker of *Ism-e-Allah Zaat*, his entire being becomes *Ism-e-Allah Zaat* and invokes it…..The existence of such a Fakir is an archetype of powers of Allah. **(Mohabbat-ul-Asrar)**

❖ The Fakir who attains the ultimate level of *Faqr* which is 'Sultan of *waham*' is blessed with the revelation of entire knowledge from the Divine closeness. The messengers from Allah bring infinite inspirations to him which contain the hidden knowledge of religion. The immortal Mystics cover countless spiritual stations in just a moment by the contemplation of *Ism-e-Allah Zaat.* **(Qurb-e-Deedar)**

Contemplation of *Ism-e-Allah Zaat* is the straight path treading which the pure people became the ones upon whom Allah bestowed His favour because it truly enlightens the inward with the light of religion. While those who neglected invocation and contemplation of *Ism-e-Allah Zaat* got entrapped by the innerself and Satan hence were depraved. In reality the death of innerself is the vivification of inward.

Sultan Bahoo says:

- You must know that some ascetics acquire such spiritual levels by hard mystic struggle of twelve to forty years that they become able to read the Divine Tablet, reach the Throne or thousands of stations above than that by flying in the air esoterically. Hence they acquire high ranks of Mystics and earn fame and respect through a large number of disciples. They also get the power of miracles and unveiling and gain authority over the supernatural beings, wrongly considering these levels as gnosis. Some of them become capable of reading mind and gain the ability of getting inspirations by excessive inward invocations. They misunderstand it as the Divine knowledge of Oneness. There are also some Mystics who practise the inward invocation, by which Divine light is reflected from their soul which enlightens their brain. On observing this light they think that they have acquired gnosis and Oneness of Allah. However all these levels are related to the creation and are the ranks of the emulators. Possessors of such ranks and levels are far away from *Faqr* of the Holy Prophet and gnosis of Oneness of Allah. Hence it is concluded that no one among them knows the beginning (of manifestation) of Allah neither they can ever reach His ultimacy. So what do we mean by gnosis, Oneness and observation of Divine closeness?

  Listen! The real mystic way to have the Divine gnosis, closeness, presence and knowledge of Oneness is that the seeker of Allah gets absorbed in the contemplation of *Ism-e-Allah Zaat* along with the contemplation of shahada. From each holy letter of *Ism-e-Allah Zaat* theophanies of light emit and take the seeker to the highest spiritual station of the Mohammadan Assembly. The station of no station always remains under the authority of the Holy Prophet where there is the ocean of Oneness and various waves of this ocean are calling out loudly, "He is the One, He is the One (وحدہٗ وحدہٗ)." Whoever reaches the bank of this ocean of Divine light and observes it, becomes the Mystic immortal with Allah and the fortunate one whom the Holy Prophet himself drowns in this ocean of Divine Oneness, he becomes the Divine diver and reaches the level of annihilation in Allah. Some of these divers become *majdhub*. Although they possess high ranks but are veiled from the Essence and the level of Divine Oneness. The ocean of light of Oneness which is in the station of no station cannot be likened to anything because the said station is non-creation. It is a station beyond all the stations and cannot be exemplified with anything. Neither there is filth of the world nor any kind of undesirable wishes of the innerself. There is only the eternal absorption in the servitude of Allah. It is impossible for Satan to reach there. Whoever reaches there, observes the light of Oneness everywhere according to the verse:

◄ فَاَيۡنَمَا تُوَلُّوۡا فَثَمَّ وَجۡهُ اللّٰهِ (۲:۱۱۵)

Meaning: So whichever direction you turn to there is Divine Countenance. **(2:115)**

These levels are gained by the benevolence of the Holy Prophet as well as by following the sharia completely and by the grace of shahada. This is the verified mystic way to reach the station of no station. Whoever suspects it, is surely a liar and disbeliever. **(Shams-ul-Arifeen)**

❖ It should be evident that by invoking *Ism-e-Allah Zaat* along with the practice of inscribing Allah's name on body, one finds eternal salvation in this world as well as in the hereafter and presence of the Mohammadan Assembly. By the Divine presence attained through *Ism-e-Allah Zaat* the existence of seeker becomes pure inwardly as well as outwardly complying with the injunctions of Quran and Hadith. His tongue becomes the sword of the Compassionate and he comes in the protection of Allah as said;

◄ اَلۡمُفۡلِسُ فِیۡ اَمَانِ اللّٰہ

Meaning: An indigent[89] is under the protection of Allah.

Such an invoker is the treasure of Allah, his secret is Allah's secret. He is pure of polytheism, infidelity, heresy and the desires of innerself. His eyes view the Truth so he feels disgusted of the worldly people who are irreligious and false. His inward is replete with the knowledge and gnosis of Oneness. He is sincere, free of emulation, kind, steadfast upon sharia and the straight path and ever determined to practise Divine deeds and fight against his innerself. Such a true invoker has no desires of innerself in his existence but only Allah as his existence has reached its origin by the contemplation of *Ism-e-Allah Zaat*. Whatever he views is the secret of gnosis of Allah, theophanies of Divine light of the Essence and observation of Divine presence and union. The invocation of Allah envelops the entire being of the invoker in *Ism-e-Allah Zaat* and converts it into Divine light that is why such an invoker ever remains under the kind attention of Allah. With every glance of Allah boundless light of compassion of Allah descends upon him. His inward is illuminated with the light of Allah therefore he remains restless and anxious in this world. He is forgiven forever and always remains present in the assembly of Prophets and Saints. **(Kaleed-ul-Tauheed Kalan)**

❖ The knowledge gained by the contemplation of *Ism-e-Allah Zaat* purifies the innerself, sanctifies the inward and enlightens the soul and the secret. Whoever attains this level

[89] He is indigent because he spends everything for the cause of Allah and becomes indifferent to both the worlds.

his body is dominated by his inward, inward is dominated by the soul and soul is dominated by the secret. When all these become one, his existence is purified of all the evil attributes and his spiritual senses dominate his physical senses. Then his soul acquires the knowledge of Allah's words:

◄ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ (۱۵:۲۹)

Meaning: And breathe My Soul into him. **(15:29)**

When the Soul entered the sacred existence of Adam, it first of all recited the Divine name, *Ism-e-Allah Zaat*. **(Kaleed-ul-Tauheed Kalan)**

❖ Without the invocation of *Ism-e-Allah Zaat* neither the innerself dies nor the soul is enlivened even if a person perpetually recites Quran or gets complete knowledge of laws of religion and jurisprudence or is exhausted and consumed while performing hard mystic struggles and devotional exercises. None of his hard work bears fruit without the mystic exercise of contemplation of *Ism-e-Allah Zaat*. His inward remains filthy and black. **(Shams-ul-Arifeen)**

Hence it is established that the straight path is the invocation and contemplation of *Ism-e-Allah Zaat* and Satan has sworn to lead people astray from it. He will use any ruse to stop a person from its invocation and contemplation. It is consequential from the whole knowledge of the Quran and Hadith that *Ism-e-Allah Zaat* is the gist of all the virtuous deeds and it is also the essence and crux of piety. By the invocation and contemplation of *Ism-e-Allah Zaat* the invoker's vile acts are converted into noble qualities. His existence becomes pure and he gets attributed with the attributes of Allah becoming eligible for Allah's proximity, union and vision. Allah then annihilates him in His light and he ever stays with Allah esoterically. Like this he reaches the station of annihilation in Allah and becomes immortal with Him.

Sultan Bahoo says:

❖ The seeker who contemplates *Ism-e-Allah Zaat* becomes the beloved of Allah without any struggle. This is the desirable level where one is blessed with enlightened insight and becomes the beloved of all hearts. Due to the contemplation of *Ism-e-Allah Zaat*, the seeker gains spiritual authorities by the kindness and graciousness of Allah which he must utilize for the beneficence of people. **(Kaleed-ul-Tauheed Kalan)**

❖ The darkness, rust of sins and the filth of misbelief are never removed from the inward without the contemplation of *Ism-e-Allah Zaat*. **(Shams-ul-Arifeen)**

❖ By contemplation of *Ism-e-Allah Zaat*, the soul is revived and revitalized just like a dry and barren land is replenished by the rain. **(Shams-ul-Arifeen)**

- Contemplation of *Ism-e-Allah Zaat* proves to be the safest refuge for its possessor against Satan and his disciples. **(Shams-ul-Arifeen)**
- The inward is never purified and sanctified by physical prayers unless it is burnt in the fire of contemplation of *Ism-e-Allah Zaat*. Without the invocation of *Ism-e-Allah Zaat* neither the evil innerself dies nor the inward becomes alive. **(Shams-ul-Arifeen)**
- When the seeker is blessed with the efficacy of *Ism-e-Allah Zaat*, he acquires gnosis of Allah and reaches the level of perfection where there remains no alienation between him and his Beloved thus he finds the destination. When he looks at himself with a spiritually enlightened sight, he observes *Ism-e-Allah Zaat* written on his whole existence on each and every cell of his body. His flesh, bones, heart, brain, veins, tongue, hair, rather each and every cell of his body gets the power of speaking (and starts invoking Allah). He observes *Ism-e-Allah Zaat* written everywhere around him at everything. Wherever he looks at, he observes *Ism-e-Allah Zaat* manifested from everything. Whatever he hears or speaks, he considers it from *Ism-e-Allah Zaat*. **(Shams-ul-Arifeen)**
- The invocation does not continue in the existence of the reciter unless he gets hold of the key to the ultimate invocation and that key is the contemplation of *Ism-e-Allah Zaat*. By the contemplation of *Ism-e-Allah Zaat* boundless level of invocation is attained by the seeker. At this level every cell of the body of reciter invokes Allah hence his flesh, bones, skin, brain, veins and every part of his body from head to toe gets absorbed in the invocation of Allah. Such a person is called the man of contemplation of *Ism-e-Allah Zaat* as his exoteric and esoteric self has nothing but Allah. **(Shams-ul-Arifeen)**
- When the inward is enlivened by the contemplation of *Ism-e-Allah Zaat* and it is perfectly engraved on the inward of the possessor of contemplation, he observes Divine light radiating from every letter of *Ism-e-Allah Zaat* like the sunlight which envelops his inward. Hence his inward is enlightened from head to toe by the theophanies of the light of the Essence and starts reciting:

◄ يَا اَللّٰهُ يَا اَللّٰهُ، لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: O Allah! O Allah! There is no God but Allah, Mohammad is the Messenger of Allah.

Every time his inward invokes the name of Allah along with shahada, he gets reward of reciting the complete Quran seventy thousand times rather infinite reward. When such a reciter with vivified inward gets attentive towards his inward with closed eyes, absorbing himself in deep meditation by the contemplation of *Ism-e-Allah Zaat* and

drowns in the theophanies of Divine light of the Essence, he is blessed with the Divine observation and presence. Thus his sins of eighty years are obliterated from the record of the recording angels by the command of Allah, benedictions of the Divine light, grace of *Ism-e-Allah Zaat* and shahada. This sacred act (invocation and contemplation of *Ism-e-Allah Zaat*) is always acceptable in the court of Allah because it is hidden (from everyone other than Allah) and hence it is free from hypocrisy and pretence. Allah always beholds the inward of His slaves (not their physical deeds). **(Shams-ul-Arifeen)**

- ❖ When the man of contemplation of *Ism-e-Allah Zaat* drowns in the holy letters of *Ism-e-Allah Zaat*, he gains perfect gnosis of Oneness and reaches the level of annihilation in Allah and immortality with Him after crossing the stages of separation *(tajrid)* and isolation *(tafrid)*. Every letter of *Ism-e-Allah Zaat* is vaster than the seven layers of earth, seven skies, Throne, Chair, Pen and Tablet rather it is vaster than both the worlds. Whoever gets real efficacy and knowledge of even one letter of *Ism-e-Allah Zaat* his being is absolutely purified and the Divine Essence manifests in him. Why should the seeker who is completely absorbed in the contemplation of the holy letters of *Ism-e-Allah Zaat* fear from the doomsday or accountability! **(Shams-ul-Arifeen)**

- ❖ The seeker who gains complete knowledge of the letters of *Ism-e-Allah Zaat* everything in both the worlds is revealed upon him and he becomes a knowledgeable Mystic. Outwardly he is looked down upon by the people but esoterically he is a person of perfect insight and is the beloved of the souls of all the Prophets and Saints as well as the dwellers of heaven. Such a Mystic is called the scholar of Divine letters. Verily every act of a Mystic immortal with Allah is according to Divine order and by the permission of Prophet Mohammad. All his deeds whether worldly or religious are based on wisdom as said:

  ◄ فِعْلُ الْحَكِيْمِ لَا يَخْلُوْا عَنِ الْحِكْمَةِ

  Meaning: Every act of a wise man is based on wisdom.

  Every state of the Mystic Fakirs immortal with Allah and their every word and deed is just to get the gnosis and union with Allah as they are always attentive towards the contemplation of *Ism-e-Allah Zaat*. **(Shams-ul-Arifeen)**

- ❖ Eternal invoker is the *Qalandar*[90] who keeps tormenting his innerself. His level is superior to king Solomon and Alexander. If a person wishes to control his innerself even

[90] *Qalandar* here does not mean the person who is not bound to follow rules and regulations that is the standard understanding derived from the term. Over here it means a great personality who goes beyond conventional norms to extreme superior heights of Sufism.

if he eats delicious food and wears expensive clothes, wants to be safe from the accidents of life, wishes to get rid of Satan so that the devilish whispers, obsessions, evil suggestions, apprehensions and distracting thoughts come to naught in his existence then he should contemplate *Ism-e-Allah Zaat* and also inscribe it on his inward by contemplation. No doubt he will gain contentment of heart and will be blessed with the presence of the Mohammadan Assembly. **(Kaleed-ul-Tauheed Kalan)**

❖ Know that the moment the exalted soul invoked *Ism-e-Allah Zaat* as it entered the body of Adam, everything till the doomsday was revealed upon it but still none has reached the peak of essence of *Ism-e-Allah Zaat*. Complete knowledge, revealed books, Divine inspirations and Holy Books; Torah, Gospel, Psalms and Quran are all the explanation of *Ism-e-Allah Zaat*. All the Prophets and Saints learnt the exoteric and esoteric knowledge only to know the quiddity of *Ism-e-Allah Zaat*. They were blessed with the station of annihilation in Allah, received His gnosis and reached the realm of Incomparable and Unknowable only through *Ism-e-Allah Zaat*. Is there any knowledge superior to *Ism-e-Allah Zaat* and its knowledge for which you turn away from the Divine name? You attain other knowledge but neglect *Ism-e-Allah Zaat* and do not make it your guide that is why your inward has darkened and you are dishonoured and disgraced.

آنچہ خوانی ز اسمِ اَللّٰہ خوان
اسمِ اَللّٰہ با تو ماند جاودان

Explanation: Accomplish any knowledge you so desire by *Ism-e-Allah Zaat* because it is *Ism-e-Allah Zaat* which will remain with you eternally.

One's wisdom increases as Divine knowledge escalates. One whose guide is the Divine wisdom his entire existence becomes eager towards Oneness. He seeks Allah, desires purgation of inward, gnosis and revelation of the Divine secrets. He experiences spiritual states of amazement, hope and fear, renounces everything for Allah, acquires complete trust upon Allah and then all the attributes are manifested in him by the blessing of *Ism-e-Allah Zaat*. Such a person repents upon his sins, becomes a true slave of Allah, comes under His protection and annihilates himself in *Ism-e-Allah Zaat*. The most subtle absorption is that when a person is engrossed in the contemplation of *Ism-e-Allah Zaat*, his blessed soul which has received tranquillity by the beneficence of Allah acquires the form of light of *Ism-e-Allah Zaat.* It elevates to the celestial realm of *Ism-e-Allah Zaat* which cannot be bounded in six dimensions as the Divine Essence is beyond time, space and form. The person who reaches here becomes an ultimate man of spiritual absorption. This is the station of 'Death before dying'.

Hadith:

◄ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ

Meaning: No doubt! The Saints of Allah never die.

At this point life and death become equal for the Fakir Mystic of Allah because his physical existence is buried but his soul is beyond the Throne engrossed in the light in the realm of Allah's light. On the doomsday the people who are engrossed in Divinity will rise from their graves in the state that their souls will enter the bodies and start the recitation of shahada. They will be anxiously intoxicated by the vision to such an extent that they will not rest. This magnificence of the desire of Divine Essence and His gnosis is evidently due to the contemplation and powerful authority of *Ism-e-Allah Zaat*. Such a Fakir is called the man of treasures, the one who has achieved gnosis and union with Allah through the blessing of *Ism-e-Allah Zaat* without toil. **(Mehak-ul-Faqr Kalan)**

THE SULTAN OF INVOCATIONS (SULTAN-UL-AZKAR)

Sultan Bahoo writes the effects of the sultan of invocations (*Hoo* **ھُو**) in his books *Ain-ul-Faqr*, *Nur-ul-Huda Kalan* and *Kaleed-ul-Tauheed Kalan*:

باھُو در ھُو گم شدہ فی اللہ فنا
نام باھُوؒ متصل شد با خدا

Explanation: Bahoo has completely engrossed in *Hoo* (**ھُو**) being annihilated in Allah. The name of Bahoo has *Hoo* (**ھُو**) as he is never apart from Allah.

باھُوؒ بَا ھُو فنا، بَا ھُو بقا شد
کہ اوّل آخر رازِ ھُو بقا شد

Explanation: Bahoo annihilated in *Hoo* (**ھُو**) and became immortal with *Hoo* (**ھُو**) because he found the complete secret of *Hoo* (**ھُو**).

باھوؒ در ھُو گم شدہ باھوؒ نماند
باھوؒ از ھُو یافتہ یاھو بخواند

Explanation: Bahoo drowned in *Hoo* (**ھُو**) and lost his existence. He received the invocation of *Ya-Hoo* (یَاھُو) directly from *Hoo* (**ھُو**) and keeps invoking it. **(Nur-ul-Huda Kalan)**

ہر کہ ذکرِ ھُو ز باھُوؒ یافتہ
بشنود یاھُو از کبوتر فاختہ

Explanation: Whoever acquires the invocation of *Hoo* (**ھُو**) from Bahoo, hears *Ya-Hoo* (یَاھُو) from every creation whether pigeon or dove (he is so absorbed in this invocation that he hears nothing except it). **(Nur-ul-Huda Kalan)**

باھُوؒ در ھُو گم شدہ گمنام را کہ یافتہ؟
ہم صحبتم با مصطفیٰؐ در نور فی اللہ ساختہ

Explanation: Bahoo lost his existence in *Hoo* (**ھُو**), how can he be found! He converted to light, annihilated in Allah and became the companion of Prophet Mohammad. **(Nur-ul-Huda Kalan)**

از قبرِ باھُوؒ ھُو برآید حق بنام
ذاکران را انتہا ھُو شد تمام

Explanation: The invocation of Divine name *Hoo* (**ھُو**) rises from the grave of Bahoo. *Hoo* (**ھُو**) is the final invocation of the true invokers. **(Nur-ul-Huda Kalan)**

باھُوؒ در ھُو گم شدہ باھُوؒ نماند
نورِ باھُوؒ روز و شب یا ھُو بخواند

Explanation: Bahoo lost his existence in *Hoo* (هُو) now Bahoo is no more. The light of Bahoo invokes *Ya-Hoo* (یاهُو) day and night. **(Nur-ul-Huda Kalan)**

باهُوؒ از میانِ هُو چشم می بیند خدا
درمیان هُو ببین وحدت صفا

Explanation: Bahoo beholds Allah with the eyes of *Hoo*. Absorbed in *Hoo*, he views pure Oneness everywhere. **(Nur-ul-Huda Kalan)**

بَاهُوؒ مرا هُو یار شد این بختِ من بیدار شد
باهم نشین دِلدار شد در عشقِ اُو پروانہ ام
از جانِ خود بیگانہ ام

Explanation: O Bahoo! The destiny has been in my favour as *Hoo* (هُو) has become my Friend. Now I am enjoying the company of my Beloved. I am a moth burning in the fire of His love and have forgotten myself. **(Ain-ul-Faqr)**

نماندہ پردہ باهُوؒ گشت یاهُو
کہ ذِکرش روز و شب یاهُو گفت باهُوؒ

Explanation: There remained no veil before Bahoo and he became one with *Hoo* (هُو) by the invocation of *Ya-Hoo* (یَاهُو), morning and evening. **(Ain-ul-Faqr)**

کسے بس ذکر گوید هُو هویدا
وجودش می شود زاں نور پیدا

Explanation: The person whose inward is invoking *Hoo* involuntarily all the time, the reality of *Hoo* is revealed upon him and his whole body (physically as well as spiritually) is converted into Divine light.

اسمِ اعظم انتہا با ھُو بود

وردِ باھُوؒ روز و شب 'یاھُو' بود

Explanation: The greatest name of Allah ultimately takes one to *Hoo* so Bahoo keeps invoking *Ya-Hoo* day and night. **(Kaleed-ul-Tauheed Kalan)**

باھُوؒ را ھُو بُرد با آورد بَرد

ہر کہ با آن عین بیند او نمرد

Explanation: *Hoo* annihilated Bahoo in such a way that 'Ba' was removed from his name. Whoever beholds *Hoo* in Bahoo, never dies. **(Ain-ul-Faqr)**

اسمِ یاھُو گشت باھُوؒ راہ بر

پیشوائے شد محمدؐ معتبر

Explanation: *Ya-Hoo* (یاھُو) has become the guide for Bahoo honouring him with eternal presence in the Mohammadan Assembly. He is led there by the Prophet himself.

ابتدا 'ھُو' انتہا 'ھُو' ہر کہ با 'ھُو' می رسد

عارفِ عرفاں شود ہر کہ با 'ھُو' 'ھُو' شود

Explanation: *Hoo* (**ھُو**) is the beginning and *Hoo* (**ھُو**) is the finality. Whosoever reaches *Hoo* (**ھُو**) becomes Mystic. Being annihilated in *Hoo* (**ھُو**), he himself becomes *Hoo* (**ھُو**).

مُلک و مِلک بیک ھُو زدہ ناچیز کنیم

ما کہ در قلزمِ توحید نہنگ آمدہ ایم

Explanation: I have exterminated the desires of world and hereafter by just one stroke of the Divine name of *Hoo* (**ھُو**). I am the crocodile of the ocean of Oneness (the mighty Saint of the station of no station).

باھُوؒ بہ یک نقطہ یاھُو می شود

وردِ باھُوؒ روز و شب یاھُو بود

Explanation: Bahoo (باھُوؒ) becomes *Ya-Hoo* (یاھُو) by just adding an Arabic alphabetical dot. It symbolizes that there remains no difference esoterically between both as he is annihilated in *Hoo* and has become immortal with Him. All that remains is the exoteric veil. Hence Bahoo forever remains engrossed in the invocation of *Ya-Hoo* (یاھُو).

اسمِ ھُو سیف است باھُوؒ بر زبان

قتل کن ایں نفس کافر ہر زمان

Explanation: Bahoo remains engrossed in the invocation of the Divine name *Hoo* (ھُو) which is a sword that is always engaged in killing the infidel innerself.

Sultan Bahoo further says:

- If you want to know the secrets of *Hoo* (ھُو), eliminate everything from your inward for Him. **(Qurb-e-Deedar)**
- The invocation of *Hoo* (ھُو) affects its reciter in such a way that he starts loving *Hoo* (ھُو) extremely and is disgusted by everything other than Him. **(Ain-ul-Faqr)**
- When a seeker invokes the name *Hoo* (ھُو) inwardly, he likes nothing except Allah. People think he is ignorant or insane but in fact he has found presence in the court of Allah. **(Mehak-ul-Faqr Kalan)**
- When due to the frequent invocation, *Hoo* (ھُو) dominates and overpowers the being of the invoker of *Hoo* (ھُو), there remains nothing in him except *Hoo* (ھُو). **(Mehak-ul-Faqr Kalan)**
- The laws of sharia apply to this material world. Station of mysticism is related to the realm of angels, station of reality is related to the realm of power whereas gnosis belongs to the realm of Divinity. Words of shahada comprehend all of them. Words,

'There is no (other) God' (لَآ اِلٰہَ) is the invocation of material world, 'but only Allah' (اِلَّا اللّٰہُ) is the invocation of realm of angels, 'Allah' (اَللّٰہ) is the invocation of the realm of power and *Hoo* (**ھُو**) is the invocation of the realm of Divinity. **(Mehak-ul-Faqr Kalan)**

Realm of Divinity is the world at whose boundary Angel Gabriel requested Prophet Mohammad to proceed alone on the night of Miraj because he was not able to survive beyond that point, had he proceeded he would have been burnt. Realm of Divinity is the world of Divine vision. Entering that world is possible only through the most powerful and spiritually effective invocation of *Hoo* (**ھُو**) which is the honour of humans only.

Sultan Bahoo says about *Ism-e-Allah Zaat* and the sultan of invocations, *Hoo* (**ھُو**), in his Punjabi poetry:

الف اَللّٰہ چنبے دی بوٹی، میرے من وِچ مُرشد لائی ھُو
نفی اَثبات دا پانی ملیس، ہر رَگے ہر جائی ھُو
اندر بوٹی مُشک مچایا، جاں پھلّاں تے آئی ھُو
جیوے مُرشد کامل باھُوؒ، جیں ایہہ بوٹی لائی ھُو

Explanation: In this quatrain Sultan Bahoo has likened *Ism-e-Allah Zaat* with jasmine. Sultan Bahoo is the pioneer Mystic who has used the metaphor of jasmine for *Ism-e-Allah Zaat*. Its seedling is sowed into the earth, it grows slowly into a plant laden with flowers whose fragrance envelops the surroundings. Similar to it, when a spiritual guide bestows the seeker with contemplation and invocation of *Ism-e-Allah Zaat* he sows a seedling into the seeker's inward and under the care of spiritual guide the light of *Ism-e-Allah Zaat* gradually envelops the whole being of the true seeker illuminating it.

May Allah bless my spiritual guide with a long life who has bestowed *Ism-e-Allah Zaat* and revealed all its Divine secrets with his perfect spiritual attention as he is boundlessly merciful, kind and affectionate! He has revealed the reality of 'there is no (other) God' (لَآ اِلٰہَ) hence negated everything within me except Allah and removed all the idols from my inward. He also taught me the reality of 'only Allah' (اِلَّا اللّٰہُ) by affirming the Divine

Essence in me and elevated me by the recognition of Essence through the name. Now this Divine secret has penetrated my entire existence. *Ism-e-Allah Zaat* has enveloped my being making me witness all its secrets and mysteries and now I wish to disclose it before the world. However these Divine secrets are for the chosen ones and not the commoners. It has become hard to live because I am bearing these magnificent secrets and mysteries. Now wherever I turn my eyes I see only *Ism-e-Allah Zaat*, not only spiritually but physically as well. My condition is reminiscent of the Quranic verse:

"So whichever direction you turn to, there is Divine Countenance." **(2:115)**

اندر ھُو تے باہر ھُو، ایہ دَم ھُو دے نال جِلیندا ھُو
ھُو دا داغ محبت والا، ہر دَم پیا سِڑیندا ھُو
جِتھے ھُو کرے رُشنائی، اُوتھوں چھوڑ اندھیرا وِیندا ھُو
میں قُربان تنہاں توں باھُوؒ، جیہڑا ھُو نوں صحی کِریندا ھُو

Explanation: The seeker who obtains the contemplation of *Ism-e-Allah Zaat* and the invocation of *Hoo* (**ھُو**) from the perfect spiritual guide, sees *Hoo* (**ھُو**) both physically and spiritually, inside and around him as the beneficence of the spiritual guide unveils the secrets of *Hoo* (**ھُو**). His condition complies with the Quranic verse:

"So whichever direction you turn to, there is Divine Countenance." **(2:115)**.

When the love of *Hoo* (**ھُو**) penetrates the inward, it burns down the love of others and all that remains is love for Allah which enlightens the inward. Only Allah! Everything other than Allah is lust. May I sacrifice myself upon the true seekers who remain restless and anxious to find the secrets of *Hoo* (**ھُو**) and ultimately reach their destination!

جس الف مطالیہ کیتا، ب دا باب نہ پڑھدا ھُو
چھوڑ صفاتی لدھیوس ذاتی، اوہ عامی دُور چا کردا ھُو
نفس امارہ کُتڑا جانے، ناز نیاز نہ دَھردا ھُو
کیا پرواہ تنہاں نوں باھُوؒ، جِنہاں گھاڑو لدّھا گھر دا ھُو

Explanation: The true seekers who have been blessed by the contemplation and invocation of *Ism-e-Allah Zaat* do not follow the wishes of innerself. They also do not incline towards other kinds of knowledge, invocation of attributive names or daily recitals because they have found the Essence. These fortunate few do not need any kind of outward support because they have been blessed by the eternal company and support of the perfect spiritual guide who is the man of Divine Essence and have also gained the ultimate blessing of *Ism-e-Allah Zaat*.

جِنہاں شَوہ الف تھِیں پایا، پَھول قرآن نہ پڑھدے ھُو
اوہ مارَن دَم محبت والا، دُور ہویونے پَردے ھُو
دوزخ بہشت غلام تنہاندے، چا کیتونے بَردے ھُو
میں قربان تنہاں توں باھوؒ، جیہڑے وحدت دے وِچ وَڑدے ھُو

Explanation: The knowledge of both the worlds is in the Quran, the Quran is in shahada and shahada's crux is *Ism-e-Allah Zaat*. Those who have been blessed with the love of Essence by the invocation of *Ism-e-Allah Zaat* have the inspired knowledge which gives them complete esoteric and exoteric knowledge of the Holy Quran. The Divine love has lifted all the physical and spiritual veils for them. The paradise and the hell have become their slaves by the grace of the Holy Lord. May I sacrifice myself for those who have annihilated in the ocean of Oneness of Allah becoming one with the One!

جس دِل اِسم اَللّٰہُ دا چمکے، عشق وِی کردا ہلّے ھُو
بُو کستوری دی چُھپدی ناہیں، بھانویں دے رکھیئے سَے پلّے ھُو
انگلیں پچھے دِینہہ ناہیں چُھپدا، دریا نہ رہندے ٹھلّے ھُو
اسیں اوسے وِچ اوہ اساں وِچ، باھوؒ یاراں یار سَوَلّے ھُو

Explanation: The inward which is brightened with the light of *Ism-e-Allah Zaat* and honoured with the Divine vision drowns in His love. This intense love does not stay concealed in the inward but is revealed like the unceasing fragrance of the musk, light of the sun and water of the oceans. Experiencing these states of ardent love, the seeker's existence is eventually perished in the Divine Essence.

دِل تے دفتر وحدت والا، دائم کریں مطالیا ھُو
ساری عمراں پڑھدیاں گزری، جہلاں دے وِچ جالیا ھُو
اِکّو اِسم اَللّٰہ دا رکھیں، اپنا سبق مطالیا ھُو
دوہیں جہان غلام تنہاندے باھوؒ، جیں دِل اللہ سمجھالیا ھُو

Explanation: O seeker of Allah! In your inward lies the book of Oneness which you should always study. All your life has been spent in ignorance despite studying books and gaining the knowledge. Only contemplate and invoke *Ism-e-Allah Zaat* as this is the initial and the final lesson. Both the worlds will come in your servitude if you accomplish in holding the Trust of *Ism-e-Allah Zaat*. The closeness and vision of Essence are only achieved by the invocation of *Ism-e-Allah Zaat*.

سینے وِچ مقام ہے کَیندا، سانوں مُرشد گل سمجھائی ھُو
اِیہو سَاہ جو آوے جاوے، ہور نہیں شے کائی ھُو
اِس نوں اِسم الاعظم آکھن، اِیہو سِرّ اِلٰہی ھُو
اِیہو موت حیاتی باھوؒ، اِیہو بھیت اِلٰہی ھُو

Explanation: The perfect spiritual guide has taught me that it is the inward where Allah dwells. *Ism-e-Allah Zaat* is the greatest name of Allah whose invocation through breaths leads to the secret of Allah as well as life and death. Life means the breath which invokes *Ism-e-Allah Zaat* and death is the breath which does not. Life is beholding Allah in the inward and death is its deprivation as Ali ibn Abi Talib said, "I beheld the Essence in my inward."

ضروری نفس کُتّے نوں، قیما قیم کیجیوے ھُو
نال محبت ذِکر اَللّٰہ دا، دَم دَم پیا پڑھیوے ھُو
ذِکر کنوں ربّ حاصل تھیندا، ذاتوں ذات دِسیوے ھُو
دوہیں جہان غلام تنہاندے باھُوؒ، جنہاں ذات لبھیوے ھُو

Explanation: It is necessary in the path of *Faqr* that the dog like inciting innerself is crumbled into bits and pieces ultimately towards its complete annihilation. The eternal

invocation and contemplation of *Ism-e-Allah Zaat* should be performed by every breath with intense passion. Without it the innerself never dies despite lifelong prayers that will exhaust you. The blessing of Divine vision is received only after the innerself dies by the contemplation and invocation of *Ism-e-Allah Zaat*. Both the worlds come in the servitude of the one who is blessed with the Essence.

عاشق راز ماہی دے کولوں ، کدی نہ ہوون واندے ھُو
نیندر حرام تنہاں تے ہوئی، جیہڑے اِسمِ ذات کماندے ھُو
ہِک پَل مول آرام نہ کردے، دِیہنہ رات وَتن کُرلاندے ھُو
جنہاں الف صحی کر پڑھیا باھُوؒ، واہ نصیب تنہاندے ھُو

Explanation: Divine lovers always protect the secrets of Beloved. They are in fact those who have received the gnosis of *Ism-e-Allah Zaat* and have become aware of the secrets which keep them anxious and restless. They can neither sleep nor rest rather implore day and night before Allah with grief and pain to never keep them away from Himself because deprivation from the vision of Allah is the biggest of all misfortunes in both the worlds. How fortunate are those who have been blessed with the secret of *Ism-e-Allah Zaat*!

مُوتُوْا والی موت نہ ملی، جیں وِچ عشق حیاتی ھُو
موت وصال تھیسی ہک، جدوں اِسم پڑھیسی ذاتی ھُو
عین دے وِچوں عین جو تھیوے، دُور ہووے قرباتی ھُو
ھُو دا ذِکر ہمیش سڑیندا باھوؒ، دِنہاں سُکھ نہ راتی ھُو

Explanation: O imperfect seeker! Due to the love of world and fear of losing it you could not reach the level of 'death before dying.' In this death lies union with Allah and the eternal life. You will find them on invoking the sultan of invocations, *Hoo* (**ھُو**). Your entity will be annihilated in the Essence ultimately becoming its exact manifestation. This level is beyond proximity as for proximity two existences are needed but here there is no duality. The invocation of *Hoo* (**ھُو**) keeps the lover of Allah restless, burns him in the fire of love and neither at night nor in the day is he relieved.

ھُو دا جامہ پہن کراہاں، اِسم کماون ذاتی ھُو
کفر اِسلام مقام نہ منزل، ناں اُوتھے موت حیاتی ھُو
شہ رگ تھیں نزدیک لدھوسے، پا اندر وتّے جھاتی ھُو
اوہ اساں وِچ اسیں اُنہاں وِچ، باھوؒ دُور رہی قرباتی ھُو

Explanation: The extreme level of *Faqr* is annihilation in *Hoo* (**ھُو**). Mystic invokes *Ism-e-Allah Zaat*, annihilates himself in *Hoo* (**ھُو**) and becomes *Hoo* (**ھُو**). This is the station of no station where there exists no Islam or infidelity neither is there any station or destination nor life or death. To achieve this station one does not need to go far beyond as it is nearer than the jugular vein. There remains no duality when one is annihilated in the Essence and the Essence is manifested in one's existence.

یار یگانہ ملِسی تینوں، جے سر دی بازی لائیں ھُو
عشق اللہ وِچ ہو مستانہ، ھُو ھُو سدا اَلائیں ھُو
نال تصور اِسم اَللّٰہ دے، دَم نوں قید لگائیں ھُو
ذاتے نال جاں ذاتی رلیا، تد باھوؒ نام سدائیں ھُو

Explanation: You will achieve your destination which is the Essence when you are absorbed in love for Allah and will sacrifice even your life for Him. If you want to reach the Essence then become intoxicated in His love whose source is to invoke *Hoo* (**ھُو**) with each and every breath and also to contemplate *Ism-e-Allah Zaat*. I was named Bahoo when I annihilated myself in Him. **(Abyat-e-Bahoo Kamil)**

PRACTICE OF INSCRIBING ISM-E-ALLAH ZAAT ON BODY (MASHQ MURQOOM-E-WAJUDIA)

It is the practice of writing *Ism-e-Allah Zaat* through concentration by the index finger on the body while keeping the printed *Ism-e-Allah Zaat* in front of eyes. Sultan Bahoo describes the marvellous effects of this exercise in these words:

- All the levels of part and whole are revealed and attained by inscribing *Ism-e-Allah Zaat* with concentration. Afterwards theophanies from each letter of *Ism-e-Allah Zaat* are manifested in the being of the seeker and he at once elevates to the level of the great Saint Maroof Karkhi. He becomes generous and independent of all the desires thus achieving *ghanayat* which is the alchemy of elixir. **(Nur-ul-Huda Kalan)**

- The esoteric path is full of dangers but *Ism-e-Allah Zaat* takes the seeker to the destination safely. The spiritual guide must know the way of contemplation and Divine presence. Otherwise some theophanies are of Divine light while some are fiery, some theophanies create infidelity and polytheism in the existence while some manifest the light of Divine vision in the existence. That is to say, the seeker has to reach the Divine closeness, annihilate himself in Allah and eternally immerse in the light after safely crossing the satanic dangers, evils of inciting innerself and worries of worldly accidents in an instant. Thus he is blessed with the presence and his being is forgiven. He surpasses the discussions and verbosity and gains the true pleasure of beholding the Divine beauty hence becomes aware of all the spiritual states and enjoys endless union with Allah. Through which spiritual way all this becomes possible and which knowledge is its witness? That is the way of inscribing *Ism-e-Allah Zaat* which embraces the entire existence of the seeker like a creeping plant surrounds the tree. *Ism-e-Allah Zaat* dominates the being of seeker in such a way that the name of Allah is inscribed upon his entire body. **(Nur-ul-Huda Kalan)**

- Listen! At the initial stage of *Faqr*, the entire existence of the seeker converts into Divine light from head to toe due to the inscribing practice and invocation of *Ism-e-Allah Zaat* and he becomes sanctified and pure just like a new-born. Owing to this purity attained by inscribing, the seeker is blessed with the presence of Mohammadan Assembly. The Holy Prophet takes that innocent (spiritual) child Fakir to his sacred family with utmost benevolence and kindness then gives him to Fatimah-tuz-Zahra, Aisha bint Abi Bakr and Khadijah bint Khuwaylid who are the mothers of all believers. Each one of them takes him as her child and feeds him milk. Hence the infant Fakir becomes a member of the sacred family and is named as the son blessed with Divine presence and titled as the spiritual son. In the esoteric world the child Fakir perpetually remains in the state of presence in the form of Divine light while outwardly he converses to the common and chosen people with his physical body. These are the levels of accomplishment in *Faqr*. **(Nur-ul-Huda Kalan)**

CONTEMPLATION OF ISM-E-MOHAMMAD

In addition to the blessings of *Ism-e-Allah Zaat*, Sultan Bahoo has also explained the secrets and effects of contemplation of *Ism-e-Mohammad*. He declares that only the spiritual guide who knows the method of both *Ism-e-Allah Zaat* and *Ism-e-Mohammad* is perfect. Along with the invocation and contemplation of *Ism-e-Allah Zaat*, the contemplation of *Ism-e-Mohammad* is also compulsory for a seeker to reach the destinations of Divine vision, union and presence in the Mohammadan Assembly.

During the life of the Holy Prophet his sacred Companions crossed all the spiritual stages of gnosis by the privilege of his closeness, attention and beholding his sacred face. After him all the seekers of gnosis find presence in his assembly through the contemplation of his name and get his spiritual beneficence. Without his guidance and help no one has ever reached Allah and no one ever will. Unless his attention is bestowed, neither the soul of a seeker becomes alive nor finds gnosis and union. In this age the only way to get his spiritual beneficence is the invocation and contemplation of *Ism-e-Allah Zaat* and contemplation of *Ism-e-Mohammad* which takes the seeker spiritually to the Mohammadan Assembly and grants him the honour of spiritual company of the Holy Prophet and his sacred Companions. When a seeker stays in this assembly with patience, perseverance, respect, modesty, devotion and obedience leaving desires and dependence on others only then he becomes capable of gnosis. Hence reaches the station of belovedness and union with Allah.

There are infinite attributive names of Allah but ‘Allah’ is His personal name. Similarly there are many attributive names of the Holy Prophet but ‘Mohammad’ is his personal name. Just as Allah is the most powerful name of Allah, Mohammad is the most powerful name of the Holy Prophet.

The name Mohammad was manifested when there was nothing except the light of Allah and the light of Mohammad. So *Ism-e-Mohammad* itself is entire Divine light and has miraculous powers. Initially the light of Allah manifested itself in the form of Mohammadan light. When the Saints reveal the fact that Allah first of all manifested Himself in the form of *Ism-e-Allah Zaat* then by saying ‘*Zaat*’ they actually refer to the light or essence of Mohammad who is the first manifestation of the light of Allah. So *Ism-e-Mohammad* is not separate or different from *Ism-e-Allah Zaat* rather *Ism-e-Mohammad* is concealed in *Ism-e-Allah Zaat* and *Ism-e-Allah Zaat* is veiled in *Ism-e-Mohammad*. That is why Allah has declared His beloved Mohammad’s hand as His Hand and his words as Allah’s Words as Allah says in the Quran:

◄ اِنَّ الَّذِیۡنَ یُبَایِعُوۡنَکَ اِنَّمَا یُبَایِعُوۡنَ اللّٰہَ ؕ یَدُ اللّٰہِ فَوۡقَ اَیۡدِیۡہِمۡ (۴۸:۱۰)

Meaning: (O Beloved!) Indeed those who pledge allegiance to you in fact pledge allegiance to Allah alone. Allah's Hand is over their hands. **(48:10)**

◄ وَمَا یَنۡطِقُ عَنِ الۡہَوٰی ۟ۙ اِنۡ ہُوَ اِلَّا وَحۡیٌ یُّوۡحٰی ۙ (۵۳:۳-۴)

Meaning: And he (the Holy Prophet) does not speak out of his (own) desire. His speech is nothing but revelation which is sent to him. **(53:3-4)**

When the seekers of Allah wish for vision, union and gnosis, it is possible for them only in the form of *Ism-e-Allah Zaat*. Except the Holy Prophet no one is capable to see the unveiled light of Allah and understand its nature directly. Only the Holy Prophet, due to his ultimate nearness with Allah can see the light of Allah in its actual and unveiled form. To see Allah in the form of *Ism-e-Allah Zaat* and for His union and gnosis, a seeker has to invoke and contemplate *Ism-e-Allah Zaat* by following the path of *Faqr*.

While explaining about *Ism-e-Allah Zaat*, Sultan Bahoo says that *Ism-e-Mohammad* manifested from *Ism-e-Allah Zaat* just as light of Mohammad manifested from the light of Allah. So *Ism-e-Mohammad* is a form of *Ism-e-Allah Zaat*. In *Mehak-ul-Faqr Kalan* he says;

❖ It is the saying of the Holy Prophet:

◄ اَلۡفَقۡرُ فَخۡرِیۡ

Meaning: *Faqr* is my pride.

It can be explained as the path of *Faqr* begins with *Ism-e-Allah Zaat* and it is the pride of the Holy Prophet through which the Fakirs attain their level. *Ism-e-Allah Zaat* transforms into *Ism-e-Mohammad* as Allah says in a *Qudsi* Hadith:

◄ اَنَا اَنۡتَ وَاَنۡتَ اَنَا

Meaning: (O Mohammad!) I am you and you are Me.

This shows that these two names are of the same Divine Entity. That is why he said:

◄ اَلۡفَقۡرُ فَخۡرِیۡ وَالۡفَقۡرُ مِنِّیۡ

Meaning: *Faqr* is my pride and *Faqr* is from me. **(Mehak-ul-Faqr Kalan)**

Ism-e-Mohammad has all the powers and effects of *Ism-e-Allah Zaat*. However *Ism-e-Allah Zaat* has the Divine majesty as well as the beauty. It has both wrath and kindness. While *Ism-e-Mohammad* is the absolute Divine beauty therefore it has more compassionate

effects on the esoteric self of a seeker. By the contemplation of *Ism-e-Mohammad* the seeker becomes completely obedient to the laws of sharia and fully compliant to Allah. Sultan Bahoo where fully explains *Ism-e-Allah Zaat* there he also describes the knowledge, effects and marvels of *Ism-e-Mohammad*. The exegesis of *Ism-e-Mohammad* by Sultan Bahoo is:

- From the letter م (M) of مُحَمَّدْ (Mohammad) gnosis of Allah is gained and by the letter ح (H) presence in the Mohammadan Assembly is obtained. By the second م (M) of Mohammad one gets observation of both the worlds and by the letter د (D) all the objectives are achieved immediately. These four letters are like an unsheathed sword to kill the innerself. **(Kaleed-e-Jannat)**

In his book *Aqal-e-Baydar* Sultan Bahoo narrates the stations gained by the contemplation of *Ism-e-Mohammad* due to the theophanies radiating from its letters as:

- *Ism-e-Mohammad* (مُحَمَّدْ) has four Arabic letters which are م (M), ح (H), م (M) and د (D). From command over the (first) م (M) access to the Mohammadan Assembly is achieved. The command over ح (H) gives presence before Prophet Mohammad. The command over (second) م (M) makes one absorb in the light of Mohammad and د (D) means not a single breath is void of the conversation of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*. **(Aqal-e-Baydar)**

Every letter of Mohammad has great power and efficacy. When a seeker contemplates *Ism-e-Mohammad* with the permission of perfect spiritual guide, he feels changes in his esoteric self by the luminous effects of the light of these letters. Gradually he starts acquiring the morals and attributes of the Holy Prophet due to which he becomes the beloved of Allah. His innerself dies and the soul becomes alive which liberates from the limitations of the body and boundaries of the world thus reaches the Mohammadan Assembly where he is guided by the Holy Prophet himself. He acquires his sacred attributes and becomes the beloved of Allah. While discussing the effects of contemplation of *Ism-e-Mohammad* on the personality of the seeker, Sultan Bahoo states:

- When a seeker is absorbed in the contemplation of *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and shahada, all his sins hide in the coverlet of the light of *Ism-e-Allah Zaat*. **(Mohabbat-ul-Asrar)**

- The person who contemplates the sacred name of Mohammad, his every word is absorbed in its light. Contemplation of *Ism-e-Mohammad* affects the seeker in such a way that he is blessed with lustrous insight, grand magnificence, company of the Holy Prophet, a sanctified inward and the straight path. He (reaches the stage of annihilation in the Prophet in such a way that he) becomes one with the soul of the Holy Prophet. He hears with the Holy Prophet's ears, sees with his eyes, speaks with his tongue and walks with his steps. He wears the coverlet of sharia. *Ism-e-Mohammad* (مُحَمَّدْ) has four Arabic alphabets (م ح م د) which contain both the worlds. Contemplation of *Ism-e-Mohammad* reveals the secrets of both the worlds upon the seeker. When a seeker contemplates *Ism-e-Mohammad*, the Holy Prophet along with the Companions, bestows him with his presence. **(Mohabbat-ul-Asrar)**
- When a devotee contemplates *Ism-e-Mohammad*, no doubt the Holy Prophet and his Companions visit him spiritually. The Holy Prophet says to him, "Hold my hands." The very moment he holds the hands of the Holy Prophet, his inward and soul are illuminated by the light of gnosis and he becomes capable of guiding others. The Holy Prophet advises the man of contemplation to guide the mankind. Thus such man of contemplation blesses the people with guidance and persuasion. **(Kaleed-e-Jannat)**
- By the contemplation of *Ism-e-Mohammad*, the reality of knowledge is acquired. **(Kaleed-e-Jannat)**
- When one contemplates *Ism-e-Mohammad*, he relinquishes everything for Allah and sees the Mohammadan Assembly everywhere. He becomes the humble and modest lover of the Holy Prophet and the beloved of Allah. **(Aqal-e-Baydar)**
- Let it be known that the contemplation of *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and shahada opens two types of knowledge on the man of contemplation. The exoteric knowledge which is related to devotions and outward matters and esoteric knowledge which is gnosis, Oneness and witnessing the light of Essence. There are only two types of knowledge, firstly the knowledge of physical matters and secondly, revelations. **(Kaleed-e-Jannat)**
- When light of *Ism-e-Mohammad* enters the body of a seeker (through contemplation) all his matters are resolved by (the blessing of) *Ism-e-Mohammad*. **(Aqal-e-Baydar)**
- There are four levels of contemplation of *Ism-e-Mohammad* which grant four kinds of Divine favour. The first level is that whosoever contemplates *Ism-e-Mohammad*, his soul becomes alive and innerself dies. This contemplation has the authority to take to the level of annihilation in *Ism-e-Mohammad* which is the level of the perfect

Fakir. Second level is that when *Ism-e-Mohammad* enters the inward, it takes the seeker to the Mohammadan Assembly. He reaches the assembly, sees and recognizes it and finds presence. Third level is that whosoever acquires permanent contemplation of *Ism-e-Mohammad*, every part and whole of the universe is exposed upon his eyes and he is forgiven according to the verse:

◄ لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ (۴۸:۲)

Meaning: So that Allah forgives, for your sake, all the earlier and later sins. **(48:2)**

Such a contemplator (of *Ism-e-Mohammad*) should be a true man not a human being having qualities of animals. Fourth level is that by the contemplation of *Ism-e-Mohammad* the Divine presence and its knowledge are gained. After gaining the knowledge of vision the seeker reaches the level of Divine vision then there remains no wish in his inward (as all his wishes are fulfilled). Through the contemplation of impression of *Ism-e-Mohammad* the knowledge of presence before Prophet Mohammad is gained on the very first day as it is witness to the knowledge of Divine presence. Seeking anything except the presence is a sin. The spiritual guide who does not take the seekers to the level of presence step by step and does not let them have persuasion directly from Prophet Mohammad, he himself is depraved and his disciples are eventually disgraced. **(Kashf-ul-Asrar)**

The contemplation of *Ism-e-Mohammad* saves the seeker from the tricks of Satan and innerself as well as from ignorance and misbelief. Sultan Bahoo says:

- The seeker of Allah must get control over his mind and all his thoughts through contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*. Hence such fire is ablazed in his essence by the invocation of his soul and secret (*sir'r*) which turns him completely against his innerself, Satan and the world. **(Mehak-ul-Faqr)**
- *Ism-e-Allah Zaat* is the greatest name of Allah and *Ism-e-Mohammad* has the straight path. **(Mehak-ul-Faqr Kalan)**
- You must know that the Holy Prophet is the righteous guide in both the worlds. Having the privilege of seeing him enhances and adorns the faith. Keep in mind that Allah has sent him for guidance on the right path. Satan can never be a righteous guide so he can never acquire the countenance of Prophet Mohammad neither a Muslim can ever get righteousness from him. Satan fears from *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and righteousness just like a non-Muslim fears shahada which is like a killing sword for him. **(Mehak-ul-Faqr Kalan)**

- Be aware that there are one lakh and seventy-three thousand knots of infidelity and polytheism in a human (which break by the contemplation of *Ism-e-Allah Zaat*). By adopting the path (of *Ism-e-Allah Zaat*) the seeker is honoured in the very beginning with presence before Allah and also with presence in the Mohammadan Assembly. He sees everything in the realm of Divinity. Hence his light gets absorbed in Divine light. Neither is there body nor soul. How can these stations be known by ignorant beasts (apparently humans but in reality animals)? If you sacrifice yourself for *Ism-e-Mohammad* with devotion and perfect belief, you will be honoured by witnessing the countenance of the Holy Prophet a thousand times in a moment. You should have belief that this path is beneficent for the pious. **(Aqal-e-Baydar)**
- It is easy to find presence in the Mohammadan Assembly but it is very difficult to achieve righteousness and sainthood like him, to adopt his habits and morals, his command over both the worlds, his attributes of the renunciation of world, his complete faith in Allah and submission to fate and the will of Allah. In short it is very difficult to acquire the *Faqr* of Prophet Mohammad completely. **(Kaleed-ul-Tauheed Khurd)**

It is possible to cross the above stations only by the sacred attention of the Holy Prophet for which the contemplation of *Ism-e-Mohammad* is necessary. Sultan Bahoo says:

چوں بہ بینم حق قیوم آں خدا
می بینم من از رفاقتِ مصطفیٰؐ

Explanation: If I can see Allah, the Eternal, it is because of the (sacred attention and) company of the Holy Prophet.

ہر جا کہ خواہد می رساند خویش را
ہم جلیس دائم بامصطفیٰؐ

Explanation: The person who wants to reach a certain (spiritual) station should become eternal companion of the Holy Prophet (attain eternal presence in the Mohammadan Assembly through the contemplation of *Ism-e-Mohammad*).

دل غنی او با نبی ہر دوام
احتیاجش کس ندارد خاص و عام

Explanation: One whose inward is indifferent to both the worlds forever remains with the Holy Prophet. He is not dependent on anyone.

گرچہ پرہیز کند لقمۂ گدا
عارفاں باللہ حاضر مصطفیٰؐ

Explanation: Mystics immortal with Allah remain present in the Mohammadan Assembly. They never beg for charity.

A seeker reaches the station of annihilation in the Prophet only after having eternal presence in the Mohammadan Assembly which afterwards blesses him with the final station of annihilation in Allah and being immortal with Him. Sultan Bahoo says:

- There are three levels of a true seeker. First is the level of annihilation in the spiritual guide. When a seeker contemplates the countenance of the perfect spiritual guide, he observes the marvels of the authority of his spiritual guide everywhere. Second is the level of annihilation in *Ism-e-Mohammad*. When the seeker contemplates the countenance and beautiful name of Mohammad, everything other than Allah is eliminated from his inward and wherever he looks he observes the Mohammadan Assembly. Third is the level of annihilation in Allah. When the seeker contemplates the Divine name, his innerself dies completely and wherever he looks, he observes infinite theophanies of the light of Allah. This light is beheld at the station of no station which is beyond all levels and stations as considering Allah to be bounded by time and space is an absolute disbelief. **(Shams-ul-Arifeen)**
- When the scholar having knowledge of Allah annihilates himself in *Ism-e-Mohammad*, he becomes favourite of Prophet Mohammad and all the Saints. Such a person is a scholar, practitioner of his knowledge and also a perfect Fakir. He is the beloved disciple of Shaikh Abdul Qadir Jilani and by his grace, he becomes indifferent to all the needs. **(Fazal-ul-Laqa)**

However it should be kept in mind that these blessings of contemplation of *Ism-e-Mohammad* are not possible without the attention and persuasion of the perfect and accomplished spiritual guide. The efficacy of contemplation of *Ism-e-Mohammad* reaches the inward only when it is practised with the permission and under the guidance of the perfect spiritual guide. Unless he opens the lock of inward, the effects of contemplation of *Ism-e-Mohammad* cannot reach it. Sultan Bahoo says:

- When the spiritual guide grants *Ism-e-Mohammad* to the seeker, he is blessed with the presence in the Mohammadan Assembly on the very first day. It is impossible for the cursed Satan and the innerself to enter the company of Prophet Mohammad. This is the sacred path of the Divine presence gained by *Ism-e-Allah Zaat* through which the seeker can observe pre-existence as well as the eternity. He can have the view of the

treasures of world, chaos of the doomsday, Divine closeness and presence, heavenly houris and castles, paradise and the hell. Perfect spiritual guide is the one who reveals the hidden realities upon the seeker through the contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* and then gives him the persuasion so that he gains complete trust and faith. **(Aqal-e-Baydar)**

To obtain all these blessings of contemplation of *Ism-e-Mohammad* and to reach the Mohammadan Assembly, the disciple must be sincere and steadfast and should have complete belief in this path of the Divine presence. The disciple who has doubts about the Mohammadan Assembly can never find presence there and if by the beneficence of the spiritual guide, he enters this assembly, he can never stay there for long due to his malicious inward.

It is completely up to the perfect and accomplished spiritual guide of the *Sarwari Qadri* order when he decides to grant contemplation of *Ism-e-Mohammad* to the disciple. He may grant *Ism-e-Allah Zaat* in the beginning and *Ism-e-Mohammad* after sometime or may grant both at the same time. The disciple should follow the spiritual guide submissively and should not take decisions by himself. The guide is also the spiritual doctor who knows about all the inward diseases of the disciple and their remedies so he should always act upon his guide's advice. The disciple who follows his own will can never succeed because *Faqr* is the way of complete submission.

DENIER OF ISM-E-ALLAH ZAAT AND ISM-E-MOHAMMAD

Sultan Bahoo says about the denier of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*:

- One who forbids from *Ism-e-Allah Zaat* and its invocation is either a hypocrite and infidel or a jealous and arrogant. **(Ain-ul-Faqr)**
- The denier of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* is Abu Jahl the second or Pharaoh. **(Aqal-e-Baydar)**
- One who does not believe in *Ism-e-Allah Zaat* and *Ism-e-Mohammad* is surely a hypocrite. **(Mehak-ul-Faqr Kalan)**

It is evident from all the stated Quranic verses, Hadiths and teachings of the Saints that unless a seeker invokes and contemplates *Ism-e-Allah Zaat* and contemplates *Ism-e-Mohammad*, he cannot get rid of his innerself and Satan. Neither his inward gets purified nor do his exoteric and esoteric self coordinate even if he spends all his life in physical prayers, recitation of the Quran, learning the laws of Islam or performing hard mystic exercises and becomes thin like thread while doing so. Moreover in this materialistic age

sincerity, truth and pure urge are rare. Nowadays people neither have the time nor courage for excessive pious deeds and hard mystic struggle to reach Allah like our righteous ancestors did. Prayers and all the religious obligations have now become superficial acts without soul.

رگوں میں وہ لہو باقی نہیں ہے　　وہ دِل وہ آرزو باقی نہیں ہے

نماز و روزہ و قربانی و حج　　یہ سب باقی ہیں تُو باقی نہیں ہے

Explanation: Most people of today no longer perform selfless pious deeds and mystic endeavours hence do not have Divine union, vision and gnosis. Their inwards are void of desire of loving Allah which has made the religious obligations such as salat, fast, sacrifice (of animal on *Eid-ul-Adha*) and hajj soulless acts. The religious obligations are no longer performed for Allah. **(Bal-e-Jibril)**

The invocation, contemplation and inscribing *Ism-e-Allah Zaat* and contemplation of *Ism-e-Mohammad* are the only way to kill the innerself and revitalize the dead soul. When the soul becomes alive, the seeker is blessed with the Divine vision. However the condition to oblige is that the seeker has acquired *Ism-e-Allah Zaat* and *Ism-e-Mohammad* from the perfect spiritual guide of *Sarwari Qadri* order, the man of Divine Essence.

CHAPTER-5

THE PERFECT SPIRITUAL GUIDE

MEANING OF MEDIATOR AND HIS SIGNIFICANCE IN SHARIA

Allah says in the Holy Quran:

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ (۵:۳۵)

Meaning: O believers! Fear Allah persistently and keep looking for a mediator to (approach and get closer to) Him. **(5:35)**

In this verse Allah has given two orders, one is to acquire piety and the second is to search for a mediator to be close to Allah.

Literally piety means to have fear of Allah, abstain from sins and adopt pious deeds but mystically, it is the state of inward closeness to Allah. The more a person's inward is close to Allah the more he will be pious. Hence it is an esoteric state which ultimately leads to Divine vision. This fact is endorsed by the Hadith that once Prophet Mohammad was asked about piety, he pointed towards his chest and said, "Piety is here." **(Muslim 6541)**

Mediator (*vaseela*) refers to the conspicuous path as well as such a source who takes to the destination. He should be so helpful that all the desires are fulfilled and one is completely satisfied by obtaining the goals of his life. *Lisan al-Arab* (Vol. XI p. 725) defines mediator (*vaseela*) as, "By means of whom closeness to someone is achieved."

According to sharia, mediation means to find closeness to Allah through a person who is Allah's beloved and is already close to Him, who has travelled the mystic path and knows its ups and downs. In Sufism such a person is known as Murshid, Pir or Shaikh i.e. the spiritual guide. A true spiritual guide is the one who perfectly knows the path to Allah, who has crossed the waystations of *Faqr* reaching the realm of Incomparable and Unknowable and is now fully proficient to guide common people who do not know the Divine path. The perfect spiritual guide saves them from the satanic illusions, distractions of the inciting innerself and all the other obstacles of the path towards Allah. Now the verse may be translated as, "O believers! Find the perfect spiritual guide to reach Allah."

Some people think that 'mediator' refers to faith but the words, 'O believers' (يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا) in the verse show that Allah is addressing those who are already faithful so mediation can

never mean faith. According to some people, mediator means pious deeds but the argument against this opinion is that Allah has ordered to 'find' mediator, since deeds are intangible, they cannot be found. Hence, it must refer to the perfect spiritual guide because being a physical entity he can be searched and found. Another argument which supports this opinion is that all the pious deeds are not perfect and pure enough to bless the seeker with the ultimate closeness and Divine vision. Only those deeds are acceptable in the court of Allah which are completely free from the impurities of pride, vanity, jealousy, self-conceit, pretence and hypocrisy. To keep religious deeds free from such impure and unacceptable acts is possible only by the guidance and beneficence of the perfect spiritual guide. Thus it is justified to take mediator as the perfect spiritual guide who is the righteous guide on the path to Allah. Hence the verse actually means that every true Muslim should eagerly find the perfect spiritual guide who would sanctify him by his spiritually effective sight and celestial company so that all his esoteric and exoteric deeds are corrected and purified. Then by making the seeker desirable in the Divine court, he takes him to the destination of vision and union.

اگر کوئی شعیبؑ آئے میسر
شبانی سے کلیمیؑ دو قدم ہے

Explanation: The spiritual elevation from the level of a common man to the one who converses with Allah like Prophet Moses is just a negligible distance away but the one condition to oblige is to find the perfect spiritual guide who is the Prophet Jethro of the present era, whose blessing and beneficence is everything. **(Bal-e-Jibril)**

اللہ اللہ کرنے سے اللہ نہیں مِلتا
یہ اللہ والے ہیں جو اللہ سے ملا دیتے ہیں

Explanation: One cannot reach Allah only by invoking His name superficially or silently and through physical prayers but the perfect spiritual guide can take the seekers close to Him.

- Shah Abdul Rahim, Shah Waliullah Muhaddith Dehlvi and Shah Abdul Aziz al-Muhaddith Dehlvi who are renowned among Sufis and the people of Hadith[91] also deduced 'spiritual guide' from the word mediator. The chief of opposers of Sufism Shah Ismail Dehlvi who was the paternal grandson of Shah Waliullah also deduced spiritual guide from the Quranic word '*vaseela*' in his book titled *Mansab-e-Imamat*. He writes in the explanation of said verse:

[91] People of Hadith is a sub-sect of Sunni Muslims not following the four Sunni juridical schools and relying on Quran and Hadith directly.

مراد از وسیلہ شخصے است کہ اقرب الی اللہ باشد در منزلت

Meaning: Mediator means the person who is closest to Allah in spiritual ranks and levels.

In the following verse Allah has clearly defined the word mediator leaving no room for doubt:

◄ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ (۱۷:۵۷)

Meaning: Those that they worship look for mediation to their Lord (themselves) as to who amongst them is the most intimate (in the court of Allah). **(17:57)**

Ismail who is intransigent in his views narrates the interpretation of this verse in *Mansab-e-Imamat*:

و اقرب الی اللہ باعتبارِ منزلت اوّل رسول ﷺ است بعد ازاں امام کہ نائبِ اوست

Meaning: According to the levels of closeness to Allah, the highest is Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* and then the spiritual Imams who are his representatives.

No one has ever attained to the level of a Saint or could have gnosis and vision of Allah without the spiritual training of the perfect spiritual guide. Al-Ghazali became renowned after he left teaching the religious lessons to experience mystical states under the spiritual guidance of Shaikh Fadl ibn Mohammad al-Farmadi. Rumi became legendary after coming in servitude of his spiritual teacher Shams of Tabriz. Iqbal became a famous Sufi poet after he received spiritual beneficence from Rumi. Briefly said no one has ever reached Allah in the history of *Faqr* and Sufism without a spiritual guide.

Prophet Mohammad has also ordered to search for a spiritual guide in the following Hadiths:

◄ اَلرَّفِيْقُ ثُمَّ الطَّرِيْقُ

Meaning: First find the companion (perfect spiritual guide) and then set on the (spiritual) journey.

◄ لَا دِيْنَ لِمَنْ لَا شَيْخَ لَهٗ

Meaning: One who does not have a spiritual guide has no faith.

◄ مَنْ لَا شَيْخَ يَتَّخِذُهُ الشَّيْطٰن

Meaning: Verily one who is not guided by a spiritual guide, Satan surrounds him.

◄ مَنْ مَاتَ وَلَيْسَ فِيْ عُنُقِهٖ بَيْعَةٌ مَاتَ مَيْتَةً جَاهِلِيَّةً (مسلم ۴۷۹۳)

Meaning: One who died in a state that he had not pledged allegiance to the perfect spiritual guide, died in complete ignorance. **(Muslim 4793)**

◄ اَلشَّيْخُ فِيْ قَوْمِهٖ كَنَبِيٍّ فِيْ اُمَّتِهٖ

Meaning: A spiritual guide is among his people as a Prophet is among his nation.

OATH OF ALLEGIANCE ACCORDING TO SHARIA

Whenever a person embraced Islam it was obligatory for him to pledge allegiance to Prophet Mohammad in addition to the recitation of shahada. Allah says:

◄ اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ (۴۸:۱۰)

Meaning: (O beloved!) Indeed those who pledge allegiance to you in fact pledge allegiance to Allah alone. Allah's Hand is over their hands. **(48:10)**

This verse is a proof that oath of allegiance to the Universal Divine Man who is the perfect spiritual guide is a religious act approved by Allah. If oath of allegiance with Prophet Mohammad was necessary even after accepting Islam then oath with his spiritual successors also holds the same importance. Rather it became essential after his death because in his absence the mediation and source towards Allah is required even more.

Moreover in this verse Allah has told the Companions that when they pledged allegiance to the Holy Prophet, their covenant was not only with him rather through his mediation they had in fact pledged allegiance to Allah. After the Prophet, people who pledged allegiance to any of the Rashidun Caliphs who were also the spiritual successors of the Holy Prophet and the spiritual guides of his nation, they actually pledged allegiance to the Prophet through their mediation and reached Allah through two steps of mediators. Hence as the chain of spiritual guides continued, the number of mediators increased. In this age when fourteen centuries have passed since the initiation of oath of allegiance if a Muslim pledges allegiance to a perfect spiritual guide, he reaches the Holy Prophet and Allah through many steps.

The pure and perfectly accomplished people who are spiritually bound by the oath of allegiance, their lineage in Sufism goes back to the Prophet. Such virtuous people are linked spiritually and there is no discontinuity in their link to Prophet Mohammad. These fortunate ones spiritually connect their disciples to the Prophet through pledge of allegiance.

In terms of *Faqr* it is considered that their disciples have in fact pledged allegiance to Prophet Mohammad and have reached Allah through his mediation.

CATEGORIES OF OATH OF ALLEGIANCE

There are many manners of oath of allegiance e.g. oath to enter Islam, pledging allegiance to a leader or caliph, oath before jihad, oath of piety etc. In the age of the Rashidun Caliphate oath of allegiance to enter Islam became obsolete owing to the fact that innumerable people were accepting Islam which made it impossible to distinguish between those accepting with pure intention for Allah and others at the prudence of its honour and power. In the era of the Umayyad Caliphate and the Abbasid Caliphate the oath of allegiance could not become popular as the rulers became tyrants and transgressors and were blithe to the establishment of Sunna. Those affairs which relate to the purity of innerself and the inward as well as proximity to Allah and ultimate union with Him are inclusive in oath of piety. This oath was included in oath to a caliph during the rule of Rashidun Caliphate henceforth many mystic orders initiated. After Hasan ibn Ali renounced caliphate, oath of piety no longer remained a part of oath to a caliph. One of the reasons of the incident of Karbala was that Yazid was not a capable person to understand the difference between the oath of piety to a spiritual guide and the oath taken to a caliph and was not at all legitimate that the spiritual leader of the time *(Imam-e-Waqt)* and the Universal Divine Man of the era, Husayn ibn Ali, would pledge allegiance to him. If he had pledged allegiance to Yazid then it would not only be an oath given to a ruler but of piety as well. This could never be an option for Imam Husayn for he himself was the leader of that age.

After the incident of Karbala, oath of piety could not continue in its actual form because there were a few reservations. Firstly, it might not get confused with oath to a caliph, wrongly concluding to unjust persecution of people and secondly, sedition and turmoil may not arise. Hence during that period Shaikh Hasan of Basra, his successors and future Sufis bestowed symbols to their devotees which were denoted as pledging allegiance on the hand of a Sufi. After an interlude, custom of taking oath of allegiance became non-existent among kings, sultans and leaders and eventually all its signs were erased. Sufis then revived the Sunna of oath of piety in its full form once again. It is a credit to Sufis who revived the oath of piety making all essentials part of it and making it famous by the title of oath of Sufism.

OATH OF ALLEGIANCE IS A SUNNA

For some Sufis oath to piety is obligatory but to others and general public it is a Sunna. It is continued successively from the time of Prophet Mohammad.

THE PERFECT SPIRITUAL GUIDE'S METHOD OF SPIRITUALLY ELEVATING A DEVOTEE

The perfect spiritual guide spiritually educates and makes seekers of Allah cross several mystic waystations following the same pattern as was of Prophet Mohammad for his Companions. Quran describes this pattern as:

◄ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ (٦٢:٢)

Meaning: (Prophet Mohammad) who recites to them His revelations and cleanses and purifies them (outwardly and inwardly) and teaches them the Book and wisdom. **(62:2)**

An instructor is prerequisite with a book to make a person absorb and learn it similarly prescription requires a doctor. Those who object, "Why need a spiritual guide in the presence of the Quran?" To them I ask, "Why Prophet Mohammad was sent with the Quran?" If Companions needed Prophet Mohammad, we face a similar need of spiritual guide. Like righteous guidance was not possible without Prophet Mohammad similarly in every age, it is not possible without a representative of Prophet Mohammad. It is astonishing to find that Muslim scholars who only have apparent knowledge of the religion feel their need among people but do not feel the need of such a perfect spiritual guide who has reached closest to Allah and has the honour of achieving His gnosis after manifold devotional prayers and mystic endeavours than scholars.

❖ Imam Ahmad ibn Hanbal was once known for his disapproval for mysticism and Sufis but afterwards when true faith adorned his inward and soul through the blessed company of Bishr al-Hafi, he would answer queries about sharia himself but would refer the seekers of Truth and Reality to Bishr al-Hafi. Seeing this, students of Imam Ahmad ibn Hanbal felt embarrassed and asked him why he would refer people to a Sufi when he himself was a great scholar! He replied that he only had the knowledge of sharia and Bishr al-Hafi knew Allah Himself therefore he directed seekers of Allah to him.

  According to another tradition Imam Ahmad ibn Hanbal would often run after Bishr al-Hafi. Once someone asked that why he ran after a Fakir despite being such a great

scholar himself? He answered, "Bishr al-Hafi knows God whom Ahmad ibn Hanbal worships."

- Bahlool (Wahab ibn Amr) was apparently a *majdhub*[92] but is counted among the Shaikhs of Imam Abu Hanifa. One is surprised what the great Imam would have been learning from him! The Imam himself was well versed in all of the branches of knowledge such as fiqh, Hadith, syntax, Islamic principles etc. Certainly he visited Bahlool for the purity of innerself and for the ardent love of Allah. If a person reads the biography of Imam Abu Hanifa he will find the name of Bahlool at the top of the list of his spiritual guides. It is the saying of Imam Abu Hanifa, "If I had not remained in the blessed company of Bahlool for two years as I did, my soul would have been wasted."

In the verse of sura *al-Jumu'ah*, calls of Prophet Mohammad mentioned by Allah are as follows: (1) Recite verses unto them, that is, invite them towards Islam and convey commands of Allah; (2) purification of innerself and (3) bestow wisdom through inspired knowledge.

Nowadays Muslim scholars do the same, they recite verses before people, invite them to Islam, convey the meaning of the Quran and persuade to follow what it says. Then why masses accepted Islam in the age of Prophet Mohammad but now none because of them? The reason is that he had immeasurable spiritual powers hence he raised spiritual ranks of people who visited him by the efficacy of his sacred company or through his words. Before accepting Islam, Salman the Persian had met spiritual leaders of Jews, Christians and fire worshippers but was influenced by none but as soon as he reached the Holy Prophet, he recited shahada upon seeing his sacred face. Likewise Islam prospered in the subcontinent due to the accomplished Sufis.

فقط نگاہ سے ہوتا ہے فیصلہ دل کا
نہ ہو نگاہ میں شوخی تو دلبری کیا ہے

Explanation: The perfect spiritual guide's powerful Divine sight opens the mystic path leading a devotee to the secrets of Allah. If one cannot purify the innerself with his powerful sight what is the point to be known as a spiritualist! It is only the way of the 'perfect' spiritual guide. **(Bal-e-Jibril)**

Once the Holy Prophet said to Umar ibn Khattab, "None of you will be accomplished in faith till he loves me more than his life, wealth and children." Listening to this, Umar

[92] Here it means lost in Divine meditation.

said that he did not feel such state. The Prophet asked, "Do you not feel?" This address raised his spiritual status and he immediately said, "Now I feel it."

One day Prophet Mohammad was designating Muadh ibn Jabal or some other Companion as the governor of Yemen. Muadh ibn Jabal said to the Prophet, "O Prophet! I do not have the ability to become a governor." When the Prophet touched his shoulder he at once exclaimed, "Now I feel the ability within me." This is called purification of innerself by the spiritual sight. Afterwards the spiritual successors of Prophet Mohammad executed the same responsibility. This is the reason why rhetoric of scholars go in vain while even a minute attention of the perfect spiritual guide cleanses devotees' innerselves due to which their souls become strengthened hence reaching close to Allah crossing many waystations. Allama Mohammad Iqbal also says that in order to accomplish faith, the cure of Muslims lies in the powerful sight of a perfect spiritual guide:

خرد کے پاس خبر کے سوا کچھ اور نہیں
ترا علاج نظر کے سوا کچھ اور نہیں

Explanation: Intellect has nothing but verbosity, the cure lies in the spiritual sight of the perfect spiritual guide from diseases of the soul e.g. jealousy, rancour, greed, lust, backbiting, slander etc. Thereafter filling the inward with the ardent love for Allah. **(Bal-e-Jibril)**

Iqbal seems worried about the conditions prevailing nowadays:

دل سوز سے خالی ہے، نگہ پاک نہیں ہے
پھر اس میں عجب کیا کہ تو بے باک نہیں ہے

Explanation: Your inward is empty of Divine love and eyes do not give the sheen of purity then why should it be strange that you are not fearless! Why you do not dare to go against your innerself that incites you and cover the spiritual journey towards Allah! **(Bal-e-Jibril)**

اٹھا میں مدرسہ و خانقاہ سے غمناک
نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ!

Explanation: I left madrasas and fake *khanqahs* as there was no life for spiritual self, no Divine recognition, gnosis, proximity and vision as well as no spiritual sight to alter inwards. **(Bal-e-Jibril)**

In short, attaining true knowledge of the Book (Quran) and wisdom is not possible without the perfect spiritual guide. It is he who manoeuvres a devotee from the scams of

Satan and inciting innerself and takes him close to Allah, the ultimate shelter. Common people have not even heard the name of this mystic way and knowledge let alone become adept in it.

SIGNIFICANCE OF THE PERFECT SPIRITUAL GUIDE

Allah says in Quran:

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ (۹:۱۱۹)

Meaning: O believers! Fear Allah persistently and remain in the (company) of those who uphold the truth (truthful men). **(9:119)**

Like it has been explained before, piety means inward state of being close to Allah. The closer a person's inward is to Allah the more he will be pious. Now what does 'truthful men' mean whose company we are ordered to keep? We are all Muslims, majority of us offer salat and in it we recite sura *Fatihah* during which we supplicate Allah, "Show us the straight path. The path of those upon whom You have bestowed Your favours, not of those who have been afflicted with (Your) wrath, nor of those who have gone astray." Now the question arises what is the straight path? This is true that the straight path is the Quran and Sunna but all religions in the world, every community and then every sect within Islam has announced that they are on the right path. Among Muslims some give reference of Quran saying that they have more knowledge of it and recite it more often therefore they are on the straight path but the Quran says:

◄ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِيْ بِهٖ كَثِيْرًا (۲:۲۶)

Meaning: Allah holds many astray and guides many aright with the same example. **(2:26)**

People recite Quran but do not get guidance. Despite reading it they do not attain gnosis, closeness and union with Allah while some peoples' direction of thoughts is converted and they go astray like Mirza Ghulam Ahmad Qadiani (the accursed).[93] Some Muslims are expert in the knowledge of Hadith and claim that since they are the people of Hadith that is why they are on the straight path. All sects have determined the straight path on their own terms and are following the path that they think right. If Allah wanted He could have announced in sura *Fatihah*, "O Almighty! Show us the straight path which is the way of Your Book and the Sunna of Your beloved." Instead Quran has ordered to follow and pray for the path of those upon whom Allah has bestowed His favour. Now the

[93] He declared himself a Prophet despite the fact that Prophet Mohammad is the last Prophet. The Parliament of Pakistan declared the group who follows him as non-Muslims and all over the world Muslims consider them as non-Muslims.

question arises that who are the ones upon whom Allah has bestowed His favour and whose path we are ordered to follow? Allah says in the Quran:

◄ وَ مَنْ يُّطِعِ اللّٰهَ وَ الرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَ الصِّدِّيْقِيْنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِيْنَ (۴:۶۹)

Meaning: And whoever obeys Allah and His Messenger (blessings and peace be upon him) are the people who will be in the company of those (spiritual dignitaries on the last day) whom Allah has blessed with His (special) favour: the Prophets, the truthful, the martyrs and the most pious. **(4:69)**

First group is of Prophets. They are the ones upon whom Allah has bestowed His favour without a doubt but there are three other groups who are not Prophets. The second one are the truthful men. In verse 119 of sura *at-Taubah* Quran says to adopt the company of truthful men while travelling the straight path but who are they?

Mohammad Karam Shah al-Azhari writes in *Tafsir Zia-ul-Quran*:

- The literal meaning of truthful is of a person who is extremely true to his words and true in his conversation. It is an attribute and the person who has it, holds one of the many high stations of proximity to Allah.

Shaikh Mohammad Abduhu says:

- Truthful are the people whose nature is pure of all the intricacies of innerself and Satan so much so that when reality of Islam is presented before them, they would accept it immediately. They are not confounded between good and evil. They can easily differentiate between right and wrong. This rank was enjoyed by many Companions of the Prophet and Abu Bakr is 'the truthful' whose life is the perfect example of outright truthfulness. **(Tafsir Ruh al-Bayan)**

Truthful are those who endorse the truth. Whose inwards have become pure to such an extent that revelations received by Prophet Mohammad and the orders of Allah narrated by him are obeyed by them immediately.

After Prophets, the truthful men are ranked the highest because none till upcoming times can be blessed by the physical company of Prophet Mohammad. Till the end of time no matter how much a person becomes accomplished in servitude to Allah and reaches exalted ranks of *Qutb* and *Ghawth*, he cannot even come close to the ranks at which the Companions exalted. The privilege to be a Companion has ended till the Judgment Day. After Prophet Mohammad, the age of being blessed with his physical sacred company ended

leading towards bestowment of truthful men to nation, whoever joins their company will get beneficence of the blessed company of Prophet Mohammad through their mediation.

Shaikh Abdul Qadir Jilani says:

- O man! When you love Allah sincerely after purifying from the sensual wishes, He will make your inward such a mirror in which when you would glimpse, the secrets and facts of the world and the hereafter will be revealed.

The perfect spiritual guide who is the embodiment of truth becomes the perfect reflection of spiritual aspects of Prophethood. He receives beneficence of Allah through the mediation of Prophet Mohammad and performs the duty of distributing it among the seekers of Allah.

Truth is the highest station of piety. When a person accomplishes in it he is conferred with sainthood and appointed at the rank of the truthful. It becomes obligatory upon him to spiritually persuade and guide people on the right path. The Quran has ordered to keep their company:

◄ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ (۲۱:۷)

Meaning: So (O people) if you do not know (yourselves), ask the people of invocation. **(21:7)**

If one ponders over this verse, he will quickly understand a very important point that Allah has not ordered, "Ask the people of knowledge" (فَسْـَٔلُوْٓا اَهْلَ الْعِلْمِ) rather "Ask the people of invocation" (فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ). Those who have knowledge can go astray because intellect is from brain which can mislead while the real invocation of Allah arouses from the inward which never deceives. Knowledge is recorded in brain whereas invocation affects and gets imprinted inwardly. The Quran has forbidden to follow those who do not invoke.

◄ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا (۱۸:۲۸)

Meaning: And (also) do not follow him whose inward We have made neglectful of Our invocation and who follows but the urge of his (inciting self) and his case has exceeded all bounds. **(18:28)**

The Quran says about the truthful men (perfect spiritual guides):

◄ وَاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ (۳۱:۱۵)

Meaning: But follow someone who adopts the path turning to Me. **(31:15)**

◄ اَلرَّحۡمٰنُ فَسۡـَٔلۡ بِهٖ خَبِيۡرًا ۞ (۲۵:۵۹)

Meaning: (Allah) is the most kind. (O aspirant of His gnosis!) Ask of Him (from) someone who has attained to His awareness. **(25:59)**

◄ يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اَطِيۡعُوا اللّٰهَ وَاَطِيۡعُوا الرَّسُوۡلَ وَاُولِى الۡاَمۡرِ مِنۡكُمۡ (۴:۵۹)

Meaning: O believers! Obey Allah and obey the Messenger (blessings and peace be upon him) and those who are *Ulil Amr* (اولی الامر) amongst you. **(4:59)**

These verses are pointing towards the truthful, the perfect spiritual guide, telling us to follow him. Some people derive the meaning 'worldly leaders' from the term *Ulil Amr* in verse 59 of sura *an-Nisa* but Saints derive it to be the truthful who is the perfect spiritual guide, representative of Prophet Mohammad in each era and whose responsibility is to spiritually train the people. The Quran and Hadith turn our attention again and again towards following him.

It is not possible to have union with Allah without the guidance of the perfect spiritual guide. Satan with his army and followers has set an ambush on the door of sharia because the way to Allah's gnosis, proximity and union passes through it. Firstly, he does not let any man come to this level. If a courageous man reaches the door of sharia (salat, fasts, hajj, zakat) then satanic group tries to stop him on the very adoption of sharia and tries to absorb him into its superficial elegance. He lets no one reach its reality (and the biggest problem of today's age is that people outwardly comply with sharia but do not try to reach its reality). If a lucky few seekers of Allah try hard and cross the basic level of sharia to approach the next levels of gnosis of Allah then Satan tries more forcefully to stop them and makes them go astray. He tries every trick and ruse to stop them. When a seeker of Allah reaches the esoteric world crossing the door of sharia he has to go across the vast and dangerous jungle of inclination from the creation (people incline towards him for the solution of their worldly problems). At this point if the seeker of Allah does not have the association and guidance of the perfect spiritual guide then he goes astray in this jungle of inclination and is spiritually halted forever. Like the knowledge of sharia cannot be learned without a teacher similarly gaining esoteric knowledge is impossible without the association of the perfect spiritual guide. The persuasion and sight of the spiritual guide are the alchemy which removes all the impurities from the seeker making him inwardly pure. What is the difference between religious education and spiritual persuasion? Education acquaints with outward aspect of religious knowledge whereas

through spiritual persuasion a man is enlightened with the knowledge of both physical and esoteric worlds.

SEARCH FOR THE PERFECT SPIRITUAL GUIDE

When the seeker of Allah starts his journey towards Allah, the first step is to find the perfect spiritual guide. The truthful men, Fakirs and Saints are chosen as representatives by Allah in the world and are spiritual successors of Prophet Mohammad. To have proximity of Allah it is indispensable to come in their servitude, pledge allegiance to them and have beneficence of their company. Rumi says:

اندرین عالم نیرزی باخسے
تا نی آویزی بہ دامانِ کسے

Explanation: You do not have any worth in this world unless you get associated with the perfect spiritual guide.

However the problem is how to recognize the perfect spiritual guide as it is narrated by Abdullah ibn Abbas:

- Gnosis of Allah is easy but gnosis of the reality of a Saint (perfect spiritual guide) is difficult for the simple reason that Allah is known for His perfection and marvels but the Saint is a human therefore obtaining gnosis of a human by a human is difficult as he is also bound by sharia like others. However esoterically he is forever with Allah. **(Tafsir Ruh al-Bayan)**

Suhayl, the Companion of the Prophet, said:

- Everyone sees his (perfect spiritual guide's) appearance but no one knows the reality. A fortunate few come to know his reality who will become successful if they venerate him according to the prestige but if they make the mistake to oppose him, be disrespectful or insolent, no matter how minute in nature it is, they will be destroyed and their hereafter will be ruined. **(Tafsir Ruh al-Bayan)**

Every seeker or disciple does not have the ability to recognize the Fakir who is annihilated in Allah and immortal with Him and is the perfect and accomplished spiritual guide possessing the light of guidance. This is because every seeker or disciple does not truly seek Allah. Many are the seekers of the world or the hereafter. The call of the perfect spiritual guide is to show the path of Allah to its travellers as well as simplify it for them as he is their leader and guide on this path. Only those can recognize the reality of spiritual guide who have set out on the journey with pure intention to seek Allah.

Common people cannot recognize him, firstly because they are not pure in their desire for Allah, secondly because outwardly he appears to be an ordinary human like them. It is impossible for the seekers of world to recognize his reality with their limited intellect since he apparently lives like common people. Intellect cannot reach his reality because it is always busy in finding flaws and arguments. If you will try to identify him with mere intelligence you will be left with arguments only. The incident of Prophet Moses and Khidr related in sura *Kahf* is an enlightening lesson for the seekers of Allah that arguments bifurcate the path.

SEARCH FOR ALLAH TAKES THE SEEKER TO THE PERFECT SPIRITUAL GUIDE

If the seeker is true in his intention to gain proximity to Allah and His recognition then he should be assured that he will find the perfect spiritual guide because Allah says:

◄ وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (۲۹:٦۹)

Meaning: And those who strive hard (and struggle against the inciting innerself vehemently) for Our cause, We certainly guide them to Our ways. **(29:69)**

In Sufism, a seeker is directed towards a spiritual guide according to his longing. Every devotee is inclined towards a spiritual guide who is in accordance to his desires and disposition as Allama Iqbal says;

ہست این میکدہ و دعوت عام است اینجا
قسمت بادہ باندازہ جام است اینجا

Explanation: This world is a tavern and everybody is invited to drink (taste the wine of Divine vision). Everyone's wine will be up to the size of his cup (according to his desire to seek Allah).

THE PERFECT SPIRITUAL GUIDE POSSESSING THE DIVINE LIGHT OF GUIDANCE

If search for a spiritual guide is meant to recognize Allah and attain His proximity then one will find two kinds of spiritual guides, one is the bearer of the Trust, the representative of Allah. He is the one who is the spiritual successor and representative of Prophet Mohammad hence he is the perfect spiritual guide possessing the Divine light of guidance and all others are his junior successors. The details follow ahead.

BEARER OF THE DIVINE TRUST - THE UNIVERSAL DIVINE MAN

❖ Sultan Bahoo says, "Remember! The strata of the heavens and the earth are standing without a pillar out of respect for *Ism-e-Allah Zaat* and will remain intact till the Judgment Day due to it. Everything in the heaven and the earth is engaged in glorifying Allah."

◄ سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ (۵۷:۱)

Meaning: All those who are in the heavens and the earth glorify Allah alone, and only He is the Lord of honour, the most Wise. **(57:1)**

Allah says in the Quran about the Divine Trust:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَیْنَ اَنْ یَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ
اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (۳۳:۷۲)

Meaning: Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his innerself) and ignorant (of his highest rank near Allah). **(33:72)**

اسم اَللّٰہ بس گرانست بے بہا
ایں حقیقت را بداند مصطفیٰؐ

Explanation: *Ism-e-Allah Zaat* is the priceless and grandest holy treasure. Its reality is known only to the Holy Prophet. **(Kaleed-ul-Tauheed Kalan)**

Mystics say that Trust means the treasure of *Faqr*, *Ism-e-Allah Zaat*. The person to whom the Divine Trust or the treasure of *Faqr* is transferred is the embodiment of the status of:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

The Prophet is the owner of *Faqr* and has its complete authority and it is his sacred assembly from where all the decisions relating to *Faqr* are issued. He orders transference of the Trust from the Universal Divine Man of an era to his best disciple who must be the perfect and true seeker of Allah and would be the Universal Divine Man of the next era. Whoever claims this status on his own accord is doubtlessly a reprobate.

Ibn Arabi writes in his book *Fusus al-Hikam*:

- Since *Ism-e-Allah Zaat* is comprehensive of all the Divine attributes and is the fount of entire marvels hence it is the origin of theophanies and is called the Lord of all the lords. The person who is its perfect embodiment is the manifestation of Divine Essence-the true man of Allah upon whom everything is revealed. In every era, one person is on the footsteps of Prophet Mohammad and he is 'the absolute man of Allah' of that era. He is called the leading Saint of all the Saints or the *Ghawth*. His way is exactly that of Prophet Mohammad. He involuntarily follows the commandments and remains absorbed in Divine love and obligations. Whatever Allah has to do, He does it through him. **(Translated in Urdu by Abdul Qadeer Siddiqi)**[94]

Shaikh Moeeduddin Jindi says:

- The greatest name of Allah which has become famous all over is meaningly related to the world of reality and soul (the universe of Command), while literally it is related to this world of physical existence and apparent words. All the Hadiths which encompass the truth of the marvels are called 'the reality' and they actually refer to the Universal Divine Man who is present in every era. He is the leading Saint of all the Saints. He holds the Trust and is the ultimate representative of Allah. The greatest name is actually the physical countenance of that perfect Saint (the Universal Divine Man). **(Tafsir Ruh al-Bayan)**

Allah says in the Quran:

◄ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ (۳٦:۱۲)

Meaning: And We have encompassed everything in the *Imamin Mubin*. **(36:12)**

In this verse, *Imamin Mubin* is the Universal Divine Man. Allah has kept all His wills, commands and the created universe in the Guarded Tablet which is in fact the inward of the Universal Divine Man. His inward is the place where the Godly light of the Divine Essence is revealed and its vastness can neither be explained nor imagined.

Rumi said in *Mathnawi* (Vol III):

- Just as treasures are found in deserted places, Allah entrusts His Trust to that person's inward who is not popular.

Sayyid Abdul Karim bin Ibrahim al-Jili writes in his literary work *al-Insan al-Kamil*:

- The Universal Divine Man is the celestial pole around whom the whole universe revolves from pre-existence till eternity. Ever since the advent of existence till eternity, he is a unique entity. Then there are different physical dresses for him in different ages

[94] Publisher Nazeer Sons Lahore.

(this entity appears in a different physical appearance in each era). In accordance to that particular physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his filial appellation is Abu al-Qasim, his epithet is Abdullah (man of Allah) and his title is Shamsuddin. He has a name in accordance to each physical dress. In every era he has a new name which suits to the physical dress in which he appears. **(p. 388)**[95]

This reality is further explained by Ibn Arabi in his book *Fusus al-Hikam* (exegesis by Riaz Qadri):

- From pre-existence till eternity the Holy Prophet keeps changing his physical dresses in every era and only in the beings of 'perfect individuals' does he manifest himself. **(p. 97)**
- The Universal Divine Man is a unique entity since pre-existence till eternity and that is the lord of the universe Prophet Mohammad who has been appearing in the beings of Prophets, Messengers and their spiritual successors from Adam till Christ and after the seal of Prophethood he would be manifesting in the beings of *Ghawth*, *Qutbs*, *Abdals* and Saints according to their respective spiritual levels and ranks. **(p. 165)**

In every era there is a man who bears the Divine Trust and he is in fact the heir of the treasure of *Faqr*. Prophet Mohammad is its owner and has complete authority. He is the one who transfers this Trust and treasure. Without his permission, the Trust of Allah cannot be entrusted to anyone. He transferred the treasure of *Faqr* to his daughter Fatimah-tuz-Zahra and she holds the highest and supreme level of being the first Sultan of *Faqr* among the Mohammadan umma. This treasure was also transferred to Ali ibn Abi Talib from whom it was transferred to the nation therefore he is titled as 'the gateway of *Faqr*'. Then the chain continued and the treasure reached the supreme holder of *Faqr*, Shaikh Abdul Qadir Jilani and then to Sultan Bahoo. Now whenever someone is selected by the Mohammadan Assembly for entrusting the Trust, Prophet Mohammad hands over that person to Shaikh Abdul Qadir Jilani for his training to hold it. Then he is sent to Sultan Bahoo for the transference of the treasure of *Faqr* and then from there he is sent to the Universal Divine Man of the era. The treasure of *Faqr* will be transferred only through Prophet Mohammad till the doomsday. Without his approval and permission *Faqr* cannot be granted to anyone.

The possessor of the Trust of Allah who is called the man of Divine Essence is in fact the perfect and accomplished spiritual guide possessing the light of guidance. If a seeker finds such spiritual guide then it is not hard to reach the extreme level of *Faqr*. His grandeur

[95] Translated in Urdu by Fazal Meeran, publisher Nafees Academy Karachi.

is that he blesses the seekers with the greatest name of Allah, *Hoo* (ھُو) which is the king of all invocations, on the very first day of allegiance. He also blesses the seekers with *Ism-e-Allah Zaat* for contemplation. It is hard to find such spiritual guide as he is not renowned but if a seeker is fortunate enough to reach his court then he should immediately enter the circle of his slavery. The chain of spiritual guides will continue till the doomsday and there will always be one perfect spiritual guide present in the world but only those seekers will be able to reach him who set on the journey to Divine recognition and vision and have the urge to reach the Mohammadan Assembly. Seekers of the world and the hereafter cannot reach him and even if they reach him they do not stay in his assembly for long.

If one finds an imperfect spiritual guide due to his impure intentions then he must not object as fault lies within his own self. Contemplate within yourself. If you seek Allah, He will Himself protect you then how could you get trapped by Satan! People of today seek wealth, riches, fame and ranks and these are the legacy of Pharaoh, Korah and Abu Jahl whereas the heritage of Prophets and Saints is to seek Allah. A person reaches the guide in accordance to his desires and it is because Allah sees intentions and inward. (For details see chapter 9 and 11)

JUNIOR SPIRITUAL SUCCESSION

In the path of *Faqr* the perfect spiritual guide appoints some of his chosen seekers at different places after training them spiritually and blessing them with one or more of his attributes in order to guide people. They are known as junior spiritual successors. The actual source and origin of guidance and righteousness is the Universal Divine Man who bears the Trust while they work as his subordinates and execute the duty of guiding people. It is not necessary for junior spiritual successors that they be stationed at the level of annihilation in Allah and immortality with Him. They are only trained according to the requirements of their responsibilities. The relation between the Universal Divine Man and his junior spiritual successors can be understood by the example of a powerhouse and transformers. The powerhouse supplies electricity to the whole city but every area of the city has its own transformer. The actual source of electricity is the powerhouse (11,000 volts) but this electricity is supplied to all the areas of city through the transformers according to the potential of the transformers (240 volts). Similarly the actual source of all the esoteric powers is the perfect spiritual guide possessing the light of guidance. These powers and the Divine light of the perfect spiritual guide reach the seekers after reflection through the inward of the successors. If a junior successor commits a mistake his spiritual

powers are seized, it means the Divine light coming from the inward of the perfect spiritual guide to his inward ceases and he is demoted from his spiritual level. However the Universal Divine Man holds the Divine Trust and his status is that of belovedness, so his spiritual powers never cease and he is never demoted rather it should be said that he never commits a mistake as he is the manifestation of the Divine Essence. In the *Sarwari Qadri* order usually junior spiritual succession is given to a very few seekers or it is given only outwardly to execute a particular responsibility. In this mystic order, the perfect spiritual guide holds the status of the Universal Divine Man and has the Trust which means he is the man of contemplation of *Ism-e-Allah Zaat*. Hence a seeker must contemplate *Ism-e-Allah Zaat* under his guidance. The blessings of exalted stations of *Faqr* which a seeker can have directly from the perfect spiritual guide can never be found from junior successors. Only the perfect spiritual guide can directly bless a seeker with the Divine favour. However after the death of the perfect spiritual guide, their spiritual power is increased manifold (for the sake of seekers at that place) because usually the Universal Divine Man does not appear twice at one place and the seekers recognize him after a long time at the new place where he appears.

FAKE AND IMPERFECT SPIRITUAL GUIDES

Some people have defamed Sufis by disguising as them for merely selfish purposes to gain worldly wealth, fame and respect. They are indeed corrupt but remember a piece of wisdom that fake currency is printed where there is real currency similarly fake items are imitated from original items. The more the demand and worth of a thing is, the more likely its fake will ensue. That is why the number of fake spiritual guides have increased nowadays. They are like a bandit in the guise of a guide, thief as a sadhu, enemy of life claiming to be a well-wisher, men worse than devils pretending to be Saints. Prophet Mohammad said, "Satan appearing in the form of a man is more dangerous than Satan in the appearance of jinn."

Rumi says:

- Many humans are inwardly Satan so a seeker should not follow anyone without prior authentication. Hunter sings in the voice of a bird to deceive the prey. That bird listens to its kind and gets trapped. Likewise deceitful in the guise of a Dervish use subterfuge. These wicked people steal the words of Fakirs so they could deceive the innocent. The call of the Universal Divine Man is to shower Divine light so that the soul gets relief whereas wicked people's task is deceiving. They disguise themselves to claim

sainthood or Prophethood like Musaylimah[96] but history proved his title to be 'The Arch-Liar' (كذاب *al-Kadhab*) and Prophet Mohammad is always remembered as the man of wisdom. He has the Truth while the fraudulent have filth and hell torment. The true Fakir follows the sharia of Prophet Mohammad because without sharia, Fakirism is nothing but a deceit.

This is comprehended by Data Ganj Bakhsh Ali ibn Usman al-Hajveri in the following manner:

❖ Sufis can be placed in three categories:

1. SUFI (THE PERFECT SPIRITUAL GUIDE): He is the one who is accomplished in all stations of *Faqr* and is annihilated in Allah and immortal with Him. His being is free from everything that is other than Allah (Allah makes persuasion and guidance obligatory only upon such Sufis).
2. MUTASAWWUF: He is the one who is well-versed in the outward knowledge of Sufism and spirituality. He has acquired knowledge of the Divine path but is not accomplished (due to his own imperfect intentions. Though after reading books of Sufis he has become familiar with its affairs).
3. MUSTASAWWUF: He is the one who pretends to be a Sufi for worldly gains and riches. He is certainly unaware of the path of Sufism and spirituality and is indeed lustful.

Allah! Save mankind from such people who are like Satan. Now their advertisements are regularly published in newspapers and magazines which is ludicrous. In these advertisements each one of them claims to be an accomplished spiritual guide who is worried for the entire world and just for the sake of removing people's worries he has settled in a small shack in your city leaving Europe and America. Some even claim to have spent at least forty years seclusion in Himalayas. All these so-called spiritualists claim that they have received beneficence from a perfect spiritual guide and quite often link their spiritual lineage with the *Qadri* way. Only if they knew the grandeur of the *Qadri* they would not have falsely claimed link with its lineage. Then they also boast that they can do anything, jinns and supernatural beings are under their command and can perform any task upon their authority. Dear readers! Just think, are not human beings superior to jinns and supernatural beings? Is not Allah Omnipotent! Can jinns and supernatural beings interfere in His

[96] He was a false Prophet who declared Prophethood after the death of Prophet Mohammad in the age of first Rashidun Caliph, Abu Bakr Siddiq.

authority? Such false claimants rob the people whose faith is weak and for this they opt for different methods. A few of the many categories are mentioned below:

- Many people adopt sainthood and have made a profession out of it only because they are involved in some difficulty regarding worldly affairs. In fact they are not spiritual guides and have no knowledge about Sufi ways. They act like one just to plunder simple people and perform different trickeries to aggrandize themselves. Some among them are never guided by a guide and some have been spiritually demoted while performing mystic struggles and then have gone astray by being caught in satanic deceptions. Some have followed fake guides whose predilection is world therefore they also incline their disciples towards it from the very first day and henceforward the fake guides and their disciples both plunder the world. They advertise to become famous. Advertisements include claims such as: solve any problem by one night's incantation; get answer of any question; heartless lover is yours; expert in astrology; expert in palmistry; expert in Bengal's black magic; expert in African black magic; reform your husband; a nine days' wonder; five lakhs to the Saint who counters my work; expert in countering black magic and occult influences etc.

  Due to these wretched men, people avoid the honourable path of *Faqr* or Sufism. The sole aim of life of these villains is gaining wealth for which they deceive people and many of them even keep a Hindu name. Constantly newspapers and magazines print their traps. These so-called Saints name their magic tricks as miracles and practise all sorts of trickery e.g. open letters published along with their advertisements have same pattern for different sadhus which is, "I was worried to death, after being disappointed of everyone I contacted so-and-so spiritualist and my all worries were resolved." If the readers think over and work towards the facts of these open letters they would be astonished to find out that this is just one letter published with the advertisement of different self-styled spiritualists with only change in name of the writer and the remaining structure of the letter is the same. In fact these people commit blasphemy and become a polytheist when they say, "Being disappointed of everyone I contacted so-and-so sadhu and my problems were solved." These foolish people even negate Allah (I seek refuge in Allah) by saying that a person was disheartened from God but the (fake) spiritualist did his task. They are shamelessly fearless from questioning on the Judgment Day and are lovers of wealth and riches. They have impinged on the shrines and mausoleums of Saints and have made these blessed places as hunting grounds where they hunt humanity making populaces distrust the Saints.

- Second category is that which makes a fool out of people by staying within the boundaries of sharia. Such a person uses the shrine of a Saint and create opportune moments. His style is that of a person who is seemingly fulfilling all the requirements

of sharia and is sitting cross-legged with closed eyes. People gather around him in a circle. His two henchmen are asking people to make a place so that supernatural beings of this fraud can sit. After some time the man shakes his head and opens his eyes and says to someone sitting in the front, "Ask! And all your queries will be answered." Upon this a strange pattern starts. On every question, the man converses with the supernatural beings whom the audience are trying to locate by widening their eyes so that they can see them somehow. Upon every question a similar reply is received that so-and-so relative or a neighbour has got black magic done on him. Then it is concluded that the person should meet the so-called holy man at his personal place and hence get plundered.

- Now a new category of these fake guides has become common and they have also made the shrines of Saints their den to entrap people. On every Thursday and Friday they come to the shrine with a few of their henchmen and sit among their followers. These followers start attracting people towards their guide. Some among these frauds have power of knowing secrets of the inward and therefore they can tell a person about his worries. A depressed man becomes impressed and is hence lured. Sometimes a group gathers at a place and starts some kind of invocation. People become attentive and gather around them. A person who is invoking in the group becomes frenzied displaying to be overwhelmed by a spiritual state. People get impressed by this act hence are tricked. Although people should know that true Saints invoke in solitude. In sharia, supererogatory prayers have been ordered to be performed in solitude to conceal from other people. It is the saying of the Prophet, "Do not make your homes a graveyard." Companions asked the Holy Prophet, "How?" He said, "Offer additional and supererogatory prayers at your homes."

In these circumstances it is easy to say that the perfect spiritual guide cannot be found in this age of fraud. Similarly it is not difficult to say that these days a truthful devotee is not easy to find. Though there are a lot of devotees but they visit their spiritual guide so they could ask him to pray for them or for the attainment of talismans. This behaviour is not correct as one does not entrust himself to a spiritual guide for such worldly affairs. The need for the spiritual guide is for esoteric correction, purification of innerself and inward and for the enlightenment of the soul. The perfect spiritual guide makes a truthful devotee cross the path of *Faqr* station after station and eventually takes him close to Allah. As compared to contemporary times, in the past every person was in search of the perfect spiritual guide so that he could be spiritually trained. His servitude towards the guide could lead him closer to Allah and hence he could achieve gnosis. People would search and find the perfect spiritual guide's assembly and through his persuasion and guidance achieved Allah's gnosis and proximity. Gradually man became materialistic and was ensnared by

worldly desires. Wish to become close to Allah began to reduce. Observing these circumstances, the perfect spiritual guides (the Universal Divine Man of different ages) concealed themselves from the world and went into solitude. This created a void which was capitalized by fake spiritual guides and swindlers who started the business of giving talismans and knotted strings (used as charms by blowing on them). Even palmists, astrologists and supernaturalists became so-called guides. They would distribute tablets with Quranic verses made of gold, silver and metal, pricing them accordingly. Though palmistry and astrology are fields of knowledge but are not Sufism itself. Even women claim the title of a spiritual guide and surprisingly are successful in deceiving people. Likewise cunning, sly and knave men attracted and trapped people through sleight of hand deceptions. Hence mutilated form of spirituality became a business and reached its peak. People started inclining towards these fake guides for benefit in worldly affairs and to find solutions for their problems. Thus the trade of incantations and giving talismans to increase wealth and have success in business started. The trend of foretelling numbers for lotteries and bonds also became a part of it. Shops were decorated which claimed to bless the childless and to resolve matters and fights with in-laws. At some places started occult functioning to dark magic and at others to undo this magic. People started attending these fake superficial spiritual guides' gatherings for the desires of their inciting innerself and for the solution of their problems. When they paid attention towards conduct of these fake guides, they found contradiction and deceit in their words and deeds, lies and backbiting in their habits, saw crowd of women in their chambers and carnality in their eyes. It was observed that these frauds just wanted accumulation of wealth by any means from people. Simple innocent men and women were seen getting entrapped. Unfortunately some people who had the coincidence of visiting these wicked and contemptible guides perceived this as the actual way and manner of bona fide Sufis. Those who were not fortunate enough to stay in the company of the perfect spiritual guide or even if they were blessed by the company they waited for miracles to believe in him or when their worldly wishes were not fulfilled they became distrustful and did not stay in his blessed company any longer, eventually all such people followed the fake guides who themselves were bounded by sensual desires.

It is the saying of Sultan-ul-Faqr II Shaikh Hasan of Basra:

◄ اِنَّ صُحْبَةَ الْاَشْرَارِ تُوْرِثُ سُوْءَ الظَّنِّ بِالْاَخْيَارِ

Meaning: The person who adopts the company of depraved people of Sufism (fake and superficial guides) will develop mistrust for the virtuous people of Sufism (the perfect spiritual guides).

Now the approach should have been that people ought not to have followed these frauds and rebuked the wishes of their innerself but on the contrary they started abusing the attributes of Saints and the path of Sufism. Consequently people became mistrustful of the path of Sufism and left it for superficiality. People became more concentrated towards exotericism. This led to sectarianism and gave rise to different schools of thought. When Sufism which is the soul of Islam, vanished from Muslim society they became disintegrated and started killing each other in the name of religion. Due to this disintegration they lost their worth in the whole world because:

تنِ بے روح سے بے زار ہے حق
خدائے زندہ، زندوں کا خدا ہے

Explanation: Allah is disgusted with the bodies without enlivened souls. Soul is dead because its wishes and necessities have been neglected which lie in union with Allah, as people currently nurture only their bodies. Allah Himself is eternally alive and forever sustained, He is the Lord of the enlivened ones. That soul is enlivened which has Allah's gnosis and is capable to see the Lord, listen to Him and converse with Him. **(Bal-e-Jibril)**

SHRINE CARETAKERS: The Muslim nations failed in worldly affairs when the progeny of political leadership started to succeed politically. Similarly succession in descendants of spiritual guides made us fail in faith as well. This does not mean that sons of Saints do not deserve spiritual succession in fact they do deserve it and sometimes more than anyone else but in the contemporary age often incompetent people are seen as shrine caretakers. Certain number will be of those who have no knowledge of the spiritual path. However it can be said that they are blessed to be born in a family and lineage which belonged to a Saint whose position they have inherited as well as devotees. This pattern of succession continues for centuries until someone dethrones them. Before the British rule in India, it was mostly considered among people that the spiritual successor of the Saint was the shrine caretaker which was true. However the British rulers made a law to destroy the *khanqah* system of Muslims by making shrine caretaking part of inheritance. Now according to the laws of state, it is also inherited just like any other property by the sons of the Saint even if they do not deserve it. If before death the Saint himself appoints his actual spiritual successor as the caretaker of his shrine, then he will be evicted in a few months through the court and the authority will be transferred to the sons as their inheritance. The possession of property and the income of shrine are also linked with it therefore shrine caretaking was included in inheritance. The fight for this is usually seen in the courts or read in newspapers. Now it has intensified so much that it has become a

matter of life and death because people also use it to get a high position in politics. Allama Iqbal has pointed towards this fact:

میراث میں آئی ہے انہیں مسندِ ارشاد
زاغوں کے تصرف میں عقابوں کے نشیمن!

Explanation: The sons of Saints have inherited position of spiritual guidance and persuasion of the perfect spiritual guide which in truth is granted by the permission of Prophet Mohammad. It is the throne to guide Muslims and show them the path towards gnosis of Allah. The perfect spiritual guide is worthy of this throne but not those who inherit it as a property. They use it out of the greed for offerings of devotees and to establish goodwill for political purposes. The seekers of the world whose inwards are empty of Allah's love and filled with greed have in their clutches the *khanqah* of the Universal Divine Man which was a home to seekers of Allah and where the Saints used to enlighten their inwards. **(Bal-e-Jibril)**

قُمْ بِاِذْنِ اللّٰہ کہہ سکتے تھے جو، رخصت ہوئے
خانقاہوں میں مجاور رہ گئے یا گورکن

Explanation: Prophet Christ's attribute was 'Rise by Allah's command'. When he recited, it would bring the dead back to life. The perfect spiritual guides who gave life to the dead souls by reciting it cannot be found anymore because they have gone in solitude. The *khanqahs* and shrines of the late spiritual guides are occupied by their descendants who are just selling their forefathers' religion with the connivance of attendants of the shrine and grave-diggers. All of them have no knowledge of the glory of a Saint. **(Bal-e-Jibril)**

I question the reader that who were the shrine caretakers among the great Saints like Shaikh Abdul Qadir Jilani, Ali ibn Usman al-Hajveri, Moinuddin Chishti, Fariduddin Ganjshakar, Bahauddin Zakariya, Nizamuddin Auliya, Qutbuddin Bakhtiar Kaki, Shah Abdul Latif Bhittai, Lal Shahbaz Qalandar, Bari Imam Shah Abdul Latif Kazmi, Shams of Tabriz, Rumi, Sultan Bahoo, Sayyid Abdullah Shah, Pir Abdul Ghafoor Shah, Pir Bahadur Ali Shah and Sultan Mohammad Abdul Aziz or other Saints who are no longer with us? They earned respect and honour in the world of Sufism on their own, not as a shrine caretaker.

اپنی دنیا آپ پیدا کر اگر زندوں میں ہے

Explanation: If your soul is alive, you must build your own world instead of relying on inheritance or taking advantage of others.

Sultan Bahoo considers an independent Fakir as the bona fide Fakir implying that he is not bound to a *khanqah* rather he spreads beneficence by travelling. I have myself travelled all over Pakistan and was astonished to find out that people are worshipping the descendants of a Saint for seven generations. Although the descendants have no clue what Sufism is, they have crammed a few of its lessons to fool people and are openly acting against sharia but people still do not understand. They spend summer in Europe and America and get their medication from there as well at the expense of the offerings of devotees. They take part in politics, make money out of it and obtain respect, honour and much more. Opposers of Sufism have led people astray by quoting their examples.

HERESY IN SUFISM

A few of the many heresies associated with *Faqr* and Sufism are discussed in the topic of fake and imperfect guides in the previous pages. These are mistakenly known to the common people as saintly. A few of them are mentioned below:

NOT FOLLOWING SHARIA AND CALLING IT FAQR

You will find odd men in corners of many streets who would either be clean shaved, sitting naked or would have adopted a new style for instance wearing strings of beads around the neck, hands and feet and call themselves mendicants. Several know a few magic tricks which when performed would make people sit before them devotedly. These tricks result from incantations. By observing such people abandon sharia, people falsely interpret it as some station in *Faqr* where sharia has to be neglected. In the path of Sufism this particular heresy ends faith. Remember that whosoever turns back from the sharia of Prophet Mohammad, will no longer be blessed with Allah's favour. Sultan Bahoo says:

خلافِ پیغمبرؐ کسے راہ گزید
کہ ہرگز بہ منزل نخواہد رسید

Explanation: Whoever will adopt the way opposite to the path of (sharia of) Prophet Mohammad will never reach the destination. **(Kaleed-ul-Tauheed Kalan)**

WIN OVER BY GIVING TALISMANS

People take keen interest in breaking relationships and creating bonds through talismans. Talismans are used to win over people to ultimately exploit them and bring them under subjugation. They are also used to bring a person's enemy under charm to break the enemy's relationships with his loved ones. It also includes making voodoo dolls of enemies and poking needles in them. All of these are occult undertakings and are hence satanic. Satan brings people to do such evil acts by coining a noble cause for them. Hence it is in itself a

heresy to give pure intention to satanic work. A crowd can be seen around these fake guides who give talismans and charms. To run their business they have made some henchmen who spread the word among people about their magic tricks. One must ponder that whether it is the call of Saints to make people fall in love and to end enmities through their spiritual powers or the hermits, Christian anchorite and schismatic guides can also do this through black magic? Quran has narrated the reality of magic which is: "They (the Jews) used to learn such (magic) from both of them (Harut and Marut) by which they caused separation between husband and wife. Yet they cannot harm anyone by this except under the command of Allah." **(2:102)**

GAMBLING THROUGH JINNS

Jinns are used to guess prize bonds and lottery winning numbers. Similarly they are used in games betting and in gambling. People (Hindu ascetics, Christian monks and schismatic guides) who are involved in black magic at times through their satanic sources come to know that a particular number will be announced in the lucky draw of lottery, bond or in gambling. That number is informed to the most trusted henchman. Sometimes instead of jinns this task is accomplished through numerology and *ilm-e-Jafr*.[97] How these people come to know the unknown? Perhaps only they can answer! What comes next is that both fake guide and devotees earn great profit. Their activities spread ineffable polytheism and heresy that only Allah can save us from their evil.

GRANTING SPIRITUAL SUCCESSION TO ANYONE

Granting spiritual succession is to establish vicegerency and is a critical responsibility. It is included in Sufism and is considered a pious deed if the vicegerent is well-intentioned and worthy of it. It is a sin to grant succession to an unworthy person as it leads to chaos. Sufis grant it only to the deserving devotees. They never grant it to the disciple on the basis that he fawns over the spiritual guide, forces people to follow him and accumulates wealth for the spiritual guide, neither is granted so that the disciple works towards reduction of circles of other guides. The (fake) guide who grants succession for the sole purpose to increase his influence, creates heresy which defames both sharia and Sufism.

MAKING SUCCESSION AN INHERITANCE

If succession is granted to the meritorious devotee then it does not matter whether he is from progeny or outside the family. It is a heresy in Sufism to grant succession to the descendants just to keep it within the family or to avoid a person who is not from the progeny to succeed. Allah bestowed Prophethood only upon the worthy ones, never ever an incapable was chosen for this honour. It is deduced from this that granting succession to

[97] A form of numerology.

any incompetent person due to his family connections is not the way of Prophets and Saints hence it is a heresy in Sufism.

The pioneer of *Naqshbandi* order, Salman the Persian was not progeny of its leader Abu Bakr Siddiq. The pioneer of *Qadri*, *Chishti* and *Suhrawardi* order, Shaikh Hasan of Basra was not from the family of Ali ibn Abi Talib. Rashidun Caliphs who were the Companions of Prophet Mohammad succeeded on account of their competency without being discriminated on lineage. They were Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abi Talib. Likewise in prior eras spiritual succession was given on the basis of proficiency and not on the account of authority and lineage. If someone is blessed with sainthood it does not mean that his son or grandson starts to call himself a Saint and has the right to spiritually lead.

Qutbuddin Bakhtiar Kaki who was the spiritual successor of Moinuddin Chishti of the *Chishti* order was not his son. Fariduddin Ganjshakar, the spiritual successor of Qutbuddin Bakhtiar Kaki was not his son and likewise Nizamuddin Auliya, the spiritual successor of Fariduddin Ganjshakar was also not his son. In *Sarwari Qadri* order the Divine Trust that was transferred from Sultan Bahoo[98] also had no intervention of lineage. Sultan Mohammad Abdullah Shah Madni Jilani[99] came from Madina to whom the blessing of Trust was transferred by Sultan Bahoo. From him it was transferred to Pir Abdul Ghafoor Shah[100] who further transferred it to Pir Bahadur Ali Shah[101] after whom it was transferred to Sultan Mohammad Abdul Aziz[102] and it is not the lineage which relates all of them. Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali[103] was the son of Sultan Mohammad Abdul Aziz but he was also his most deserving disciple for the Trust of *Faqr* and it had been decided since eternity that he would be its possessor. If transference of Trust was to be decided according to the lineage then Sultan Mohammad Asghar Ali's elder brother and Sultan Mohammad Abdul Aziz's eldest son Sultan Safdar Ali had been the one to whom it would have been transferred.

KEEPING DISCIPLES IN THE SAME FAMILY AFTER THE DEATH OF THE SPIRITUAL GUIDE

This is another heresy which has appeared in Sufism nowadays. It is very important that there is a connection between the spiritual guide and the disciple. Connection brings a lot of beneficence and spiritual progress but it is a heresy to force and induce people to

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98, 99, 100, 101, 102, 103 The book *The Spiritual Guides of Sarwari Qadri Order* has details of all these Saints as well as the sequence in which Divine Trust was transferred.

pledge allegiance to the sons of the late spiritual guide or with his junior spiritual successors to prevent them taking oath to someone else. If the successor of the spiritual guide is perfect then he will not attempt any of this but if he is imperfect then he will try any ruse to convince the devotees to stay in his circle.

GUIDANCE TO AVOID AN IMPERFECT SPIRITUAL GUIDE

We have elucidated about the imperfect spiritual guides. Similarly guides of all other orders have also warned about them. A sinful Muslim due to his vile acts cannot represent Islam correspondingly a fake and imperfect spiritual guide cannot represent *Faqr* and Sufism. It is not allowed in sharia that a person is penalized because of the wrongdoings of his neighbour. Likewise it is not right to blame pure religion Islam due to sinful acts of a few groups of Muslims or distrust Sufis of pure disposition due to fake guides.

- Shaikh Ahmad Zarruq says that fake guides are the people of lust. Their sayings should be rejected and actions disregarded. However due to their presence in the circle of Sufism, true Sufis should not be renounced. Good and bad people are present in every field and this will continue till the Judgment Day. All the Islamic jurists, teachers, judges as well as traders, rich people and leaders are not the same, likewise are the Sufis. Islamic scholars also have two categories: vicious savants and true scholars. One cannot renounce the true scholars because of vicious savants. In Sufism also, some are appointed at highest spiritual stations and others are fake spiritual guides. This fact is so obvious that everyone knows it and there is no room for doubt. A person should first of all recognize Allah so that he can recognize His people.

Sultan Bahoo has set the standard for true seeker that he is the one who seeks only the Essence and for the spiritual guide that he has supreme authority of *Ism-e-Allah Zaat*. He must grant the seeker on the very first day the sultan of invocations (*Hoo* هُو), contemplation of *Ism-e-Allah Zaat*, method to inscribe Allah's name on body and take him to the paramount level. He says:

- The seeker must take spiritual persuasion only from the perfect spiritual guide and get rid of the imperfect and fake guide. How can the perfect spiritual guide be distinguished from the imperfect one? The perfect spiritual guide instantly elevates the seeker to the Divine presence by his spiritual attention and the inscribing practice of *Ism-e-Allah Zaat* while the imperfect guide makes false promises. **(Nur-ul-Huda Kalan)**

آپ نہ طالب ہین کہیں دے، لوکاں نُوں طالب کر دے ھُو
چانون کھیپاں کردے سیپاں، قہر اللہ توں ناہیں ڈر دے ھُو
عشق مجازی تلکن بازی، پیر اَوَلّے دَھر دے ھُو
اوہ شرمندے ہوسن بَاھُوؒ، اندر روز حشر دے ھُو

Explanation: In order to become a spiritual guide and accede to the throne of Divine guidance and persuasion it is compulsory to first become disciple of the one who is perfect and accomplished in it. Imperfect guides could not even attain to the level of a seeker of Allah, failed in *Faqr*, never pledged allegiance to the perfect spiritual guide nor were granted permission to guide and persuade yet call themselves 'spiritual guides'. It is a self-deception that since their forefathers were guides hence they hold the same title and that spiritual guidance is inheritance. These fakes have made it a business to sell gnosis and succession hence pledging allegiance to them is proscribed and forbidden. No guidance can come from the imperfect. They are playing a dangerous game opposite to Divine love therefore on the Judgment Day they will be disgraced.

پیر ملیاں جے پیڑ ناں جاوے، اُس نُوں پیر کی دَھرناں ھُو
مُرشد مِلیاں اِرشاد نہ مَن نُوں، اوہ مرشد کی کرناں ھُو
جس ہادی کولوں ہدایت ناہیں، اوہ ہادی کی پھڑناں ھُو
جے سر دِتیاں حق حاصل ہووے بَاھُوؒ، اُس موتوں کی ڈَرناں ھُو

Explanation: Break oath of allegiance to a guide who fails to grant union with Allah. Avoid him if no peace is felt by the soul or guidance in the inward. Do not pledge allegiance or follow those who have failed to guide and cannot lead on the straight path but if you find the perfect spiritual guide who can bless with Divine vision then do not hesitate even if you have to trade your very life. **(Abyat-e-Bahoo Kamil)**

Sultan Bahoo says:

- The perfect spiritual guide is like the pure soul whereas imperfect guide is like a dog. **(Majalisa-tul-Nabi Khurd)**
- The spiritual guide who does not grant the contemplation of *Ism-e-Allah Zaat* is not worthy to guide others. **(Nur-ul-Huda)**

Here he has mentioned ‘contemplation’ and not ‘invocation’. In Sultan Bahoo’s order contemplation and invocation both are meant even when one is mentioned.

Allama Iqbal exhorts to get associated with the perfect spiritual guide because without him one cannot unfold the secrets of *Faqr*. His poetry also persuades people to avoid the company of fake guides and shrine caretakers because they have nothing but verbosity and altercations. According to his teachings one should protect oneself from these hunters and their traps because if the seeker is misguided by them, he can even lose his faith instead of accomplishing in it. The great poet seems disappointed from both madrasas and *khanqahs* of his age. He says:

اٹھا میں مدرسہ و خانقاہ سے غمناک
نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ!

Explanation: I left madrasas and the fake *khanqahs* as there was no life for spiritual self, Allah’s love, gnosis, proximity or spiritual sight to alter the inward. **(Bal-e-Jibril)**

گلا تو گھونٹ دیا اہلِ مدرسہ نے ترا
کہاں سے آئے صدا لَآ اِلٰہَ اِلَّا اللّٰہ

Explanation: In present times only worldly knowledge is taught in educational institutes and in the same way madrasas focus on outward knowledge of the Quran, Islamic jurisprudence and Arabic grammar etc. The focus of none of the institutes is on the gnosis and ardent love of Allah which is the real faith. ‘There is no God but Allah’ means to be accomplished in His gnosis so that the inward and soul verify that there is no God except Allah. To say shahada just verbally, with love and dependence on worldly relations is meaningless. **(Bal-e-Jibril)**

مکتبوں میں کہیں رعنائیِ افکار بھی ہے؟
خانقاہوں میں کہیں لذّتِ اسرار بھی ہے؟

Explanation: In the modern educational institutes neither there is effort towards creating love for Allah nor any lessons regarding gnosis. There is no embellishment of thoughts. On a similar note seekers of Allah are no longer spiritually trained in the fake *khanqahs* where there were once present Sufis, Saints and Fakirs who acquainted them with the secrets of Allah. **(Bal-e-Jibril)**

یہی شیخِ حرم ہے جو چرا کر بیچ کھاتا ہے
گلیمِ بوذرؓ و دَلقِ اویسؓ و چادرِ زہراؓ

Explanation: The ostensible spiritual guide generates respect among people by using the name and status of his grand and sacred forefathers. He is shameless and can even sell Abu Dharr al-Ghifari's tattered quilt, Uwais al-Qarani's saintly clothes or shawl of Fatimah bint Mohammad for his benefits. **(Bal-e-Jibril)**

باقی نہ رہی تیری وہ آئینہ ضمیری
اے کُشتۂ سُلطانی و مُلّائی و پیری

Explanation: Nowadays there is no purification of inward and enlightenment of soul. Muslims are misguided by kings, leaders, clerics and fake guides hence going astray from the real faith. **(Armaghan-e-Hijaz)**

جانتا ہوں میں کہ مشرق کی اندھیری رات میں
بے یدِ بیضا ہے پیرانِ حرم کی آستیں

Explanation: In this dark age imperfect self-styled guides having no spiritual powers are present everywhere in Muslim countries. A true seeker rarely finds the perfect spiritual guide whose sacred hands possess the spiritual strength like the hand of Prophet Moses which shone with a bright light. **(Armaghan-e-Hijaz)**

خداوندا یہ تیرے سادہ دل بندے کدھر جائیں
کہ درویشی بھی عیّاری ہے، سلطانی بھی عیّاری

Explanation: Allah! Where should your seekers go for guidance in this age of fraud where there are a number of fake dervishes and cunning sultans! **(Bal-e-Jibril)**

غضب ہیں یہ مرشدانِ خود بیں، خدا تری قوم کو بچائے
بگاڑ کر تیرے مسلمانوں کو یہ اپنی عزت بنا رہے ہیں

Explanation: These fake guides plunder wealth from people and only seek their own benefit. May Allah save the umma from them! They want to be respectful in society by claiming to be the guide of Muslims but the reality is that they are impairing and ruining them. **(Bang-e-Dara)**

ہو نکو نام جو قبروں کی تجارت کرکے
کیا نہ بیچو گے جو مل جائیں صنم پتھر کے

Explanation: The caretakers of the shrines are embezzling the offerings of the devotees of the late Saints. They earn respect by trading on the shrines of the sacred ancestors. It is even expected from them to start selling idols owing to their lust to earn money. **(Bang-e-Dara)**

سکھا دیئے ہیں اسے شیوہ ہائے خانقاہی
فقیہہ شہر کو صوفی نے کر دیا ہے خراب

Explanation: The fake Sufis have set such a bad example that even Islamic jurists and scholars have started taking oath of allegiance imitating the true Sufis. Neither they are eligible nor entitled to spiritually guide. **(Bal-e-Jibril)**

نذرانہ نہیں، سود ہے پیرانِ حرم کا
ہر خرقۂ سالوس کے اندر ہے مہاجن

Explanation: The offerings which are taken by fake guides and by those who claim sainthood on account of their lineage is like interest.[104] They are usurers hidden in disguise of Sufis. **(Bal-e-Jibril)**

فقیہہ شہر بھی رہبانیت پہ ہے مجبور
کہ معرکے ہیں شریعت کے جنگِ دست بدست

Explanation: The Islamic jurist in the city has left all his activities becoming confused and has adopted a monastic lifestyle because Muslim scholars belonging to different sects are fighting upon the laws of sharia, reinterpreting and giving them many new forms which has confused even the jurists so they have withdrawn themselves from unnecessary arguments. **(Zarb-e-Kalim)**

Iqbal seems to be disappointed of both the so-called Mystics and theologians.

صوفی کی طریقت میں فقط مستیِ احوال　　ملا کی شریعت میں فقط مستیِ گفتار

[104] Interest on borrowings is forbidden in Islam.

وہ مردِ مجاہد نظر آتا نہیں مجھ کو ہو جس کے رگ و پے میں فقط مستیِ کردار

Explanation: In pseudo Sufism there is left only outward ecstasy. Hence a person becomes indifferent with no understanding of his whereabouts. Sharia of theologians is left only with intoxication from verbosity and fondness to sermonize with no applicability on their own behaviour. The Muslims of today are depleted of loving Allah. I cannot find any true believer who endeavours on the path to Allah, declares war on his innerself and is engrossed in the ardent love of Allah. **(Zarb-e-Kalim)**

In short, in the path of *Faqr*, guidance of the perfect spiritual guide is pivotal, but one should beware of thugs and fake guides. Those who set out to the journey with sincere intention to search Allah are safeguarded from the frauds. Allah Himself is their Protector in Whose search they have set out and those protected by Allah Himself cannot be misguided.

SELECTING THE PERFECT SPIRITUAL GUIDE

A seeker will have no difficulty in finding the perfect spiritual guide after acknowledging the prerequisites for the one. A beginner cannot measure the powers of the perfect spiritual guide neither it is required. A seeker or devotee as a beginner should keep in view the following matters before pledging allegiance:

(1) Present oneself in the assembly of a Saint and observe whether in that duration minimum occurrence of satanic apprehensions and evil suggestions ensued inwardly or not and did he experience love and fervour for Allah and Prophet Mohammad? It does not matter if on leaving the assembly of the Saint his state returned to what it was before meeting the Saint. It is important to notice whether he experienced even a minor change in him or not during his stay in the company of the Saint.

(2) That Saint's devotees or at least some of the devotees have improved or not. Before they became disciples what was their state and afterwards what kind of changes transpired in them?

(3) As long as the seeker sat in the Saint's company, did the Saint utter any words related to his inward state or not from which he received guidance and felt spiritual assistance for solving any of his confusion or tenacious problems.

(4) According to the teachings of Sultan Bahoo, a spiritual guide should not only himself be accomplished in the contemplation of *Ism-e-Allah Zaat* but should also instantly after oath of allegiance grant the disciple invocation of *Hoo* (هُو) and contemplation of *Ism-e-Allah Zaat*. If no spiritual development ensues from the invocation and

contemplation of *Ism-e-Allah Zaat* then he is not the perfect spiritual guide. Perfect spiritual guide is the one from whom a disciple feels spiritually benefitted, his views and ideas start to alter and he inwardly renounces world and becomes absorbed in Allah.

If a person feels said positive changes then he should take oath of allegiance fully trusting that Saint because he cannot find anyone better than him as far as his spiritual reformation and development is concerned.

RULES FOR RENEWING OATH OF ALLEGIANCE

Oath of allegiance is likened to marriage and obligations of oath correspond to the provisions of marriage that is as long as the husband lives it is prohibited for the wife to consider any other man her husband. Similarly referring to another spiritual guide in the life of one's perfect spiritual guide is forbidden. However in following conditions taking oath again or renewal of oath is allowed:

- If after oath a devotee comes to know: the spiritual guide is imperfect; he is not from a Sufi order; he does not have the abilities of the perfect spiritual guide; he is not the spiritual successor of the perfect Saint; the disciple pledged allegiance for proximity and union with Allah but none was achieved; he did not find the straight path; his soul was not vivified; he was not transformed spiritually and remained the same before and after the oath then the devotee has the right to break the oath of allegiance. If guide is imperfect and is not linked to any spiritual order then there is no need to even break the oath as there was no oath to begin with. Nowadays as per inheritance law caretakers of shrines are from the family of the Saint. They get to possess this seat through courts if needed. This category of fake Saints come under the aforesaid types. If a person pledges allegiance to them then according to Sufism no oath occurred.
- The spiritual guide has passed away and the disciple could not cover the path of *Faqr*, his journey went in cessation and he is incompetent to further progress in *Faqr* through beneficence from the shrine of the late Sufi then it is not only right but obligatory to pledge allegiance again.
- If allegiance was pledged in childhood on the persuasion of parents or someone else without adequate understanding then as adult or upon maturity the person is free to pledge allegiance to the spiritual guide towards whom he feels inclined.
- If the spiritual guide neither blesses nor trains the seeker spiritually and continuously remains indifferent towards him then he can recourse to another spiritual guide. It

would be right for the perfect spiritual guide to take him under the oath and spiritually train him.

- If spiritual guide is missing and the disciple could not stay in connection even spiritually, neither he knows the whereabouts of the spiritual guide then allegiance can be pledged again.
- If an unaccomplished Saint was given spiritual succession and the right to take oath of allegiance on the condition that he will complete the journey of *Faqr* and would accomplish whatever remains unaccomplished but even after the opportunity he could not do so then his disciples have the right to break the oath of allegiance.

According to the teachings of Sultan Bahoo, the perfect spiritual guide is the one who gives the disciple sultan of invocations (*Hoo* هُو), *Ism-e-Allah Zaat* for contemplation and the practice of inscribing Allah's name on body to purify his innerself. The spiritual guide who cannot do this should not be followed and oath to him must be broken. Then allegiance should be pledged to the spiritual guide who is man of contemplation of *Ism-e-Allah Zaat* and can grant it to his disciples too.

EXCELLENCE OF THE PERFECT SPIRITUAL GUIDE ACCORDING TO SUFIS

SHAIKH ABDUL QADIR JILANI

- If fate is kind and takes you to the court of the perfect spiritual guide who is aware of the Divine secrets then engage yourself in making him happy. Follow his orders and leave all those matters which were expedient for you once. Do not object on affairs of the perfect spiritual guide to which you are not familiar because demurring only leads to discord. The incident of Khidr killing a child to which Prophet Moses opposed should be sufficient (narrated in sura *al-Kahf*).
- Endeavour to join the assembly of the perfect spiritual guide because it blesses with the accomplishment in religion. In his celestial company and assembly a person's inward is filled with pure love of Allah whose value is only known to those who have been blessed with the invocation of Allah's name. **(Ghunyat al-Talibeen)**
- O people of Allah! You live in a material world of ways and means so you need a mediator. Ask Him for a spiritual doctor (spiritual guide) who will cure the diseases of your soul. Ask Him for a healer who will give you the remedy you require. Seek such a guide who holds your hand and leads you towards the true path of salvation. Be

close to the beloveds of Allah who are the nearest and the most obedient to Him. They are the custodians of the door of Divine path. **(Al-Fath ar-Rabbani, Malfoozat-e-Ghausia)**

- You are (spiritually) blind, find the one (perfect spiritual guide) who holds your hand. You are ignorant, find a man of wisdom. When you find him then stay in his company, follow his words, accept his opinions and ask him the straight path. When under his guidance you reach the righteous path then stay there steadfastly and achieve Allah's gnosis. **(Al-Fath ar-Rabbani, Section-4)**

- As Prophet Mohammad is not physically present for you to follow so when you follow the sacred men who are his perfect followers and have always obeyed him steadfastly, it is as if you have followed the Prophet. Seeing them is like seeing him. **(Al-Fath ar-Rabbani, Section-14)**

- Find the man who is like a mirror for your faith. You can correct your faith by looking at him just like you beautify your physical appearance by looking in the mirror. Be wise! Why this lust and what for! You say that you do not need anyone for guidance, while it is the saying of the Prophet, "The believer is other believer's mirror." When a believer's faith is perfected, he becomes a mirror for the rest of the mankind. People check their faith in the mirror of his conversations, meetings and proximity. **(Al-Fath ar-Rabbani, Section-61)**

- The perfect Saint possesses the sainthood of Prophet Mohammad which is the spiritual part of his Prophethood. The Prophet himself entrusts this sainthood to the Saint. The religious scholars who only have the superficial knowledge of religion should not be taken as the 'perfect Saints' because if we do consider them as the heirs of the Prophet then they would just have uterine relation with him. True heirs are those who are the children of a father because they are more related to the father than all the other uterine children. That is why Prophet Mohammad said, "One portion of knowledge is kept secret which is known only to the Divine scholars (perfect spiritual guides)." **(Sirr al-Asrar, Section 5)**

- If you want salvation, you must opt for the company of the perfect spiritual guide who knows all the Divine orders and is proficient in gnosis. He will teach you true knowledge, make you aware of the rules of the court of Allah and will lead you on the way to Him. It is necessary for a disciple to have a guide and custodian because this world is like a jungle where there are many venomous snakes, scorpions, horrible wild animals and many other kinds of disastrous dangers (hurdles in the way to Allah). The perfect spiritual guide will save from all the catastrophes and show the safe way. If the disciple will travel through this jungle without a guide, he will surely be harmed.

O traveller of the path of the world! Do not be separated from the caravan, guide and the companions. Otherwise your life, wealth and every asset will be lost. O traveller of the path of the hereafter! You must remain with the perfect spiritual guide as he will take you to the destination. Serve him with devotion on this path, regard him and never be heedless to his opinion. He will teach you the true knowledge and elevate you close to Allah. **(Al-Fath ar-Rabbani, Section-50)**

- It is obligatory on a person to vivify his soul in this world before death. It is accomplished through the man of Divine persuasion (perfect spiritual guide) because in the hereafter one reaps what he has sowed in the world and if a person does not sow anything then what will he reap in the hereafter? This sowing means performing good deeds for the betterment of outward and inward existence of a person. **(Sirr al-Asrar, Section 8)**

SULTAN BAHOO

Sultan Bahoo says in his book *Ain-ul-Faqr*:

- One must know that who is worthy of being called the perfect spiritual guide? What qualities and attributes does he possess? How does he submerge the seeker in the Oneness and bless him with presence in the Mohammadan Assembly? What can be acquired from the spiritual guide? What is his own status and rank? Spiritual guide has Divine powers as he is the Fakir who is annihilated in Allah and immortal with Him. Spiritual guide is the giver of life (to the soul) and death (to the inciting innerself) and is indifferent to all the needs. He is like the philosopher's stone and also a touchstone. His glance is beneficent like the sun which changes all the bad qualities of the seeker into good ones. He is like a dyer (who changes the inward colour of seeker by diverting his attention from worldliness to Allah). Spiritual guide is a well informed person and is aware of all the qualities of a seeker just like a betel leaf chooser is aware of the qualities of betel leaves.

آہن کہ بپارس آشنا شد
فی الحال بصورتِ طلا شد

Explanation: The iron which touches philosopher's stone at once turns into gold.

The perfect spiritual guide is virtuous like Prophet Mohammad and is more kind than one's parents. He is the great leader and guide on the path to Allah, bestower of jewels just like a mine of diamonds and gems, a wave of munificence like an ocean filled with pearls, patron of every destination like a key for every lock, indifferent to worldly wealth and free of greed. He loves the seekers of Allah more than his own

life. Spiritual guide is the Dervish having none of material luxuries. He is like a corpse washer. He is always in search of a seeker whose innerself is dead and who wishes to reach the stage of 'death before dying' where his soul becomes alive and material body dies. Only such a true seeker can bear with the hardships on the way of *Faqr* while the disobedient seekers are stubborn and follow their own will. The perfect guide can also be compared to a potter who makes pots out of clay. Clay does not dare to object before the potter in whichever way he holds or moulds it.

گِل را چہ مجال است کہ گوید بکلال
از بہر چہ سازی و چرا می شکنی

Explanation: How can the clay dare to ask the potter why is he moulding it and what is he making out of it?

The spiritual guide must be the gnostic and the seeker should have a complete trust upon him. He is the real companion of the seeker about whom the Holy Prophet said:

◄ اَلرَّفِیۡقُ ثُمَّ الطَّرِیۡقُ

Meaning: First find the companion and then set out on the journey.

باھوؒ! مرشدانِ ایں زمانہ زر بگیر
ہر کہ نظرش زر کند آں بینظیر

Explanation: O Bahoo! The (fake) spiritual guides of this age want to grab more and more wealth. The perfect spiritual guide whose glance can turn soil into gold (a common person into a lover and beloved of Allah) is rarely found.

باھُوؒ! مرشدانِ ایں زمانہ زر پرست و زن پرست
زن پرست و زر پرست و دل سیاہ و خود پرست

Explanation: O Bahoo! The (fake) spiritual guides of this age are the lovers of wealth and women. They are lewd, egoistic, arrogant and dark inwardly.

باھوؒ! مرشدانِ واصلانِ حق عشق سوز
ہر ساعتی ہر دم بسوزد شب بروز

Explanation: The true spiritual guides who are one with Allah, burn in the fire of His love every moment day and night.

Listen! The existence of a human is like milk. Just like curd, lassi, butter and ghee are in milk (as they all are made after processing the milk) similarly innerself, inward, soul and secret all are present at particular points in the existence of humans. When a little curd is added to the milk and it is left over night, the milk thickens to curd. When the curd is churned, butter is produced which comes up and lassi is left below. Then the butter is heated on fire which removes the impurities from the butter and pure ghee is obtained. Just as a woman completes her job by converting the milk into ghee, the spiritual guide should also accomplish his task. He should show his disciple the points of innerself, inward, soul and secret separately in his existence and should also reveal upon him the point of Divine favour and the points of knowledge of station of sharia, station of mysticism, station of reality and station of gnosis. He must also make the disciple aware of the points of evil, Satan and the inward diseases like greed, jealousy, arrogance etc. in disciple's being, all separately. Just as a butcher slaughters a goat, removes its hide, separates the veins and other useless things from the edible meat and throws them away, the spiritual guide should also separate the evil from the existence of the seeker. **(Ain-ul-Faqr)**

- When you see a (so called) Fakir who toils hard in asceticism and abstinence but is unaware of the spirituality and esoteric way to Allah, get to know that he is depraved and his end will also be among the depraved ones. **(Ain-ul-Faqr)**
- There are two kinds of Fakirs. One are those who are the men of exoteric ways and others are the men of esoteric ways. Those who struggle exoterically by eating less but are unaware of the inner, will end up in falsehood. Whatever the men of esotericism eat, converts into Divine light twice as much as they eat. The food of Fakirs is light, their esoteric self is like a stove, their inward is the heavenly Kaaba, their sleep is the presence before Allah and their end is forgiven. To them the ascetics are the labourers who struggle to get a place in paradise. **(Ain-ul-Faqr)**
- Spiritual guides are of two kinds; one is the man of effective spiritual sight and the other is the (fake) guide who seeks wealth. The former grants eternal union with Allah and the latter demands his portion of wealth from the annual income of his disciples. **(Ain-ul-Faqr)**
- True spiritual guide is like a shady tree which endures the severity of weather himself and provides shade and comfort to those sitting beneath it. The spiritual guide should be against the (attractions of) world and the perfect scholar of religion, while the seeker should trust him and should not hesitate to sacrifice his wealth and life for

him. The spiritual guide should be like the messenger of Allah and the seeker should be like a friend of Allah. **(Ain-ul-Faqr)**

❖ Mediation (of the spiritual guide) is better than excellence gained by knowledge. When one is committing sin, knowledge or excellence cannot stop him but mediation (spiritual guide) can. Just as Prophet Joseph was saved from the evil of Zulaikha due to the mediation (of his spiritual guide and father, Prophet Jacob). The Holy Prophet said:

◄ اَلشَّیۡخُ فِیۡ قَوۡمِہٖ کَنَبِیٍّ فِیۡ اُمَّتِہٖ

Meaning: The spiritual guide is among his people as a Prophet is among his nation. **(Ain-ul-Faqr)**

❖ Mystics are also of three kinds; Mystic of the world, Mystic of the hereafter and Mystic of Allah. The Mystic of the world seeks worldly wealth, fame, respect, inclination from people and wants to increase the number of his disciples. He uses the name of his pious ancestors to earn respect from devotees, builds *khanqahs*, wanders the earth and skies, shows miracles and supernatural acts to attract people and wishes to have relations with the kings. These are the attributes and ranks of eunuchs. The disciples of such eunuch spiritual guide are also the same. Second are the Mystics of hereafter who worship a lot just for the sake of heaven and adopt austerity and abstinence out of the fear of hell (none of their act is purely for Allah). They are the men of outward knowledge (of religion). Their level is (inferior and weak) like that of women and their disciples are also the same.

زاہدا! از بیم دوزخ چند ترسانی مرا
آتشی دارم کہ دوزخ نزد آن خاکستر است

Explanation: O ascetic! Why do you frighten me of the fire of hell! There is such an intense fire (of love for Allah) inside me which can burn even the hell.

Third is the Mystic immortal with Allah, he is drowned in Oneness and is blessed with the presence before Allah. Indifferent to the world and hereafter, he is happily occupied with Allah. Only Allah! Everything other than Allah is just lust. **(Ain-ul-Faqr)**

❖ Who is a spiritual guide? He is one who can give life to the inward and death to the inciting innerself. When such a spiritual guide becomes angry with a disobedient disciple, he gives life to that disciple's innerself and death to his inward by his wrathful attraction. Spiritual guide is the one who is so much accomplished in *Faqr* that he has forbidden everything upon himself except Allah. He is an eternal pilgrim upon whom everything is unveiled. Spiritual guide is like a doctor and the disciple is like a

patient. When a doctor treats a patient he gives him bitter and sweet medicines and the patient must take those medicines so that he is cured and becomes healthy. **(Ain-ul-Faqr)**

- Spiritual guide is an embodiment of kindness, he is the confidant of Divine secrets and the granter of Allah's love to his disciples. Spiritual guide is like a sword, only that seeker may go near him who is ready to get himself beheaded. Spiritual guide is like a knife, only that seeker goes near him who can slaughter himself with his own hands. Spiritual guide is the angel of death like Azrael, only that seeker goes near him whose life is not dear to him. Spiritual guide is the house of hunger, one who can bear starvation may go near him. Spiritual guide is like a gibbet, one who can hang himself to death may go near him. Spiritual guide is like fire, one who can burn his infidel innerself may go near him. Whoever comes near the spiritual guide with sincerity should only keep in view the love of spiritual guide and must not judge him. Detecting good and bad is the job of spies, not of the true seekers of Allah. **(Ain-ul-Faqr)**

باھُوؒ طالبانِ این زمانہ دون بدون
طالبان را نیست طلبش بی چگون

Explanation: O Bahoo! The disciples of this age are mean and cowards, they do not want to attain closeness of Allah. **(Ain-ul-Faqr)**

What is the sign of the perfect spiritual guide?

- The perfect spiritual guide gives the seeker a beautifully written *Ism-e-Allah Zaat* and advises him to inscribe it on his inward. When it gets engraved on his inward and sustains there, the spiritual guide says to him, "O seeker! Observe the theophanies radiating from the alphabets of *Ism-e-Allah Zaat* like rays of the sun." **(Nur-ul-Huda Kalan)**
- The perfect spiritual guide is the one who not only blesses the seeker with invocation of *Ism-e-Allah Zaat* but also grants its contemplation. The spiritual guide who cannot give (invocation and contemplation of) *Ism-e-Allah Zaat* to the seeker is not a true spiritual guide. **(Nur-ul-Huda)**
- The perfect spiritual guide grants *Ism-e-Allah Zaat* to the seeker of Allah on the very first day. **(Kaleed-e-Jannat)**
- You must know that there are neither any mountains or walls nor a long distance between Allah and His slave. Rather there is only a thin veil of innerself which can easily be removed by the contemplation of *Ism-e-Allah Zaat* and the attention of the

spiritual guide who is the man of Divine secrets. If you come, you will find the doors open for you and if you do not then Allah needs none. **(Kaleed-ul-Tauheed Kalan)**

- The perfect spiritual guide knows every path and waystation of the esoteric self and is the solver of all its difficulties. He is the name of Divine favour. Nothing is achieved unless Divine favour is granted. Without the perfect spiritual guide no struggle of the seeker is fruitful even if he spends his whole life in hard mystic practices because without a spiritual guide no one has ever reached Allah. Spiritual guide is like a vigilant and skilled captain of the ship who is aware of all the hazards of the way and knows all the methods to overcome them. Without the captain the ship would surely sink. To a seeker, the perfect spiritual guide himself is the ship as well as the captain. One who understands will understand. **(Ain-ul-Faqr)**
- Get to know and understand that Allah is in the inward of the possessor of Divine secrets (the Universal Divine Man). The ocean of Oneness of Allah is present in the inward of true believers. Whosoever wants to reach the Truth and have union with Allah must first of all find the perfect spiritual guide who is actually the possessor of all the treasures inwardly. The person who becomes the spiritual confidant does not remain deprived of the Divine vision. **(Ain-ul-Faqr)**
- Know that true spiritual guide is the one who is completely aware of all the states, words, deeds, acts, level of gnosis and closeness to Allah, thoughts, arguments, considerations and *waham* of the seeker. Spiritual guide should be so much vigilant that he ever keeps his hold upon the seeker to the extent that the seeker speaks his words and breathes with his breath. Such a spiritual guide has a thriving inward and his seekers find him omnipresent, inwardly as well as outwardly by the power of *Ism-e-Allah Zaat* and keeps perfect faith in him. **(Kaleed-ul-Tauheed Kalan)**

All and sundry is not eligible to become the spiritual guide. Sultan Bahoo says:

- Spiritual guide is like a philosopher's stone. Every impure person who is like iron or copper when comes in his company turns into gold. **(Kashf-ul-Asrar)**
- The spiritual guide imparts gnosis and Divine vision to the seeker. He makes the seeker disgusted of the carrion world and repent thousand times from it. Perfect spiritual guide is the one who manifests the gnosis and Divine vision through the contemplation of *Ism-e-Allah Zaat* and then returns to *Ism-e-Allah Zaat*. From beginning till end nothing is out of *Ism-e-Allah Zaat* and it never will be. **(Nur-ul-Huda Kalan)**
- If one spends his whole life in mystic struggles and keeps standing on one leg for hundred and thirty years as a strenuous devotion he can never know anything about the real Sufism, gnosis of the inward, Divine vision, annihilation and immortality without

the favour of the perfect spiritual guide. Single spiritual attention of the perfect guide is better than hundreds of years of devotion as it reveals the vision of Allah in a moment. **(Ameer-ul-Kaunain)**

❖ *Sarwari Qadri* spiritual guide is comprehensive and complete. He is such a book inwardly as well as outwardly which has the status of 'book of all the books'. By reading this book, the seeker is annihilated in Allah in such a way that there remains no veil before him.

طالبان را ہر مطالب خوش نما

اعتقاد صدق خواں و ز دل صفا

Explanation: The seekers who read this book with complete faith, sincerity and purity of inward, all their objectives are achieved easily. **(Kaleed-ul-Tauheed Kalan)**

عارف کامل قادری بہر قدرتے قادر و بہر مقام حاضر

Meaning: The perfect Mystic of (*Sarwari*) *Qadri* order is omnipotent and omnipresent. **(Risala Roohi Sharif)**

There are two kinds of spiritual guides of the *Sarwari Qadri* order:

MAN OF RECITALS (*SAHIB-E-ISM*): He possesses only the invocation of the name of Allah and holds the status of common creation. These spiritual guides are just junior spiritual successors and their disciples spend all their lives in carving the Divine name on their inward.

MAN OF DIVINE ESSENCE (*SAHIB-E-MUSAMMA*): He is the Fakir who is annihilated in Allah and has become immortal with Him. He is the bearer of the Trust, the representative of Allah and holds the status of the Universal Divine Man. He is the perfect spiritual guide possessing the light of guidance. His disciples are blessed with his contemplation through *Ism-e-Allah Zaat*. Sultan Bahoo says about such a spiritual guide:

❖ The Mystic who is an immortal Fakir is the one who is annihilated in Allah, annihilated in the Prophet, annihilated in *Faqr* and annihilated in *Hoo* (ھُو). **(Ain-ul-Faqr)**

He says about the man of recitals and the man of Divine Essence in *Ain-ul-Faqr*:

❖ The innerself, tongue, inward, soul and body all are creation while *Ism-e-Allah Zaat* is non-creation. Hence non-creation should be remembered through a non-creation.

What is the difference between the man of recitals and the man of Divine Essence? Man of recitals is the spiritual guide who possesses only the invocation of name of

Allah whereas man of Divine Essence refers to the perfect spiritual guide who is submerged in the Essence. Man of recitals holds the status of general creation while the man of Divine Essence is above the level of creation. He holds the status of non-creation. Invocation is forbidden for the man of Divine Essence because his inward and outward are completely annihilated and always submerged in the Essence. **(Ain-ul-Faqr)**

In *Mehak-ul-Faqr Kalan,* Sultan Bahoo describes the reality of spiritual guide who is the man of Divine Essence as follows:

❖ This path (of *Faqr*) is not related to the apparent fame and respect but to the recognition of the Reality. Whomsoever Allah grants *Faqr* reaches the station of absolute annihilation in Allah and becomes the man of Essence. The path to recognize Allah cannot be covered just by verbal discussions rather this blessing is conferred by Allah Himself alone. On whomsoever He confers it becomes Mystic immortal with Him and only he knows and recognizes the Lord.

مسمّٰی آں کہ باشد لازوالی نہ آں جا ذکر و فکر نہ وصالی

بود غرقش بہ وحدت عین دانی فنا فی اللہ شود سِرِّ نہانی

Explanation: The status of man of Divine Essence is eternal where there is no room for invocation, reflection or union as he is already one with Allah. When a seeker reaches this level, he is annihilated in Allah and the concealed secret (of the Divine Essence) is revealed upon him. **(Mehak-ul-Faqr Kalan)**

He says in his Punjabi poetry:

کامل مُرشد ایسا ہووے، جیہڑا دھوبی وانگوں چَھٹّے ھُو

نال نگاہ دے پاک کریندا، وِچ سَجّی صبون نہ گھتے ھُو

میلیاں نوں کر دیندا چِٹّا، وِچ ذَرّہ مَیل نہ رَکھے ھُو

ایسا مرشد ہووے بَاھُوؒ، جیہڑا لُوں لُوں دے وِچ وَسّے ھُو

Explanation: The perfect spiritual guide should be like a laundryman who does not let even the faintest stain stick to clothes turning dirty into white. Likewise instead of involving in forty days seclusion or unnecessary endeavours and struggles, the guide shows the path of *Ism-e-Allah Zaat* along with casting spiritual glance which purifies the innerself and removes the diseases of soul and inward. His marvel lies in the fact that he eradicates the love of the world from one's inward and removes its vicious desires as well as that of the

inciting innerself. He drowns a seeker in Allah's Oneness. A worthy seeker is the one who is manifestation of his spiritual guide and a worthy guide has the power to make it possible.

مرشد وانگ سنارے ہووے، جیہڑا گَھت کُٹھالی گالے ھُو
پا کُٹھالی باہر کَڈھے، بُندے گھڑے یا وَالے ھُو

Explanation: The goldsmith melts raw gold in a crucible and then alters it into many forms of jewellery giving it a lustrous look. Such should be the case of a spiritual guide, for the perfect is the one who burns the seeker in the kiln of ardent Divine love and moulds his spiritual self with *Ism-e-Allah Zaat* to purify it from the love of other than Allah. Old habits and wishes are altered giving the seeker such a form which is acceptable in the court of Allah.

ایہہ تن میرا چشماں ہووے، تے میں مُرشد ویکھ نہ رَجّاں ھُو
لُوں لُوں دے مُڈ لکھ لکھ چشماں، ہِک کھولاں تے ہِک کَجّاں ھُو
اِتنا ڈِٹھیاں صبر ناں آوے، میں ہور کِتے وَل بَھجّاں ھُو
مُرشد دا دیدار ہے باھُوؒ، مینوں لکھ کروڑاں حجّاں ھُو

Explanation: I wish that my entire being turns into one big eye so that I may behold my beloved spiritual guide to heart's content. This might not be enough because what if it blinks! I desire lakhs of eyes on every hair of the body so that if a few of them might blink I could still behold him. For a seeker the key to success is engrossment in the perfect spiritual guide. Beholding him with so many eyes is not lessening the desire rather it is intensifying making me restless. This restlessness is showing signs of proceeding to the next stage of *Faqr*. A single look at the spiritual guide is equivalent to billions of hajj. May Allah bless me with this condition eternally!

اَللّٰہ چنبے دی بوٹی، میرے مَن وِچ مُرشد لاندا ھُو
جس گَت اُتے سوہنا راضی ہوندا، اوہو گَت سکھاندا ھُو
ہر دم یاد رکھے ہر ویلے، آپ اُٹھاندا بَہاندا ھُو
آپ سمجھ سمجھیندا باھُوؒ، آپے آپ بَن جاندا ھُو

Explanation: The perfect spiritual guide has unveiled all the powers and secrets of *Ism-e-Allah Zaat* within me by first imprinting it inwardly. Now he teaches and nourishes those of my habits, states and conditions which he is fond of and are acceptable in the court of Allah. I am not left for a moment when he is not showering beneficence and affection. I have annihilated in him to such an extent that none of my words, deeds and gestures are without his will. He himself teaches me the secrets and powers of the path of *Faqr*. At times it is he who is manifested in my being when I am completely annihilated. I do not exist, it is him and this is how he ends the subtlety of 'you and I' between us.

تو تاں جاگ نہ جاگ فقیرا، اَنت نوں لوڑ جگایا ھُو
اکھیں میٹیاں نہ دِل جاگے، جاگے جاں مطلب نوں پایا ھُو
ایہہ نکتہ جداں کیتا پُختہ، تاں ظاہر آکھ سنایا ھُو
میں تاں بُھلی ویندی ساں بَاھُوؒ، مینوں مرشد راہ وکھایا ھُو

Explanation: Merely closing one's eyes for meditation does not enlighten the inward rather this piece of show is for your own need and to attract audiences. Inward awakes from the slumber of negligence when *Ism-e-Allah Zaat* is invoked and contemplated, consequently Allah is beheld. I was lost as I believed in the long seclusions and meditations until my spiritual guide showed me the path of Truth, since then I have rightly understood the point.

جتھے رَتی عشق وکاوے، اُوتھے مَناں اِیمان دویوے ھُو
کُتب کِتاباں وِرد وظیفے، اُوتر چا کچیوے ھُو
باجھوں مُرشد کُجھ نہ حاصل، توڑے راتیں جاگ پڑھیوے ھُو
مَریئے مَرن تِھیں اگّے بَاھُوؒ، تاں ربّ حاصل تھیوے ھُو

Explanation: Where one gram of Divine love is being sold better barter tons of faith for it because the heights where love can take you, faith is unaware. Nothing is possible without the perfect spiritual guide even if you spend your entire life studying books, secluding yourself or staying up at nights. Remember! Union with Allah is not possible without 'death before dying'.

جَل جلیندیاں جنگل بَھوندیاں، میری ہِکّا گَل نہ پکّی ھُو
چِلّے چَلیئے مکّے حج گزاریاں، میری دِل دی دَوڑ نہ ڈَکّی ھُو

تریہے روزے پنج نمازاں، ایہہ وِی پڑھ پڑھ تھکّی ھُو
سَبھے مُراداں حاصل ہویاں باھُوؒ، جداں مُرشد نظر مہر دِی تکّی ھُو

Explanation: I wandered in swamps and jungles but none of my needs were met. I opted for long seclusions and even went to Makkah for hajj still my inward raced for the gnosis of Allah. I offered five daily salats and fasted for thirty days until I got tired but all my worries faded and veils were lifted by one affectionate glance from my perfect spiritual guide.

عِشق اَسانوں لِسیاں جاتا، کر کے آوے دَھائی ھُو
جِتول ویکھاں مَینوں عشق دسیوے، خالی جگہ نہ کائی ھُو
مُرشد کامل ایسا مِلیا، جس دِل دِی تاکی لاہی ھُو
میں قربان اس مُرشد باھُوؒ، جس دَسیا بھیت اِلٰہی ھُو

Explanation: Divine love swiftly came enfolding and overpowering me. Now wherever I turn I see theophanies of the Essence. This beatitude showered by my spiritual guide has enlightened me with secrets of Allah and unsealed the locks inwardly. I wish to sacrifice myself for the perfect spiritual guide who confided (revealed secrets) in me.

کی ہویا جے بُت اوڈھر ہویا، دِل ہرگز دُور نہ تھیوے ھُو
سَے کوہاں تے میرا مُرشد وَسدا، مینوں وِچ حضور دِسیوے ھُو
جیندے اندر عشق دِی رَتی، اوہ بِن شرابوں کھیوے ھُو
نام فقیر تنہاں دا باھُوؒ، قبر جنہاں دی جیوے ھُو

Explanation: Although my spiritual guide is not in front of me but we have a deep spiritual connection which is unbreakable. He lives remote still I see him like I am in his presence. A seeker who loves even minutely will seem drunk without wine. Perfect and accomplished Fakirs are those who are immortal and their graves are the epitome of beneficence and blessings.

مرشد مینوں حج مکّے دا، رحمت دا دروازہ ھُو
کراں طواف دوالے قبلے، نِت ہووے حج تازہ ھُو

کُن فیکون جَدوکا سُنیا، ڈِٹھا مُرشد دا دروازہ ھُو
مُرشد سدا حیاتی والا باھُوؒ، اوہو خضر تے خواجہ ھُو

Explanation: In this quatrain Sultan Bahoo symbolizes seeing the countenance of the spiritual guide as hajj, calls him the gateway to compassion and mercy of Allah and considers meeting him as circumambulating Kaaba.

The company of my spiritual guide is a hajj for me, he is the door to Allah's mercy and I am in constant state of circumambulating him. I had recognized him in pre-existence when I heard 'Be and it becomes'. My spiritual guide is immortal and he is my guide and leader.

مُرشد کامل اوہ سَہیڑیئے، جیہڑا دو جگ خوشی وِکھاوے ھُو
پہلے غم ٹکڑے دا میٹے ،وَت ربّ دا راہ سمجھاوے ھُو
اِس کلّر والی کندھی نوں، چا چاندی خاص بناوے ھُو
جس مرشد اِیتھے کُجھ نہ کیتا باھُوؒ، اوہ کوڑے لارے لاوے ھُو

Explanation: The perfect spiritual guide is the one who gives salvation in both the worlds. He changes the perception and focus to Allah from merely the challenge of earning livelihood which has bothered man's inward for long. He transforms radically the turbulent, noisy and inexperienced spiritual self of seeker through *Ism-e-Allah Zaat* into silver that is blesses with gnosis of Allah. A guide who fails to do all this in the physical world and cannot direct a seeker of Allah on the path towards His gnosis is inexpert, a notorious liar and a cheat.

مرشد مکہ تے طالب حاجی، کعبہ عشق بنایا ھُو
وِچ حضور سدا ہر ویلے، کریئے حج سوایا ھُو
ہِک دَم میتھوں جدا نہ ہووے، دِل ملنے تے آیا ھُو
مرشد عین حیاتی باھُوؒ، میرے لُوں لُوں وِچ سمایا ھُو

Explanation: The perfect spiritual guide is Makkah, the seeker is pilgrim and his love is Kaaba. Such a seeker is eternally present in front of Allah in the state of circumambulation out of love which is his hajj. I am not separated from my guide even for a moment and now my inward yearns for complete union. My immortal guide is like a soul to this body.

مرشد ہادی سبق پڑھایا، بن پڑھیوں پیا پڑھیوے ھُو
اُنگلیاں وچ کنّاں دے دِتیاں، بِن سُنیوں پیا سنیوے ھُو
نین نیناں وَلّوں تُر تُر تکدے، بن ڈِٹھیوں پیا دِسیوے ھُو
بَاھُوؒ ہر خانے وِچ جانی وَسدا، کَن سِر اوہ رکھیوے ھُو

Explanation: The perfect spiritual guide has taught me such a lesson of *Ism-e-Allah Zaat* that my soul invokes it all the time. If I cover my ears I could still hear my soul invoking the name of Allah. My condition is that my eyes keep on beholding spiritual guide even when I close them. The beloved guide is manifesting through my entire existence.

مرشد باجھوں فقر کماوے، وِچ کفر دے بُڈے ھُو
شیخ مشائخ ہو بہندے حجرے، غوث قطب بن اُڈے ھُو
تسبیحاں نَپ بَہن مسیتی، جویں مُوش بہندا وَڑ کُھڈے ھُو
رات اندھاری مشکل پینڈا بَاھُوؒ، سَے سَے آون ٹھڈے ھُو

Explanation: Man without the guidance of the perfect spiritual guide not only stays deprived of union with Allah but also goes astray and becomes a heathen. This is because his intellectual struggle fails to grant him Allah's union so he believes that God never existed. He is engulfed by the darkness of self-conceit and egotism and becomes the victim of inclination of creation. Then he sits in a small chamber in the guise of a spiritual guide and makes himself known as *Ghawth* and *Qutb*. Some fashion themselves with a chaplet and sit in a mosque or an enclosure like a mouse hides in a corner. All their prayers and mystic exercises are just a pretence to attract people. Without the perfect spiritual guide, no one can travel this difficult path filled with hurdles and therefore stays in the darkness of ignorance.

سَے روزے سَے نفل نمازاں، سَے سجدے کرکر تھکّے ھُو
سَے واری مکّے حج گزارن، دِل دِی دوڑ ناں مکّے ھُو
چِلّے چَلیہے جنگل بَھونا، اِس گَل تِھیں ناں پکّے ھُو
سَبھے مطلب حاصل ہوندے بَاھُوؒ، جد پیر نظر اِک تکّے ھُو

Explanation: I left no stone unturned to accomplish gnosis by performing various religious rites. I offered supererogatory prayers, prostrated in salat hundreds of times and placed my plea, performed hajj, forty-days seclusion and then wandered off into the woods to find Allah but failed due to lack of guidance of the perfect spiritual guide. I remained deprived of Allah's gnosis unless I came in the servitude of my guide. The moment he cast his eyes upon me with beneficence then and there I accomplished the purpose of my life.

ناں میں سنی ناں میں شیعہ، میرا دوہاں توں دِل سَڑیا ھُو
مُک گئے سبھ خشکی پینڈے، جدوں دریا رحمت وِچ وَڑیا ھُو
کئی مَن تارے تَر تَر ہارے، کوئی کنارے چَڑھیا ھُو
صحیح سلامت چڑھ پار گئے اوہ بَاھُوؒ، جنہاں مُرشد دا لڑ پھڑیا ھُو

Explanation: I am neither a Sunni nor a Shia as there is prejudice, intolerance and belligerence in different schools of thought. When I was blessed with the union of Allah and dived into the vast ocean of Oneness, I found no disagreement there hence achieved the essence of the religion. A person who associates himself with the perfect spiritual guide elevates from sectarianism to the level of truth.

ناں ربّ عرش معلّیٰ اُتّے، ناں ربّ خانے کعبے ھُو
ناں ربّ علم کتابیں لبھا، ناں ربّ وِچ محرابے ھُو
گنگا تیرتھیں مول نہ مِلیا، مارے پینڈے بے حسابے ھُو
جد دا مرشد پھڑیا بَاھُوؒ، چُھٹے کُل عذابے ھُو

Explanation: I searched for Allah and when I found Him I came to know that He is neither seated on His Throne nor resides in Kaaba. He cannot be found by reading books, gaining intellect, in mosques and different places of worship. He cannot be found by secluding into woods to perform hard devotional and mystic exercises. The place where He resides is the sacred being of the perfect spiritual guide, the man who knows the Divine secrets. Since I came in the servitude of the perfect spiritual guide, all my endeavours and worries have faded away. **(Abyat-e-Bahoo Kamil)**

ABU ḤAMID MOHAMMAD IBN MOHAMMAD AL-GHAZALI

Al-Ghazali emphasized that to enter the congregation of Sufis (to take oath of allegiance to the perfect spiritual guide) is an obligation because there can never be a man who is not

wretched with the diseases and vices of soul but only the Prophets. He further said that he had been a denier of the spiritual states experienced by the righteous ones as well as of the various Sufi stations accomplished by the Mystics until he received beneficence from the assembly and servitude of his spiritual guide Fadl ibn Mohammad al-Farmadi. He cleansed his inward through mystic endeavours hence he was exalted by experiencing Divine observations and was blessed with His vision. Allah said to him, "O Abu Hamid! Leave all your preoccupations and opt for the company of those who are the centre of My attention. These are the people who have traded both the worlds for My love." Ghazali said, "Almighty! Bestow me with good faith about them." Allah said, "I have bestowed." Then Allah said, "Do not be absorbed in the love of the world, it is the barrier between you and them. Renounce the love of the world before you have to abandon it after experience. O Ghazali! I conferred My sacred proximity and Holy lustre upon you." Ghazali said that as soon as he woke up he presented himself in the assembly of his spiritual guide and narrated the dream. He smiled and said, "O Abu Hamid these are the initial signs (of my spiritual powers) for you. If you continue your servitude towards me, this sacred discernment will be adorned by the support of the Lord."

SHAIKH ABD AL-WAHHAB AL-SHA'RANI

The marvel of the perfect spiritual guide is that he abridges the path to Allah. The one who walks down this path without a guide goes astray and despite the struggles of whole life cannot reach the destination. Spiritual guide can be exemplified with a leader who leads the seekers on the difficult paths. He said, "If reaching this destination was possible without the spiritual guide and with just reading books then Muslim scholars like Shaikh Ghazali and Shaikh Izzuddin Abdul Aziz ibn Abdul Salam would not have felt the need of one. Although before they entered the circle and servitude of a guide they used to say that if a person thinks that there is a way to gain religious knowledge other than their way then he lies about God. However when they both entered Sufism and reached the assembly of the spiritual guide, they were blessed with the sweetness of Allah's love. Then they would say, 'We spent a large portion of our lives in idleness and veils'."

SHAIKH AHMAD ZARRUQ

Shaikh Ahmad Zarruq said that it is better to acquire knowledge and learn pious deeds from the great spiritual guides rather than from others as Allah says about them:

◄ بَلۡ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِىۡ صُدُوۡرِ الَّذِيۡنَ اُوۡتُوا الۡعِلۡمَ (۲۹:۴۹)

Meaning: But these are the clear verses (of the Quran) that are (preserved) in the breasts of those who have been given (true) knowledge. **(29:49)**

He exhorts that one must not walk on the unknown path without a guide or will fail to understand its intricacies. Only the perfect spiritual guide can take across the sea to success.

SHAIKH MOHAMMAD AL-HASHIMI

Give your hand in the sacred hand of such a spiritual guide who is alive and is a Mystic annihilated in Allah. He must be sincere, truthful and should have the inward knowledge and pure nature. He must have covered the path to Allah under the guidance of the perfect spiritual guide. He should be the knower of the intricacies of the path of Sufism so that he could save you from the difficulties, apprehensions and spiritual destructions encountered in this way and teach to get rid of everything that is other than Allah. Only such a spiritual guide can end the flaws of innerself and when you recognize his reality you will start to love him and when you will start to love him you would not hesitate to obey his orders and in this way he will lead you to Allah.

SHAIKH IBN HAJAR AL-HAYTAMI

Spiritual guide, jurist and well versed in the traditions of the Holy Prophet, Ibn Hajar said, "It is advised to the devotee that in order to obtain proximity to Allah he should hold on to the word of his spiritual guide because he is the great doctor who for every devotee recommends the remedy according to his nature and the diseases of his soul and nourishes his soul with what benefits him."

SHAIKH IBRAHIM IBN MOHAMMAD IBN AHMAD AL-BAJURI

"It is most rewarding to walk the path of mystic endeavours after pledging allegiance to the spiritual guide." He said that a single glance of the Universal Divine Man upon a thousand men is better than the sermons of thousand people to a man. The seeker should remain respectful in the presence of his spiritual guide because he may be lucky that the mirror of his inward gets cleansed by the sacred glance of his spiritual guide.

SHAIKH HUSAYN IBN ABDULLAH IBN MOHAMMAD TAYYABI

Shaikh Husayn ibn Abdullah ibn Mohammad Tayyabi said, "It is not appropriate for a scholar to consider his knowledge sufficient even if he becomes the most credible and unparalleled. Rather it is obligatory upon him to join the assembly of those who are accomplished in Sufism so that they guide him onto the straight path that leads to Allah. Hence he attains to the level of those upon whose inwards Allah reveals His inspirations due to their cleansed inwards. He needs to dispose of the worldly filth and try to shun greed, lust and filth of the innerself which have become part of his knowledge. To completely cleanse himself and for the attainment of inspired knowledge, he should

present himself in the servitude of the perfect spiritual guide because he is the one who knows how to end sensual diseases and cleanse an impure innerself. He liberates him from the conceits of innerself and its hidden deceits. Those accomplished in Sufism have consensus that it is obligatory on a person to take oath of allegiance to the perfect spiritual guide who teaches him to leave sinful habits which are an obstacle in the way of gaining presence in the Holy court."

SHAIKH IBN ATA-ALLAH AL-ISKANDARI

Ibn Ata-Allah said that the person who is determined to become accomplished in Sufism and *Faqr* should search for the spiritual guide who is conversant in this way, is well aware of its secrets and symbols and holds presence in the court of Allah. When he finds such a spiritual guide who has all these attributes then he must follow his orders and abstain from all the things the spiritual guide forbids. He said that spiritual guide is not the one from whom a person hears something but the one from whom he achieves something. A person's guide is not the one whose sermon he listens to rather he is the one whose instructions penetrate his soul. Spiritual guide is not the one who calls to the path but who lifts all the veils. He is also not the one who appoints the seeker at a higher designation than himself but who frees him from the prison of greed and lust (sensual desires) and unites him with Allah.

He said, "The spiritual guide is like a burnisher for the mirror of the devotee's inward, he burnishes it to the extent that it is showered with the Divine light and theophanies. He leads the devotee to the court of Allah and stands by him throughout the journey. The spiritual guide blesses the devotee with presence in the Holy court and would say after making him witness the Divine vision, 'He is Allah.' Do not opt for the company of such a person who cannot lead you to Allah and elevate your level in His court."

KHAWAJA HAFIZ SHIRAZI

آناں کہ خاک را بہ نظر کیمیا کنند
آیا بود کہ گوشۂ چشمے بما کنند

Explanation: I wish they cast their glimpse upon me who convert dust to gold with their alchemic sight. They make barren inwards rich with the ardent love of Allah.

JALLALUDDIN MOHAMMAD RUMI

ہیچ کس از نزد خود چیزے نہ شُد ہیچ آہن خنجر تیزے نہ شُد

ہیچ حلوائی نہ شُد استادِ کار تا کہ شاگردے شکر ریزے نہ شُد
مولوی ہرگز نہ شُد مولائے روم تا غلام شمس تبریزے نہ شُد

Explanation: One cannot become spiritually accomplished on his own just like iron cannot be turned to knife without the expertise of a blacksmith, confectioner cannot become artful without becoming pupil of a proficient confectioner. Even I was not elevated from a simple Muslim scholar to Rumi until I came in the servitude of my spiritual guide Shams of Tabriz.

ALLAMA MOHAMMAD IQBAL

Allama Iqbal, the disciple of Rumi, writes:

صحبتِ پیرِ رُومؒ سے مجھ پہ ہوا یہ راز فاش
لاکھ حکیم سر بجیب، ایک کلیمؑ سَر بکف

Explanation: When I came in the servitude of my spiritual guide Rumi, I came to know that even a million wise men who are drowned in the philosophical thoughts and try to unfold the Divine secret through intellect are nothing as compared to a single man who directly converses with Allah inwardly and takes Allah's secrets from Allah Himself for he is ever engrossed in jihad with his innerself. **(Bal-e-Jibril)**

حدیثِ دِل کسی درویشِ بے گلیم سے پوچھ
خدا کرے تجھے تیرے مقام سے آگاہ

Explanation: Acquire the secret states of inward from an unconventional Dervish who is not bound in apparent customs of Sufism. Being independent of all bounds, he is close to Allah. May Allah enlighten men with their reality! **(Bal-e-Jibril)**

DATA GANJ BAKHSH ALI IBN USMAN AL-HAJVERI

Without opting for the company of the perfect spiritual guide or without coming in his servitude, no one can become a Sufi and Mystic immortal with Allah.

IMDADULLAH MUHAJIR MAKKI

The servitude towards an accomplished spiritual guide is compulsory for the correction of one's beliefs about Oneness of Allah, Apostleship, mysticism, piety, revelations, invocations etc. It is not possible to travel even a few steps on the path of *Faqr* without the spiritual

guide. He said, "No matter how much a man is devout and pious, he cannot escape the traps of Satan. This mystic knowledge is being passed through the continuous chain of Saints." He further added, "It is compulsory to learn the right method to invoke *Ism-e-Allah Zaat* from a perfect guide as this method is passed through generations spiritually. This knowledge originated from Prophet Mohammad and the perfect spiritual guide is his representative who shows the path to Allah." He concentrated extensively on the point that a person who has no spiritual guide is surrounded by Satan. **(Shamaim Imdadiya)**

AL-MUHADDITH SHAH ABDUL AZIZ DEHLVI

The Divine order to find a mediator in the following verse means to find the spiritual guide.

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ (۵:۳۵)

Meaning: O believers! Fear Allah persistently and keep looking for a mediator to (approach and get closer to) Him. **(5:35)**

KHAWAJA SHAMSUDDIN SIALVI

It is not possible to succeed in Sufism without the perfect spiritual guide. The obedience to Allah and His Prophet is bestowed by loving (and following) the spiritual guide. A disciple should absorb himself in the spiritual guide so that he could witness Allah and His Prophet's manifestation.

SHAIKH ABDUL AZIZ AL-DABBAGH

The perfect spiritual guide can make any man unite with Allah in a moment.

SHAIKH IBN HAJAR AL-ASQALANI

To take oath of allegiance to a spiritual guide is absolutely in accordance to the Quran, Sunna and the religious consensus formed by Muslim scholars. As long as the devotee requires to compel himself to worship, he is at the level of sharia and when he passionately worships and feels pleasure in it then it is Sufism. In Sufism a person is elevated to spiritual experiences from verbal knowledge. The difference between verbal knowledge and spiritual experiences is the same as that of a man of words (scholar) and the man of spiritual states (the perfect spiritual guide) who belongs to the group of lovers of Allah.

SHAIKH IZZUDDIN ABDUL AZIZ BIN ABDUL SALAM

Initially he was the denier of Saints. When he heard the poetry of Abul Hassan al-Shadhili, he exclaimed, "People! Listen to this poetry. It has not been revealed before." Being

impressed by his poetry, he pledged allegiance to him. When he benefitted from the company of his spiritual guide he said that the group of Sufis form the base of religion, both outward and inward reality of the religion is with them. The proof of their marvels are the miracles emanating from them. He added, "People who deny the Saints are accursed and signs of God's wrath are visible upon their faces. Their faces are void of Divine luminosity and this reality is not hidden from the men of Allah who have the insight to witness it."

SHAIKH ABU SAEED ABUL KHAYR

In Sufism a man's inward is directly connected with Allah. The one who does not learn and experience it, is worthless. The base of Sufism is oath of allegiance.

SHAIKH AHMAD SIRHINDI (MUJADDID ALIF SANI)

The way of Saints is the same as that of the sacred Companions. No matter how much pious a man gets he is not exempted from the need of benefitting from Saints. Imam Abu Hanifa benefitted from Bahlool for two years and he would say that if those two years were not part of his life he would have been spiritually lost. It is his saying that association with a spiritual guide is better than any kind of invocation.

SHAIKH SAIN TAWAKAL SHAH

A devotee gets the benefit of protection of Allah in his religious and worldly matters by pledging allegiance to a spiritual guide. He said that the spiritual guide is the owner of everything of a devotee and in return the responsibility of spiritual guide is to help him spiritually during agonies of death so that invocation of Allah's name starts from his lips and Satan may not seize his faith. Spiritual guide makes easy the cross-questioning of the two angels, Munkar and Nakir in the grave for the devotee and helps him cross narrow bridge to paradise. Lastly he is responsible towards the seeker to get him blessed with the intercession of the Holy Prophet. Devotees who are intensely in love with their spiritual guide from the depth of soul, their relation with Allah is out of words. **(Zikr-e-Khair)**

MIAN MOHAMMAD BAKHSH

۱۔ ہر مشکل دی کنجی یارو ہتھ مرداں دے آئی مرد نگاہ کرن جس ویلے، مشکل رہے نہ کائی

۲۔ مرد ملے تے مرض گواوے، او کُن دے گُن کردا کامل پیر محمد بخشا لال بناون پتھر دا

۳۔ صحبت مجلس پیر میرے دی بہتر نفل نمازوں ہک ہک سخن شریف انہاں دا کردا محرم رازوں

۴۔ چُبھی مار لیاون موتی وحدت دے دریاؤں کھریاں گلاں، کھریاں چالاں، دامن پاک ریاؤں

۵۔ بخشش جتنا قدر نہ میرا میرے صاحب نوں وڈیایاں میں گلیاں دا رُوڑا کُوڑا محل چڑھایا سایاں

Explanation: (1) Solutions to all the difficulties lie with the perfect spiritual guide and when he casts an affectionate glance upon the seeker, all his problems are solved.

(2) After one finds the perfect spiritual guide, he removes all the spiritual diseases (greed, jealousy, egotism, lust, malice, rancour) and cleanses the inward of the seeker. That man of Allah (perfect spiritual guide) is the one who possesses the power of Divine command 'Be' and it becomes immediately. He turns stones into gems and rubies. He converts common men and seekers of world into Saints.

(3) Assembly of the spiritual guide is better than supererogatory prayers because each and every word of his conversation and his every glance bestows Divine secrets upon the seeker.

(4) Spiritual guide is forever immersed in the ocean of Oneness with Allah and rises every moment with new secrets. His conversation and deeds are true and Divine. He is pure from hypocrisy.

(5) I was meagre and worthless like a poppy seed. I have achieved everything in life due to the kindness and blessing of my spiritual guide. I was worse than the filth on lanes, it is the favour of my spiritual guide who cleansed and elevated my soul.

SULTAN-UL-FAQR VI SULTAN MOHAMMAD ASGHAR ALI

Sultan Mohammad Asghar Ali often repeated the saying of Sultan Bahoo that the perfect spiritual guide of *Sarwari Qadri* order is omnipresent and all powerful. He said:

- The people who claim to have vision and closeness of Allah without the guidance of the perfect spiritual guide are liars. They should not be trusted because in the history of Sufism and *Faqr*, it has never been possible that anyone has reached Allah covering the waystations of the spiritual path all by himself without the guidance of the perfect spiritual guide.
- I have heard that nowadays perfect spiritual guides are rare and the fraudulent are present everywhere in the guise of spiritual guides. Well! If you seek the world or heaven instead of Allah then you will definitely be deceived by such people. A true seeker who really wants Allah's nearness never becomes the victim of such people

because his Protector is Allah in Whose search he has set out. First check and rectify your own demand then look for the perfect spiritual guide, you will surely find the destination. Since there are no more seekers of Allah who set out to find Him truly and seek His closeness and recognition, hence the perfect spiritual guide has also concealed himself from the carcass worldly people. I again emphasize upon finding the perfect spiritual guide with a true intention and without prejudice, only then you will find your destination. Abu Jahl and Abu Lahab could not recognize Prophet Mohammad in spite of being near him. While Uwais al-Qarani recognized him due to his true passion despite being physically away.

- The perfect spiritual guide never involves his seekers in hard mystic exercises, forty days seclusion or daily recitals. Rather he knows the way of *Ism-e-Allah Zaat* and contemplation of *Ism-e-Mohammad*. He grants the seeker the eternal invocation of *Ism-e-Allah Zaat* and gives him the gold engraved *Ism-e-Allah Zaat* and *Ism-e-Mohammad* for contemplation. He lets him cover the path of *Faqr* by showing him the way of inscribing Allah's name on the body. This is not written in books as its knowledge is inwardly and secretly bestowed. The perfect spiritual guide sanctifies the soul and body of the seeker by involving him in invocation and contemplation of *Ism-e-Allah Zaat* and inscribing it on body and then presents him in the court of Allah. The spiritual guide who cannot do this is fake and imperfect, he must not be followed at all.
- The company of the perfect spiritual guide creates Divine love inwardly. As the Holy Prophet was once asked, "Which friend is better?" He replied "Whose countenance reminds you of Allah and whose conversation enhances your good deeds."
- The seeker should invoke and contemplate *Ism-e-Allah Zaat* or contemplate *Ism-e-Mohammad* along with writing it on his body with the index finger (as ordered by the spiritual guide) for Divine vision and presence in the Mohammadan Assembly. He should regularly visit his spiritual guide because the company of the spiritual guide is such a place where the light of faith is inculcated in the soul of the follower after the purification of his polluted inward. One glance of the perfect spiritual guide is more effective than the invocation and contemplation of six months. If the seeker cannot visit his spiritual guide daily then he must visit him once a week or a month with true belief and sincerity because without visiting the spiritual guide's assembly even *Ism-e-Allah Zaat* is not retained inwardly.
- The perfect spiritual guide of *Sarwari Qadri* order is omnipresent and all powerful however the seeker ought to be sincere and true.
- In the beginning the invocation and contemplation of *Ism-e-Allah Zaat* create love for the spiritual guide in the inward of seeker. The point to ponder is that the seeker is

contemplating *Ism-e-Allah Zaat* but the love is nurtured for his spiritual guide. Although according to the principle, love should be created for the one who is being contemplated. The love for spiritual guide compels the seeker to visit his company again and again. Then this love becomes ardent. The love for spiritual guide transforms into the love of Prophet Mohammad. It eventually converts into Allah's love and the seeker finds his destination.

- A sacred glance of the perfect spiritual guide absolves the seeker from all the spiritual diseases like greed, jealousy, arrogance, rancour, egotism, lust, malice, love of the world and the hereafter so that a seeker can walk the path of *Faqr*.
- Although reward and spiritual ranks are received by the worship performed without the guidance and supervision of the perfect spiritual guide but it is impossible to gain the Divine observation, presence of the inward, recognition of Allah and His closeness without the guidance of spiritual guide.
- The perfect spiritual guide shortens the path of *Faqr* and gets the distance of years covered in days. Whoever travels this path without the perfect spiritual guide goes astray and never reaches the destination throughout his life. A Hadith reveals "Verily the one who is not guided by a spiritual guide, Satan surrounds him."
- To travel the path of *Faqr* without a spiritual guide is out of question. Even to begin this journey without him is impossible.
- If the seeker cannot understand the disclosure of the Divine lights, theophanies or the secrets which are revealed by the contemplation of *Ism-e-Allah Zaat* or is confused and has doubts then the spiritual guide should grant him the contemplation of *Ism-e-Mohammad* because it shows the straight path. Prophet Mohammad said, "Whoever beheld me in fact beheld the Reality." **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Without the leadership and guidance of the spiritual guide who is the man of Divine Essence and possesses the light of guidance, even to ruminate union with Allah is among the impossibilities. In the maelstrom of ignorance surrounding both the world and hereafter the perfect spiritual guide is a beacon of hope for the seeker of Allah to steer the wobbling boat of his life overcoming the odds and ferocity, safely to the shore. Without the guidance of the perfect spiritual guide who is the man of Divine Essence, attaining to the stations of 'annihilation in Allah and being immortal with Him' is mere imagination and conceit.

CHAPTER-6

DIVINE LOVE

Allah says in the Holy Quran:

◄ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ (۲:۱۶۵)

Meaning: But those who believe, love Allah the most. **(2:165)**

Man fosters love for his relations and possessions. For example, he loves Allah and the Holy Prophet, he loves his parents, wife, children, siblings, friends, home, land, property, city, tribe, kith and kin, business etc. The love which becomes intense and dominates all other loves is called the ardent love and is denoted by *Ishq* (عشق)in Arabic. If such ardent love is for Allah then it is called Divine love (عشقِ حقیقی). This love turns all the other loves into ashes and overpowers them. As the Holy Prophet said:

❖ None of you will have faith until he loves me more than his parents, children and all mankind. **(Bukhari 15)**.

Allah considers this passionate love for Himself an attribute of the believers and it is innate to the human soul.

The Essence of Allah was secret and hidden, then an intense passion to be recognized aroused in Him. This desire aroused with such severity that Sufis interpreted it as Divine love. In the very passion of love Allah manifested Mohammadan light from His Own. Then the souls of entire creation were created from the Mohammadan light. The following Hadith points towards the same reality:

◄ اَنَا مِنْ نُّوْرِ اللّٰهِ وَكُلُّ خَلَائِقٍ مِّنْ نُّوْرِیْ

Meaning: I am from the light of Allah and all the creation is from my light.

Sultan Bahoo states:

❖ Know! When the Divine light of Ahad,[105] coming out of His isolated Oneness, intended to manifest Himself in multiplicity, He graced (all the worlds) with the splendid

[105] Allah's attributive name, it means 'the One'.

disclosure of His pure Divine beauty. Both the realms started burning like a moth on the candle of His blazing beauty. Then the light of Ahad (احد) concealed in the veil of M (م) of Ahmad[106] (احمد) and manifested Himself as Ahmad. **(Risala Roohi Sharif)**

This statement implies that when Divine love (Allah) adorned His court, first of all He revealed Mohammadan light from His own Essence. Then He created the souls of the whole creation from his light. This is the Mohammadan Reality for whose revelation this universe is created.

اے کہ تیرئے وجود پر خالقِ دو جہاں کو ناز
اے کہ تیراُ وجود ہے وجہَ وجودِ کائنات

Explanation: O beloved Mohammad! The Creator of both the worlds is proud of your existence. Surely you are the reason behind the creation of this universe.

Several Hadiths and traditions of the Holy Prophet reinforce this reality.

Allah told the Holy Prophet:

◄ لَوْلَاكَ لَمَا خَلَقْتُ الْاَفْلَاكَ

Meaning: If it was not for you (O My beloved Mohammad) I would not have created the universe.

The Holy Prophet said:

◄ كُنْتُ نَبِيًّا وَاٰدَمُ بَيْنَ الْمَاءِ وَالطِّيْن

Meaning: I was the Prophet even at the time when Prophet Adam was between soil and water (in the process of creation).

He also said, "I am from the light of Allah and all the creation is from my light."

That is to say, he is the very first in creation and the last in descent. Therefore he is the First as well as the Last.

In his writing *Shajra-tul-Koon*, Ibn Arabi beautifully illustrates Prophet Mohammad being the First and the Last by the following example:

[106] Ahmad is the attributive name of Prophet Mohammad.

❖ A trader wraps a carpet over his treasure and layers it with several cloths. When he unfolds the carpet, the cloth which he had put first opens up in the end. Same is the situation of manifestation of the Holy Prophet that his sacred soul came into being first of all but he was sent last. That is why, he is called the First and the Last.

Iqbal says:

نگاہِ عِشق و مَستی میں وہیؐ اوّل ، وہیؐ آخر

وہیؐ قرآں ، وہیؐ فرقاں، وہیؐ یٰسیٓ، وہیؐ طٰہٰ

Explanation: The intoxicated lovers of Divinity with their rapturous eyes full of intense love witness the truth and reality of the Holy Prophet. They know that Prophet Mohammad is the First and the Last. He is First because he is the first manifestation of Allah and the Last because he is the seal of Prophethood as well as immortal with Allah. He is the Holy Quran because his life is the practical Quran. *Yasin* and *Taha* are the names of suras as well as his attributive names and he himself says, "Only Allah knows my reality," as the meanings of these names are also unknown to people. **(Bal-e-Jibril)**

This is the status where he is the totality as stated in the book *al-Insan al-Kamil*.

◄ اَلْكُلُّ فِيْهِ وَمِنْهُ وَكَانَ عِنْدَهٗ

Meaning: Everything is within him (the Prophet), from him, was from him and will be from him.

Iqbal states this reality in beautiful words:

لَوح بھی تُو قلَم بھی تُو، تیرا وجود اَلکتاب

گنبدِ آبگینہ رنگ تیرے محیط میں حُباب

Explanation: (O beloved Mohammad!) You are the Guarded Tablet on which is inscribed the fates of all the humanity, you are the Divine Pen with which the destinies are inscribed and your existence is the Holy Book. Since everything in the universe is created from your light so its value is like a bubble in comparison to your ocean like existence. **(Bal-e-Jibril)**

The Mohammadan light descended in human form in the world at its fixed time and it was Prophet Mohammad's human existence.

◄ اَصْطَفٰى وَاحِدًا مِّنْ خَلْقِهٖ هُوَ مِنْهُمْ وَلَيْسَ مِنْهُمْ

Meaning: Allah chose one from His creation. He appears to be one of them but in reality he is not.

His manifestation took place with perfection in this world of matter. Here human element was applied upon him as Allah says:

◄ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ (۱۸:۱۱۰)

Meaning: Say, "I look like you only (by virtue of my visible creation) as a man." **(18:110)**

His reality of Divine light was perfectly there but his human appearance became a veil for most of the people. They could not see his reality behind it. As Allah says:

◄ وَتَرٰىهُمْ يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ ۝ (۷:۱۹۸)

Meaning: And you see these as if they were looking at you whereas they do not see. **(7:198)**

The lustrous and elegant beauty of the manifestation of Divine light was moulded in the physical form of Prophet Mohammad. Ghalib[107] says:

منظور تھی یہ شکل تجلّی کو نور کی
قسمت کھلی تِرے قد و رُخ سے ظہور کی

Explanation: The theophany of Divine light loved your personality for its manifestation and found itself lucky to adopt your brilliant beauty.

❖ Rumi utters:

مصطفیٰؐ آئینہ رُوئے خُداست
منعکس دَر وے ہمہ خوئے خُداست

Explanation: The Holy Prophet is mirror to the Countenance of Allah. The Essence and all the attributes of Allah are reflected through him.

Conclusively the origin of the universe is Divine love and the creation of man is for the sake of love. When the souls were created from the Mohammadan light, the exclusive essence of Divine love was inherited by the human souls from the Prophet. The passion of love must arouse in the inward of seeker for Divine vision. In fact the relation of the soul and Allah is that of love. Without love neither the soul awakes nor can it find 'the Divine vision'. Love is present in the form of a seed within the human being. Although it is dormant but as soon as it awakes in the soul by the invocation and contemplation of *Ism-*

[107] Mirza Ghalib was a famous poet during the last era of Mughal Empire.

e-Allah Zaat, inscribing the name of Allah on body and the attention of spiritual guide, the passion, longing and attraction for Allah start increasing.

The perfect Fakirs state that love is essential for the vision of Allah and faith is imperfect without love. Divine love helps the seeker to reach the court of Allah. Only love takes man ahead through the spiritual path that is the path closer than his 'jugular vein'. Only love makes the man intimate to the Divine Essence within him. Only this ignites the flame of urge in the soul to meet Allah. Only love keeps the soul restless and anxious day and night for beholding and meeting Him. It intensifies the fire of parting and leads to the vision of the Reality.

The most respected lord of the universe, the Holy Prophet stated about the lovers:

- It is a hard luck for the lovers of Allah if they have to live in paradise without the vision of His beauty but if the eager lovers find hell with His union, it is their great fortune. **(Asrar-e-Qadri)**

Allah's relation with His lovers is entirely different from all others. He deals with the religious scholars differently while the lovers are specially treated. Love leads to the observation of Divinity and knows the Reality but the intellect has superficial knowledge only.

Sultan Bahoo has explained it in this way:

- It should be clarified that the path of Divine love is not written in the books on religion or community. It means the Lord of lords (*Rab-ul-Arbab*). When the Prophet returned blessed from Miraj first of all the lovers of Allah asked the Holy Prophet, "Did you see Allah?" He replied;

  ◄ مَنْ رَاٰنِیْ فَقَدْ رَاَی الْحَقَّ

  Meaning: Whoever beheld me, in fact beheld the Reality.

  Afterwards the ulema and scholars asked, "Did you see Allah?" Since the following verse was revealed in his favour:

  ◄ وَمَا یَنْطِقُ عَنِ الْهَوٰی ۝ (۵۳:۳)

  Meaning: And he (the Prophet) does not speak out of his (own) desire. **(53:3)**

  He replied (by the will of Allah):

  ◄ تَفَکَّرُوْا فِیْ اٰیٰتِهٖ وَلَا تَفَکَّرُوْا فِیْ ذَاتِهٖ

Meaning: Reflect upon the signs of Allah not His Essence. **(Mohabbat-ul-Asrar)**

Shaikh Abdul Qadir Jilani states in his booklet *ar-Risala tul-Ghausia*:

- I saw Allah. Then I asked, "O Lord! What is meant by love?" He replied, "O Ghawth al-Azam! Love Me, love for Me and I am Love Myself and liberate your inward and actions from everything other than Me. When you have recognized the exoteric love, it is essential for you to surpass the stages of ardent love because love is also a veil between the lover and the Beloved. Hence it is necessary for you to go beyond everything else other than Allah because everything other than Allah is a veil between the lover and the Beloved."
- Rabia of Basra says:

سجدہ مستانہ ام باشد نماز

دردِ دل با او بود قرآنِ من

Explanation: To prostrate before the Beloved madly is my salat and the sorrow of my passionate inward is the recitation of the Holy Quran.

- According to Rumi:

عشق آں شعلہ است کہ چوں برا فروخت

ہر چہ جز معشوق باقی جملہ سوخت

Explanation: Love is the flame which when flares up burns everything except the Beloved.

Khawaja Hafiz Shirazi states:

- The person who is not in Divine love surely all his prayers are in vain, deceitful and full of hypocrisy. **(Deewan-e-Hafiz)**

Bulleh Shah says:

نی میں ہن سنیا، عشق شرع کیہہ ناطہ

محبت دا اِک پی پیالہ، بھل جاون سبھ پاتا

Explanation: I have now understood the reality behind the conflict between sharia and Divine love as well as the connection between them. In fact Divine love is the core and foundation of sharia, they should be observed parallelly. The staunch and superficial followers of sharia consider it the entire religion, however it is soulless without Divine

love. If they get to taste even a sip of love, they will forget all their knowledge, arguments and outward devotions.

The religious scholars and theologians cannot even think about the exalted stations at which the lover of Allah reaches by crossing all the levels of knowledge and wisdom.

Mian Mohammad Bakhsh says:

جنہاں عشق خرید نہ کیتا عیویں آ بُھگتے

عشقے باہجھ محمد بخشا کیا آدم کیا کُتّے

Explanation: Those who do not trade their life for love, their life is useless and worthless. Without the love (of Allah) there is no difference between a man and dog.

جس دِل اندر عشق نہ رچیا کُتے اس تھیں چنگے

خاوند دے گھر راکھی کردے صابر بُھکے ننگے

Explanation: Dogs are better than the people who do not cherish Divine love because dogs watch their master's house patiently even when the master does not feed them and kicks them out, still they continue serving their master.

Like his spiritual guide Rumi, Iqbal also considers love as the key to *Faqr* and it is the love that takes to the destination. The path of *Faqr* is the very path of love. Without love it is impossible to reach the peak of *Faqr* which is Divine vision.

Like all Mystics Iqbal declares 'faith' incomplete without Divine love.

اگر ہو عشق تو ہے کفر بھی مسلمانی

نہ ہو تو مردِ مسلماں بھی کافر و زندیق

Explanation: If a person is in love with Allah, he is a Muslim even being a pagan. Without Divine love even a Muslim is a hypocrite and heretic because he prefers worldliness to the love of Allah and it is infidelity. **(Bal-e-Jibril)**

عقل و دل و نگاہ کا مرشدِ اوّلیں ہے عشق

عشق نہ ہو تو شرع و دیں بت کدۂ تصورات

Explanation: The first and the foremost spiritual guide of inward, wisdom and insight is love. Without Divine love devotions are merely an idol temple. When one performs

devotion with the inward full of worldly desires and love, it is not for Allah rather it is paganism. **(Bal-e-Jibril)**

بچھائی ہے جو کہیں عشق نے بساط اپنی
کیا ہے اس نے فقیروں کو وارثِ پرویز

Explanation: Wherever Divine love played its game, the Fakirs became kings of both the worlds because the power of love raises the status of man in here and the hereafter as well. **(Bal-e-Jibril)**

صدقِ خلیلؑ بھی ہے عشق، صبر حسینؓ بھی ہے عشق
معرکۂ وجود میں بدر و حُنین بھی ہے عشق

Explanation: The truthfulness of Prophet Abraham and belief in the Oneness of Allah were reasons to put him into fire but the fire turned cool. His belief was firm due to his love so the courage to jump into the fire was because of love.

In the battle of Karbala the patience of Husayn ibn Ali was also due to his love for Allah which took him to the highest station of surrender and submission.

In the battles of Badr and Hunain the Companions following the Holy Prophet fought in love of the Prophet and became victorious. Similarly in the battle between body and soul which ensues from the Divine love, either the body and its desires get domination or the soul and its wishes. Those who are void of love never experience such battle because their body always remains dominant over their soul. **(Bal-e-Jibril)**

عشق کی اک جَست نے طے کر دیا قصّہ تمام
اس زمیں و آسماں کو بے کراں سمجھا تھا میں

Explanation: A single step in Divine love covered the entire journey and took me to the spiritual heights, otherwise I used to think that earth and heaven were too immense to be surpassed. **(Bal-e-Jibril)**

عشق دمِ جبرئیلؑ، عشق دلِ مصطفیٰؐ
عشق خدا کا رسول، عشق خدا کا کلام

Explanation: Divine love is the angelic light and also the Holy Prophet's inward which was all replete with it. Love is the soul of true seekers who were also created by love and

for love. The true message of Allah is conveyed to man through love. Love is the messenger as well as the word of Allah. **(Bal-e-Jibril)**

عشق سے پیدا نوائے زندگی میں زیر و بم
عشق سے مٹی کی تصویروں میں سوز دم بہ دم

Explanation: It is because of love that there is variety, hustle bustle, ups and down and beauty in life. The warmth of Divine love ignites the passion within the shallow body of man. **(Bal-e-Jibril)**

خودی ہو علم سے محکم تو غیرتِ جبرائیلؑ
اگر ہو عشق سے محکم تو صورِ اسرافیلؑ

Explanation: If the soul is strengthened by knowledge, man attains the honour of Angel Gabriel through whom Allah descended knowledge upon all the Prophets. If it is strengthened with Divine love, it is like the trumpet of Angel Raphael which will raise the dead from the graves. Similarly, Divine love empowers the soul to enliven the spiritually dead. Human soul becomes more powerful than the angels if it acquires Divine knowledge and love. **(Bal-e-Jibril)**

عشق کے مِضراب سے نغمۂ تارِ حیات
عشق سے نورِ حیات، عشق سے نارِ حیات

Explanation: The beauty of life is due to the Divine love. It is the light as well as the fire which keeps spark in life. All the hustle and bustle, freshness and splendour are because of Divine love. **(Bal-e-Jibril)**

In the contemporary age, Divine love is not sought as it is the age of knowledge and intellect. Iqbal says:

عقل ہے بے زمام ابھی، عشق ہے بے مقام ابھی
نقش گرِ ازل! ترا نقش ہے ناتمام ابھی

Explanation: These days intellect is unbridled and the minds are stuck in logic, therefore people do not believe what is beyond intellect. Yet the Divine love is far from its true status and oblivion is prevalent in this context. The Eternal Artist (Allah) has made a complete picture with body and soul but in the contemporary times man is yet to be completed as he exists physically with no soul. **(Bal-e-Jibril)**

دانش و دین و علم و فن بندگیٔ ہوس تمام
عشقِ گرہ کُشائے کا فیض نہیں ہے عام ابھی

Explanation: Nowadays everyone is a slave of lust. So-called wisdom, theology, science and art are different types of snobberies adopted by man to fulfil his worldly appetites. Divine love is the solution of all the problems but its beneficence has not prevailed yet. **(Bal-e-Jibril)**

جوہرِ زندگی ہے عشق، جوہرِ عشق ہے خودی
آہ کہ ہے یہ تیغِ تیز پردگیِ نیام ابھی

Explanation: The essence of life is Divine love and the essence of love lies in the soul but alas! The sharp sword of love is still hidden in the sheath. **(Bal-e-Jibril)**

In fact love of Allah strengthens and empowers man and by its power all the worldly and spiritual predicaments are tackled.

دیارِ عشق میں اپنا مقام پیدا کر
نیا زمانہ نئے صبح و شام پیدا کر

Explanation: In the realm of love everybody has to work hard on his own behalf. No lineage and ancestral background works for gaining the high stations of Divine love. Love trains man and makes him capable to innovate. Create your own status in the world of love and discover new avenues, new life and era of Divine love! **(Bal-e-Jibril)**

اقبالؒ عشق نے مرے سب بل دیئے نکال
مدت سے آرزو تھی کہ سیدھا کرے کوئی

Explanation: Loving Allah is not easy, it has its own hardships. The love has removed all the weaknesses of my personality as I was wishing for a long time to be corrected by some very great and accomplished person (spiritual guide) because without him no one can attain purification of innerself and reformation of personality. **(Bang-e-Dara)**

Iqbal does not consider a person Muslim if he is not a lover of Allah.

مسلم ار عاشق نباشد کافر است

Explanation: If a Muslim is not an ardent lover of Allah, he should not be considered a Muslim rather an infidel. **(Asrar-e-Khudi)**

عشق را از تیغ و خنجر باک نیست
اصل عشق از آب و باد و خاک نیست

Explanation: Love has no fear of any sword or dagger because the foundation of Divine love is not the four basic elements; water, fire, air and soil but it is the soul. **(Asrar-e-Khudi)**

در جہاں ہم صلح و ہم پیکار عشق
آبِ حیواں، تیغِ جوہر دار عشق

Explanation: In this world Divine love is peace as well as war. Love is the water of life as well as the sharp edged sword. **(Asrar-e-Khudi)**

از نگاہِ عشق خارا شق بود
عشقِ حق آخر سراپا حق بود

Explanation: A single glance of love can even break the rocks. The love of Truth itself becomes the Truth at its ultimate stage. **(Asrar-e-Khudi)**

عاشقی آموز و محبوبے طلب
چشم نوحے قلب ایوبے طلب

Explanation: Learn to love and find the beloved (the accomplished spiritual guide). Seek for the insight of Noah[108] and the patience of Job.[109] **(Asrar-e-Khudi)**

کیمیا پیدا کن از مشتِ گلے
بوسہ زن بر آستانِ کاملے

Explanation: You can turn a handful of soil into gold. It means you can change your earthen existence into an enlightened soul but for that you will have to find the Universal

[108] Noah is a Prophet of Allah whose description is given in the Holy Quran. When his nation refused to follow him even after so many efforts and struggles, the Divine command came that the whole nation was to be perished except some of them. By his insight he made an ark and saved his life along with his followers. Even his wife and son did not believe him and perished in the flood which was nothing than the Divine wrath.

[109] Prophet Job is mentioned in the Quran and he is well known for his patience. Job's patience was great while bearing the hardships in the way of Divine love. He was inflicted a lot, he lost his animals, servants and many family members in various calamities but he endured everything patiently. Even he fell ill with a loathsome disease, everybody left him but his faith in Allah stayed firm. Allah rewarded him and loved him in return and bestowed upon him all the blessings.

Divine Man who would guide you towards Divine love and has the expertise of turning soil (sinful) into gold (seekers of Allah). **(Asrar-e-Khudi)**

۱۔ عشق صیقل می زند فرہنگ را　　جوہرِ آئینہ بخشد سنگ را

۲۔ اہلِ دل را سینۂ سینا دہد　　با ہنرمنداں یدِ بیضا دہد

۳۔ پیشِ او ہر ممکن و موجود مات　　جملہ عالم تلخ و او شاخِ نبات

۴۔ گرمی افکارِ ما از نارِ اوست　　آفریدن جاں دمیدن کارِ اوست

۵۔ عشق مور و مرغ و آدم را بس است　　عشق تنہا ہر دو عالم را بس است

۶۔ دلبری بے قاہری جادوگری است　　دلبری با قاہری پیغمبری است

۷۔ ہر دو را در کارہا آمیختن عشق　　عالمے در عالمے انگیختن عشق

Explanation: (1) Love burnishes a man and makes his inward a mirror then he beholds Allah through this mirror.

(2) The lover's inward is compared to the valley of Sinai where Prophet Moses conversed with Allah. Divine love gives the lover the inward like the valley of Sinai and luminous hand to the skilled one which was the miracle of Moses. Thus in this inward the theophanies of Allah are manifested and the lovers do such marvels which seem miracles by the power of Divine love.

(3) The whole existence of universe has no importance in comparison to the Divine love. The entire world is sour whereas the love is sweet. If anything in the world is charming and attractive it is only because of love otherwise the universe is valueless, trivial and insipid.

(4) The warmth and energy in our thoughts is due to the flame of love. The universe is created and the souls are breathed into the body as the outcome of love. Ardent love awakens the soul and empowers it to have the Divine vision.

(5) The blessing of love alone is equally sufficient for an insect, a bird and human rather for all the creation of both the worlds. The objectives of both the worlds are accomplished through it. One can gain the blessings of Allah in both the worlds by virtue of love.

(6) The path of love which lacks Divine majesty is only a spell. It means the traveller of this path has to face the majesty. Love along with Divine majesty is the path of messengerhood.

True love is that in which both Divine majesty and beauty are inclusive. On having both the attributes it is as if possessing the grandeur of messengerhood.

(7) The path of love is blended with Divine majesty and beauty. None of them alone is able to produce positive results. Therefore they are equally merged in love. Love has established a unique realm in other realms. In the world of love, majesty has beauty and beauty has majesty. This maintains the balance in the world. Due to the both, new realms can be constructed. **(Zabur-e-Ajam)**

Oneness of Allah is love and without love, one's faith is incomplete.

عاشقی؟ توحید را بر دل زدن
ولنگہے خود را بہر مشکل زدن

Explanation: What is love? Love is to cherish the Oneness of Allah in the inward and then encounter every difficulty coming in the way of Truth so that one gains the final destination of Oneness. **(Zabur-e-Ajam)**

تو ہم بذوقِ خودی رس کہ صاحبانِ طریق
بریدہ از ہمہ عالم بخویش پیوستند

Explanation: Create in your soul the passion and fervour because the travellers of the path of love are immersed in their inward in such a way that they completely renounce the world. You also adopt their way by self-realization and then rule the world. **(Zabur-e-Ajam)**

عمرہا در کعبہ و بت خانہ می نالد حیات
تا ز بزمِ عشق یک دانائے راز آید بروں

Explanation: It takes years of devotion whether in the Holy Kaaba or in the temple, then the world is blessed by the presence of a perfect Mystic and the confidant of Divine secret (the Universal Divine Man) who appears from the cover of Divine love. **(Zabur-e-Ajam)**

According to Faiz Ahmad Faiz, winning and losing in the game of love is out of question as in this game losing means to win.

گر بازی عشق کی بازی ہے جو چاہو لگا دو ڈر کیسا
گر جیت گئے تو کیا کہنا، ہارے بھی تو بازی مات نہیں

Explanation: If you are playing the game of love, do not fear to sacrifice everything. In this game winning or losing does not matter. If you win, it is marvellous but being defeated also means the game is not lost.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali states about the Divine love:

- The Essence was hidden. Allah wanted to be recognized so He manifested Himself in the universe but everything burnt to ashes due to His magnificence and majesty. Then Allah, the Ahad, concealed Himself with the veil of 'M' of Ahmad and took the form of Ahmad hence everything came into peace and calm. When Allah viewed Himself in the mirror of Divine light of Ahmad, He became His own lover. Then the souls of the entire creation were created from the light of Ahmad. The beginning of multiplicity from Oneness was only due to the Divine love. Hence the passion of love transmitted to all the souls through the sacred soul of Prophet Mohammad. This passion of Divine love is present within every human being in the form of a seed. By the contemplation of *Ism-e-Allah Zaat* and the spiritual sight of the perfect guide, it sprouts and then gradually enwraps the whole being of the invoker.
- The relation between Allah and soul is that of Divine love. It is present in the form of a seed within man but is dormant. By the invocation and contemplation of *Ism-e-Allah Zaat* and its inscribing practice on body along with the attention of the perfect spiritual guide, it becomes eager. Then the attraction of soul for Allah increases by the invocation and contemplation of *Ism-e-Allah Zaat.* The very Divine love then annihilates the soul in Allah.
- Divine love is the fire which when enflamed burns all other loves into ashes and envelops the whole existence of the seeker.
- When Divine love reaches its peak, the fire of parting from the Beloved (Allah) is kindled in the lover. The craving and eagerness for union with the Beloved keeps on increasing. The fire of parting makes the lover restless and anxious. He finds contentment only on reaching the stage of union with Allah.
- It is useless to worship Allah without loving Him.
- If intellect is accompanied by Divine light which is gained by humility then such an intellect leads towards Divine love. However the intellect which is veiled by ego, self-conceit and pride on devotions never leads towards the destination of Divine love. Rather it carries away from the path of Truth towards depravity.
- It is only love that grants the greatest secret of the universe which is Divine vision. On the contrary intellect denies it.

- ❖ It is only the love that endows presence in the Mohammadan Assembly while intellect denies it.
- ❖ It was the love that gave courage to Prophet Abraham to jump into Nimrod's fire and to Prophet Ishmael to lie under the knife to be sacrificed while intellect forbids to do so.
- ❖ It was only Divine love that gave courage to Husayn ibn Ali to witness the ruthless slaughtering of all the sacred family members in the field of Karbala though intellect denies it and orders to save life.
- ❖ It was Divine love that excited Mansur al-Hallaj to utter the slogan, "I am the Truth," (*Anal-Haq* انا الحق) when he was hanged to death.
- ❖ Intellect has no access to the heights of Divine love because it is entangled in questions like how, when, why, what etc.
- ❖ When the lover of Allah reaches the extreme level of love, he becomes the beloved of Allah. The prayers of the lover are invocation, reflection and the Divine vision. The seekers of the world and hereafter cannot understand it.
- ❖ The extreme level of Divine love is that when the lover reaches the court of Allah after passing through all the trials of love successfully, he becomes the beloved and Allah becomes his Lover due to his perseverance upon the love of Allah. Whatever the beloved needs, the Lover provides him.
- ❖ The final stage of *Faqr* is the status of belovedness. Here the will of beloved is the same as that of the Lover (Allah).
- ❖ Through intellect Abu Jahl and Abu Lahab could not recognize the reality of Prophet Mohammad in spite of being near him but Owais al-Qarni recognized him even living far from him only due to love.
- ❖ Due to Divine love, dog of the Companions of the cave (*Ashab al-Kahf*) became desirable in the court of Allah.
- ❖ All the waystations of Divine love are achieved by the invocation and contemplation of *Ism-e-Allah Zaat* provided it is granted by the perfect spiritual guide possessing the light of guidance. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

SULTAN BAHOO AND DIVINE LOVE

Divine love is the key to eternal success and only love takes one to the court of Allah.

بَاھُوؒ بیچارہ را با جاناں جان است
کہ ہر دم بشوق خوش ترانہ آمد

Explanation: O Bahoo! The poor lover is always engrossed in the Beloved and ecstatically sings beautiful songs in His love. **(Ain-ul-Faqr)**

عشق دانی چیست؟ کشتن نفس خویش
روز و شب سوزش بود دِل را ریش

Explanation: Do you know what love is? It is to kill your innerself. Due to the intensity of love the lover is ever suffering from pangs of the passion. **(Mehak-ul-Faqr Kalan)**

۱۔ تا تو در عشق ز خود باخبری ہمہ در معرضِ خوف و خطری
۲۔ چوں ز خویشت نہ بود ہیچ خبر ز آب و آتش نہ بود ہیچ ضرر
۳۔ چوں کہ از ہستی خود وارستی روکہ بہ دلبر خود پیوستی

Explanation: (1) As long as you remain conscious of yourself in love, you would be in fear and danger.

(2) When you start loving Allah intensely, you will become unconscious of yourself then nothing can harm you.

(3) When you will be liberated from your own innerself, you will find union with the Beloved.

❖ The lovers of Allah are neither afraid nor frightened of anybody's reproach. **(Mehak-ul-Faqr Kalan)**

The most precious asset for a Muslim is his faith but for the lover of Allah it is only a waystation. The true destination of the lover is union with Reality which is gained through the ardent love. When the fire of love gets intense it becomes painful to live without the Beloved. The yearning to meet the Beloved keeps increasing and makes the lover anxious and restless day and night for union. When the fire of love burns the innerself which is a veil between Allah and the soul of a man, the destination of Divine vision is attained. Vision of the enthralling beauty of Allah makes the lover more passionate and his urge for meeting Him increases. Fire of love then annihilates the lover in the light of Allah and he is blessed with His union. Thus he finds the secret of Oneness.

Sultan Bahoo says:

- Love is a subtle passion which arouses in the inward from the hidden and does not find peace with anyone but the Beloved. **(Mohkim-ul-Fuqara)**
- The invocation with love takes high flight. A fly can never approach the heights attained by a falcon even if it tries hard and soars thousand times. Similarly an ascetic can never find Divine secrets even if he goes through hard ascetic discipline. The lesson of Divine love is not taught by any teacher in any institution because it is the grand Trust. The tradition of love is to be indifferent to the whole world. An ardent lover of Allah always seeks death before dying so that he spiritually reaches the station of no station as death of a lover means union with the Beloved. **(Ain-ul-Faqr)**
- You must know that there are two types of Fakirs; one are the spiritual travellers while others are the Divine lovers. The spiritual travellers are the men of mystic struggle and endeavours while the lovers are the men of Divine secrets and observations. The final level of a spiritual traveller is just the beginning of the lover because the nourishment of lovers is the spiritual endeavours and their sleep is the Divine observation.

  The Holy Prophet said about the Divine lovers:

  ◄ اَجْسَامُهُمْ فِی الدُّنْیَا وَقُلُوْبُهُمْ فِی الْاٰخِرَةِ

  Meaning: Their bodies are in the world but inwards are in the hereafter. **(Mohkim-ul-Fuqara)**
- Divine love is like a skilful jeweller who checks the purity or impurity of gold. **(Ain-ul-Faqr)**
- Listen O ascetic, the labourer of paradise! The nourishment of lovers of Allah is all Divine light, their stomach is like burning stove and their sleep is actually the Divine union and presence. **(Mohkim-ul-Fuqara)**

He explains the identity of the lover as:

بَاھُوؒ عاشقانرا راز این است ذکرِ ھُو گوید دوام
دم بدم ذکرِ ھُو گوید کار آں گردد تمام

Explanation: O Bahoo! The secret of lovers is that they ever remain engrossed in the invocation of *Hoo* (ھُوْ). They reach their destination by invoking *Hoo* (ھُوْ) with each breath. **(Ain-ul-Faqr)**

Sultan Bahoo states about the Divine lover in his book *Nur-ul-Huda Kalan*:

❖ The Fakir who is a lover of Allah is the beloved of the Holy Prophet. Whatever I say is in compliance to the following verse not out of my own desire. Allah says;

◄ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا (۱۸:۲۸)

Meaning: (O My beloved!) Stay tenaciously in the companionship of those who remember their Lord morning and evening, ardently seeking His pleasure, (keen on the glimpse of His sight, and eagerly aspiring to glance at His radiant Countenance). Your (affectionate and caring) looks must not but focus them. Do you seek the charisma of the worldly life (shifting your attention away from these self-denying devotees)! And (also) do not follow him whose inward We have made neglectful of Our invocation and who follows but the urge of his (inciting innerself) and his case has exceeded all bounds. **(18:28)**

The beloved of Allah is honoured with endless life of inward due to the Divine vision and closeness. **(Nur-ul-Huda Kalan)**

This *Qudsi* Hadith is also about the Divine lovers as Allah says:

◄ مَنْ طَلَبَنِیْ فَقَدْ وَجَدَنِیْ ۫ وَمَنْ وَجَدَنِیْ عَرَفَنِیْ ۫ وَ مَنْ عَرَفَنِیْ اَحَبَّنِیْ ۫ وَمَنْ اَحَبَّنِیْ عَشَقَنِیْ ۫ وَ مَنْ عَشَقَنِیْ قَتَلْتُهٗ ۫ وَمَنْ قَتَلْتُهٗ فَعَلَیَّ دِیَتُهٗ ۫ وَاَنَا دِیَتُهٗ ۞

Meaning: Whoever seeks Me undoubtedly he finds Me. Whoever finds Me, he recognizes Me. Whoever recognizes Me, he begins to love Me. Whoever loves Me, he becomes My lover. Whoever loves Me passionately, I kill him. Whoever I kill, his compensation is due on Me and I am Myself his compensation.

زین مراتبِ عاشقان مذکور شد
ابتدا ہم نور آخر نور شد

Explanation: The status of Divine lovers is that their beginning as well as end is Divine light.

Allah says;

◄ نُوْرٌ عَلٰى نُوْرٍ ۫ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ۫ (۲۴:۳۵)

Meaning: Light upon light. Allah takes to His light whom He wills. **(24:35) (Nur-ul-Huda)**

Sultan Bahoo states about Divine love in *Risala Roohi Sharif*:

- When I reached the ultimate destination of *Faqr*, the Divine decree came from the magnificent court, "You are My lover." I submitted, "My humble self is incapable of the love of the Majesty." Then it was commanded, "You are My beloved." On this, I kept quiet. **(Risala Roohi Sharif)**

- You must know that the true Fakir has two levels; initially he is the lover and finally he becomes the beloved. The struggle of a lover is just meant to behold the Beloved. The invocations, reflections and recitals are unlawful for him. He is indifferent to good and bad, desires and fulfilments. **(Nur-ul-Huda Kalan)**

Seekers of the path of Truth acknowledge that to sacrifice one's life is not difficult. However it is hard to stay alive and kill the ego and personal wishes even then remain happy and satisfied with Allah's will. It is, "Die before death." To kill one's wishes and submit to Allah fully and completely is tough. Though love makes it easier for the lover as it gives him the courage to annihilate his innerself, sacrifice everything to please Allah and find His closeness, vision and union. Sultan Bahoo states about the blessing of Divine love:

باھُوؒ عشق را بام بلند است اسم اَللّٰہ نردبان

ہر مکانے بے نشانے می برد در لامکان

Explanation: O Bahoo! The roof of Divine love is very high, the ladder to reach it is the invocation of *Ism-e-Allah Zaat*. It will take you to every waystation even to the station of no station. **(Ain-ul-Faqr)**

Now the question arises how the hidden passion of Divine love can be awakened in oneself? As one loves the things and the people whom he sees while Allah is incorporeal. How can a person love Him? According to the perfect Mystics, one can attain Divine love by means of metaphorical love which is the love for the spiritual guide. Usually the metaphorical love is thought to be for a man by a woman and vice versa which is actually lust and devilish. Sharia does not allow it. On the path of *Faqr* 'metaphorical love' means love for the spiritual guide.

How one falls in metaphorical love?

For the love of spiritual guide, method adopted in all the other spiritual chains and paths is that the seeker is advised to contemplate the image of his spiritual guide. Nowadays in some of the chains even the pictures of spiritual guides are actually provided for this purpose. The seeker remains absorbed in contemplating and thinking about his spiritual

guide. This method is deceptive and a form of polytheism. As it is a part of human nature to develop love for the one about whom he keeps thinking. Then this love intensifies.

In *Sarwari Qadri* order this method is never adopted. Instead the metaphorical love or the love of spiritual guide grows through the contemplation of *Ism-e-Allah Zaat*. When the seeker starts contemplation of *Ism-e-Allah Zaat*, he gets the vision of his spiritual guide first and in this way the love for spiritual guide begins. This method has two advantages: one is that there is no deception in it because it has been gained through *Ism-e-Allah Zaat* and whatever is gained through the name of Allah can never be deceptive. Secondly, since this image is gained through the contemplation of *Ism-e-Allah Zaat* thus it is confirmed to the disciple that his spiritual guide is the perfect one and he is on the straight path. This love turns into love of the Holy Prophet and after that transforms into Divine love and the seeker climbs up to the destination of annihilation in Allah and immortality with Him.

In other spiritual chains, the meditation of annihilation in the spiritual guide is performed then the meditation of annihilation in the Prophet is practised and at the end, the annihilation in Allah by means of *Ism-e-Allah Zaat* is meditated upon.[110] This process demands a long duration but in the *Sarwari Qadri* order the spiritual guide grants contemplation of *Ism-e-Allah Zaat* on the very first day. That is why it is said that the peak of other chains is just the beginning of the *Sarwari Qadri* order.

❖ Shams of Tabriz describes about the love of spiritual guide:

عشق معراج است سوئے بامِ سلطانِ ازل
از رخِ عاشق فرد خواں قصہ معراج را

Explanation: Only love can take to the court of Allah. If you want to know the secret of Miraj then fix your eyes on the face of a Divine lover (perfect spiritual guide).

❖ Jami says:

غنیمت داں اگر عشق مجازیست
کہ از بہر حقیقت کار سازیست

Explanation: If you are blessed with the love for your spiritual guide, consider it your good fortune because only this leads to the love of Reality.

[110] Every chain has its own way.

❖ According to Bulleh Shah, metaphorical love is the fount of Divine love. The former generates the latter.

جے چر نہ عشق مجازی لاگے سوئی سیوے نہ بن دھاگے

عشق مجازی داتا ہے جس پچھے مست ہو جاتا ہے

Explanation: A person can never ascend to truly loving Allah without the love of his spiritual guide. Just like a needle cannot sew without a thread similarly Divine love cannot be felt without metaphorical love.

❖ Mian Mohammad Bakhsh expounds:

میں نیواں میرا مرشد اُچا اسی اُچیاں دے سنگ لائی

صدقے جاواں انہاں اُچیاں توں جِنہاں نیویاں دے نال نبھائی

Explanation: I am a very humble and ordinary person but I am proud that my spiritual guide is perfect and supreme and he blessed me according to his grandeur. He always kept me under his true guidance and protection and took me to the destination in spite of all my shortcomings.

❖ Shaikh Ahmad Sirhindi (Mujaddid Alif Sani) utters:

گرد مستاں گرد، گر مے کم رسد بوئے رسد

بوئے او گر کم رسد، رویتِ ایشاں بس است

Explanation: Keep following the passionate lovers of Allah so that you may at least smell the wine of love if not the love itself. If you cannot even avail its fragrance then their sacred vision is also enough for you.

❖ Rumi further states:

عاشقاں را شد مدرس حسن دوست

دفتر و درس و سبق شان رُوئے اوست

Explanation: The beauty of the beloved (spiritual guide) has become the institute of lovers because their book, lesson and learning all are inscribed on his face.

صد کتاب و صد ورق در نار کُن

روئے دِل را جانب دِلدار کُن

Explanation: Get rid of books and knowledge and turn the direction of your inward towards your beloved.

Sultan Bahoo also considers the love for the spiritual guide as the means of ascending to the Divine love. His Punjabi poetry is imbibed in Divine love, as given:

اَللّٰہ صحی کیتوسے جداں، چمکیا عشق اگوہاں ھُو

رات دیہاں دیوے تاہ تکھیرے، نِت کرے اگوہاں سُوہاں ھُو

اندر بھائیں اندر بالن، اندر دے وِچ دُھوہاں ھُو

باھُوؒ شوہ تداں لدھیوسے، جداں عشق کیتوسے سُوہاں ھُو

Explanation: When the reality and the secret of *Ism-e-Allah Zaat* was revealed upon me, the fire of love flared within me and due to its intensity, the anxiety and restlessness for meeting the Beloved has increased. The fire of love is urging me to step further on the path of *Faqr* towards the next waystation. When Divine love taught me the customs and rules of the path of *Faqr*, I found the Beloved.

ایمان سلامت ہر کوئی منگے، عشق سلامت کوئی ھُو

منگن ایمان شرماون عشقوں، دل نوں غیرت ہوئی ھُو

جس منزل نوں عشق پچاوے، ایمان نوں خبر نہ کوئی ھُو

میرا عشق سلامت رکھیں باھُوؒ، ایمانوں دیاں دھروئی ھُو

Explanation: Everyone wants to save his faith but no one seeks the treasure of Divine love. It can only be the desire of a seeker of Allah. The seekers of world and heaven are pseudo seekers who only wish the safety of their faith and are afraid of seeking the love of Allah because this is not an easy path. Their behaviour has infuriated me and the mighty esteem of *Faqr* and love is surging in my inward. In fact the destination of Divine closeness to which only love has access, faith is not even familiar to it. May Allah save my love and grant me perseverance upon it because love is dearer to me than my faith.

اَکھیں سرخ موہیں تے زردی، ہر وَلوں دل آہیں ھُو

مہا مہاڑ خوشبوئی والا، پہونتا وَنج کداہیں ھُو

عشق مُشک نہ چُھپے رہندے، ظاہر تھین اُتھاہیں ھُو

نام فقیر تنہاندا باھُوؒ، جنہاں لامکانی جائیں ھُو

Explanation: Passion for the fascinating vision of the Beloved has been intensified by the enthusiasm of love. My body has turned pale, eyes are filled with sorrowful tears on parting from the Beloved. In this state, a painful sigh of Divine passion is heaved with my each breath. It is true that love and fragrance can never stay hidden hence my condition is revealed to everyone. O Bahoo! Fakir is the one whose station is of no station.

بے ادباں ناں سار ادب دی، گئے ادباں توں وانجے ھُو

جیہڑے ہون مٹی دے بھانڈے، کدی نہ ہوندے کانجے ھُو

جیہڑے مڈھ قدیم دے کھیڑے، کدی نہ ہوندے رانجھے ھُو

جیں دل حضور نہ منگیا باھُوؒ، گئے دوہیں جہانیں وانجے ھُو

Explanation: The ill-mannered and uncultured people are not aware of the respect and regard of the greatly venerable ones. Due to their wretchedness they are deprived of the status which is of the respectful. The inherent nature cannot be changed without the invocation, contemplation of *Ism-e-Allah Zaat* and the guidance of perfect spiritual guide. Those who are eternally unfortunate and damned cannot become the fortunate ones as the earthen pots cannot be turned into porcelain. The disrespectful people whether they are impudent towards Allah, the Prophet, the Companions, the People of Cloak, the Fakirs or the spiritual guide, remain deprived of the gnosis of Allah in both the worlds. As an Urdu proverb explains, "The respectful succeeds while the impudent turns wretched." The one who does not seek the Divine presence remains empty handed in both the worlds.

تدوں فقیر شتابی بندا، جد جان عشق وِچ ہارے ھُو

عاشق شیشہ تے نفس مربیّ، جان جاناں توں وارے ھُو

خود نفسی چھڈ ہستی جھیڑے، لاہ سِروں سب بھارے ھُو

باھُوؒ باجھ مویاں نہیں حاصل تھیندا، توڑے سَے سَے سانگ اُتارے ھُو

Explanation: Fakir becomes accomplished when he trades his life for love and ends the desires of his innerself with the sword of negation (*La* لَا). He sacrifices his house, wealth, family even his own being and then annihilates himself burning in the fire of love. Renounce self-conceit and frivolousness so that you may start travelling the path of righteousness and Truth with complete attention because union with Allah is not achieved without death before dying whether a lot many prayers and struggles are done apparently.

ثابت عشق تنہاں نوں لدّھا، جِنہاں ترَٹی چوڑ چا کیتی ھُو

نہ اوہ صوفی نہ اوہ صافی، نہ سجدہ کرن مسیتی ھُو

خالص نِیل پرانے اُتے، نہیں چڑھدا رنگ مجیٹھی ھُو

قاضی آن شرع وَل باھُوؒ، کدیں عشق نماز نہ نیتی ھُو

Explanation: Only those are blessed with Divine love who sacrifice all their possessions to have the eternal pleasure of closeness with Allah. The passionate lovers of Allah are neither concerned with ranks and spiritual status nor do they pretend to be pious by remaining busy in prayers in the mosques. Rather they are drowned in the Divine vision and absorbed in His love. Their love for Allah is so strong that they are never affected by any other attraction or pleasure of the world or the hereafter. While the religious scholars always advise to follow the principles of sharia only. They keep themselves and the umma restricted only to the prayers of sharia and never step towards the eternal prayer of Divine love.

جیں دل عشق خرید نہ کیتا، سو دِل درد نہ پَھٹی ھُو

اُس دل تھیں سنگ پتھر چنگیرے، جو دِل غفلت اَٹی ھُو

جیں دل عشق حضور نہ منگیا، سو درگاہوں سَٹی ھُو

ملیا دوست نہ اُنہاں باھُوؒ، جنہاں چوڑ نہ کیتی ترَٹی ھُو

Explanation: The soul which neither traded for the Divine love nor suffered from the pangs of pain is deprived of compassion. The rocks are better than such oblivious soul and damned is the inward that has not sought Divine presence. The union with Allah is not destined to those who do not sacrifice their household for the Reality.

جیں دل عشق خرید نہ کیتا، اوہ خُسرے مرد زنانے ھُو

خنسے خُسرے ہر کوئی آکھے، کون آکھے مردانے ھُو

گلیاں دے وِچ پھرن اَربیلے، جیوں جنگل ڈھور دیوانے ھُو

مرداں تے نمرداں دی گل تداں پوسی باھُوؒ، جداں عاشق بنھسن گانے ھُو

Explanation: The people who have not traded for Divine love are either esoterically feminine or eunuch. How can they be called true men? They are living in the world like animals and beasts. The true men (seekers of Allah) can be distinguished from eunuchs (seekers of the world) after trial in the arena of love when Allah bestows the successful lover with His union.

جس دِینہہ دا میں دَر تینڈے تے، سجدہ صحی وَنج کیتا ھُو

اُس دِینہہ دا سر فِدا اُتھائیں، میں بِیا دربار نہ لیتا ھُو

سر دیون سِرّ کھولن ناہیں، ایسا شوق پیالا پیتا ھُو

میں قربان تنہاں توں باھُوؒ، جنہاں عشق سلامت کیتا ھُو

Explanation: Since the day I corrected my prostration in the court of my perfect spiritual guide drinking the goblet of love's wine, my thought has never been diverted towards anything other than Allah. The secret of the Beloved which I found from the perfect spiritual guide is exclusive for the Divine lovers. That secret is between me and my Beloved. The confidants sacrifice themselves getting beheaded instead of disclosing the secret of the Beloved. May I sacrifice my life for those who have found the secret of love as well as cherished it carefully!

جنگل دے وِچ شیر مریلا، باز پوے وِچ گھر دے ھُو

عشق جیہا صراف نہ کوئی، کُجھ ناں چھوڑے وِچ زر دے ھُو

عاشقاں نیندر بُھکھ ناں کائی، عاشق مُول نہ مَردے ھُو

عاشق جِیندے تداں ڈِٹھوسے باھُوؒ، جداں صاحب اَگے سِر دَھردے ھُو

Explanation: True lover is like a lion and falcon so the jackals, wolves and vultures cannot harm him. Love is a better goldsmith as a goldsmith purifies the gold from every impurity similarly love purifies the seeker of Allah from all his negativity. The lover does not care for his sleep and hunger, his every breath enlivens by the invocation of *Ism-e-Allah Zaat*. Lovers are apparently busy in daily tasks but every moment they are engrossed in the theophanies of the Essence. The love becomes immortal only when the lover surrenders and submits his will to the consent of the real Beloved.

جنہاں عشق حقیقی پایا، مونہوں نہ کُجھ اَلاوَن ھُو

ذکر فکر وِچ رہن ہمیشاں، دَم نوں قید لگاون ھُو

نفسی، قلبی، روحی، سِرّی، خفی، اخفٰی ذِکر کَماون ھُو

میں قربان تنہاں توں باھُوؒ، جیہڑے اِکس نگاہ جَواوَن ھُو

Explanation: The seekers of Allah who have found the real love do not remember Allah only by tongue rather always remain absorbed in the invocation and contemplation within their souls. They inhale and exhale by invoking *Ya-Hoo* (یَاھُو) all the time and their beings remain engrossed in the physical, inward, spiritual, secret, hidden and concealed invocation. I sacrifice myself for such a perfect and accomplished spiritual guide who enlivens the dead souls by a single spiritual sight.

درد منداں دے دُھوئیں دُھکھدے، ڈردا کوئی ناں سیکے ھُو

انہاں دُھواں دے تاء تکھیرے، محرم ہووے تاں سیکے ھُو

چِھک شمشیر کھڑا ہے سر اُتے، ترس پوس تاں تھیکے ھُو

ساہورے کڑیئے اَپنے ونجناں، باھُوؒ سدا نہ رہناں پیکے ھُو

Explanation: When the fire of love burns in the inward of a lover no one can sit beside him. To be near the lover of the Essence is equal to destroying everything hence the

theologians also avoid the company of the lovers because they want paradise and houris. In the lover's inward, the warmth of love increases every moment and only that person can stay in his company who is his confidant. The fear of being separated from the Beloved is always lurking in the lover which ends only on union with Him by His kindness, if He grants. O seeker! Be sensible and annihilate yourself in the Divine Love because you are not supposed to live here forever. Rather you have to return to the world of souls at last.

درد منداں دا خون جو پیندا، کوئی برہوں باز مریلا ھُو
چھاتی دے وِچ کیتُس ڈیرا، جیویں شیر بیٹھا مَل بیلا ھُو
ہاتھی مست سندوری وانگوں، کردا پیلا پیلا ھُو
پیلے دا وسواس نہ کریئے باھُوؒ، پیلے باہجھ نہ ہوندا میلا ھُو

Explanation: Divine love has occupied my soul as if a lion rules the jungle and is sucking my blood like a thirsty hawk. It has burnt all the loves except the love of Allah as if a crazy elephant attacks and devastates everything. Though its attack should not be feared about because without it the union with Allah cannot be attained.

دُڈّھ تے دہی ہر کوئی رِڑکے، عاشق بھاہ رِڑکیندے ھُو
تن چٹورا مَن مدھانی، آہیں نال ہلیندے ھُو
دُکھاں دا نیترا کڈھے لشکارے، غماں دا پانی پیندے ھُو
نام فقیر تنہاں دا باھُوؒ، جیہڑے ہڈاں چُوں مکھن کڈھیندے ھُو

Explanation: The seekers of world and the Divine lovers are compared. The worldly people love peace and tranquillity as they only churn milk and yogurt while the lovers churn the fire of love in the pot of their body with the shaker of their inward for the union with the Beloved. They pull the ropes of sorrows and woes with stinging sighs and painful cries to move the shaker alongside mix the water of their tears into it too. The perfect Saints are those who churn out butter of gnosis from their bones.

درد منداں دیاں آہیں کولوں، پہاڑ پتھر دے جھڑدے ھُو
درد منداں دیاں آہیں کولوں، بھج نانگ زمین وِچ وڑدے ھُو

درد منداں دیاں آہیں کولوں، آسمانوں تارے جھڑدے ھُو

درد منداں دیاں آہیں کولوں باھُوؒ، عاشق مول نہ ڈردے ھُو

Explanation: The lover of Reality has accepted the Trust which had been declined by everyone on the earth and the heavens. This Trust of Allah's love has transformed the lovers as by their sigh the rocks are broken into pieces, snakes hide into the earth and the stars fall from the sky. Only the lovers of the Essence are not afraid of their cries and sighs because they themselves are engaged in the observation of lights and theophanies of the Essence and always request, "Is there any more?"

ذکر فکر سب اُرے اُریرے، جَاں جان فِدا ناں فانی ھُو

فدا فانی تنہاں نوں حاصل، جیہڑے وَسّن لامکانی ھُو

فدا فانی اُونہاں نوں ہویا، جنہاں چکھی عشق دِی کانی ھُو

باھُوؒ ھُو دا ذکر سڑیندا ہر دَم، یار نہ مِلیا جانی ھُو

Explanation: Invocation and reflection are insignificant in love, actually the purpose is to give your life (before death) and annihilate yourself. Annihilation in the Divine Essence is attained by the perfect Mystics who reside at the station of no station becoming immortal with Allah. They have achieved such a high status being wounded by the arrow of Divine love. By invoking the sultan of invocations, the longing and anxiousness of meeting the Beloved is intensified. Unless they attain union with the Beloved, they remain desperate and restless every moment.

راتیں نین رَت ہنجوں روون، تے ڈِیہاں غمزہ غم دا ھُو

پڑھ توحید وڑیا تن اندر، سُکھ آرام ناں سَمدا ھُو

سَر سُولی تے چا ٹنگیونے، اِیہو راز پَرم دا ھُو

سِدّھا ہو کوہیویے باھُوؒ، قطرہ رہے ناں غم دا ھُو

Explanation: Divine love is because of *Ism-e-Allah Zaat* and it has occupied the inwards of the lovers. It makes them cry at night with the tears of blood and keeps them wounded. Ever since the secret of Oneness has been revealed from *Ism-e-Allah Zaat* inwardly, calm and peace is impossible even for a moment. The same secret of Oneness was disclosed by

Mansur al-Hallaj and was hanged. To reveal the secret is against the principle of love so it must not be unveiled even if the lover is hanged. The very principle of love is to be esoterically slaughtered and hanged perpetually concealing it in the inward. Only this is the true submission and surrender. When the Divine consent is achieved sorrow and fear end.

رات اندھیری کالی دے وِچ، عشق چراغ جَلاندا ھُو
جَیندی سِک تُوں دِل چا نیوے، توڑے نہیں آواز سناندا ھُو
اَوجھڑ جَھل تے مارُو بیلے، اِتھے دَم دَم خوف شیہاں دا ھُو
تَھل جَل جنگل گئے جھگیندے باھُوؒ، کامل نینہہ جنہاندا ھُو

Explanation: The inciting innerself has dominated man in cooperation with Satan and worldliness. The darkness of innerself is only converted by the Divine love. Love occupies the inward stealthily and silently. During the journey of Sufism only those can be successful who have been liberated from lust, sensual appetites, worries and darkness and most importantly who have a perfect spiritual guide and possess the true love.

رحمت اُس گھر وِچ وَسّے، جتھّے بلدے دِیوے ھُو
عشق ہوائی چڑھ گیا فلک تے، کِتھے جہاز گھتیوے ھُو
عقل فکر دِی بیڑی نوں، چا پہلے پور بوڑیوے ھُو
ہر جا جانی دِسّے باھُوؒ، جِت وَل نظر کچیوے ھُو

Explanation: The blessing and bounty dwells in that house where the lamps of Divine love have been lightened. The river of my love has raised high into the ocean of Oneness, where can the ship be anchored now! The boat of intellect should be sunk at the very outset of travelling the path of love. Now the state of affairs is such that wherever I see, the Divine Essence is everywhere.

عشق موذّن دِتیاں بانگاں، کنیں بلیل پیوسے ھُو
خون جِگر دا گڈھ کراہاں، وضو صاف کیتوسے ھُو

سن تکبیر فنا فی اللہ والی، مُڑن محال تھیوسے ھُو

پڑھ تکبیر تھیوسے واصل باھُوؒ، تداں شکر کیتوسے ھُو

Explanation: When the Divine Essence delivered the call of love in the pre-existence I performed ablution with the blood of my heart. Then I could not leave my salat of love which I started on hearing the words of azan 'Allah is the greatest'. These words annihilated me and I became one with Allah. I am grateful to the Beloved for this kindness.

عاشق دا دِل موم برابر، معشوقاں وَل کاہلی ھُو

طاماں ویکھ کے تُر تُر تکّے، جیوں بازاں دِی چالی ھُو

باز بے چارا کیونکر اُڈّے، پیریں پیوس دُوالی ھُو

جیں دِل عشق خرید نہ کیتا باھُوؒ، دُوہاں جہانوں خالی ھُو

Explanation: The inwards of the Divine lovers are soft and pure. They are eager to meet the Beloved and ever remain restless and perturbed for it. They are always waiting for the beneficence of His vision with their eyes thirsty for more because they themselves are caught in their human limitations and worldly bounds and cannot disclose the secret of their Beloved. He who has not earned the Divine love remains deprived and miserable in both the worlds.

عاشقاں ہِکّو وُضو جو کیتا، روز قیامت تائیں ھُو

وِچ نماز رکوع سجودے، رہندے سنج صباحیں ھُو

اَیتھے اوتھے دوہیں جہانیں، سبھ فقر دِیاں جائیں ھُو

عرش کولوں سَے منزل اَگے باھُوؒ، پَیا کم تنہائیں ھُو

Explanation: The passionate lovers of Allah have taken their ablution with love since the day of Divine covenant which will last till the day of judgment. They remain engrossed in bowing and prostrating at the Divine door. Only *Faqr* has got the true honour and glory in both the worlds. Therefore the station of Divine lovers is beyond the Throne.

عشق دی بازی ہر جا کھیڈی، شاہ گدا سلطاناں ھُو

عالم فاضل عاقل دانا، کردا چا حیراناں ھُو

تنبو کھوڑ لَتھا وِچ دِل دے، چا جوڑیوس خلوت خاناں ھُو

عشق اَمیر فقیر منیندے باھُوؒ، کیا جانے لوک بیگاناں ھُو

Explanation: Once in a lifetime everyone plays the game of love. It is so magical that it enchants the theologians, scholars and intellectuals. Now love has encamped in my inward and has made it an enclosure of seclusion ousting everything from it for the Beloved. Everyone whether rich or poor admits it but the dark inwards do not know this secret.

عشق اسانوں لسیاں جاتا، لَتھا مَل مہاڑی ھُو

ناں سووے ناں سون دیوے، جیویں بال رہاڑی ھُو

پوہ مانہہ دے وچ منگے خربوزے، میں کتھوں لے آواں واڑی ھُو

عقل فکر دیاں بھل گیاں گلاں باھُوؒ، جداں عشق وجائی تاڑی ھُو

Explanation: Love has attacked my feeble being vigorously and has dominated it to the extent that neither does it sleep in the aspiration of the vision of the Beloved nor does it let me sleep. Without passing through the trials and following customs of the path of love it wants union as soon as possible whereas this destination is still far away. When love guided me I became indifferent to the intellect and reasoning.

عشق دِی بھاہ ہڈاں دا بالن، عاشق بَیہہ سکیندے ھُو

گَھت کے جان جگر وِچ آرا، ویکھ کباب تلیندے ھُو

سرگردان پھرن ہر ویلے، خون جگر دا پیندے ھُو

عاشق ہوئے ہزاراں باھُوؒ، پر عشق نصیب کہیندے ھُو

Explanation: Love is the fire that burns everything except the Beloved. The fire of love turns the lover into fire itself. His bones burn too and his inward and soul are roasted. Such

lovers of Allah remain wandering all the time in sadness and become restless but among thousands of lovers only a fortunate one gets the station of belovedness.

عشق دیاں اَوَلڑیاں گلاں، جیہڑا شرع تھیں دُور ہٹاوے ھُو

قاضی چھوڑ قضائیں جاون، جد عشق طمانچہ لاوے ھُو

لوک ایانے مَتیں دِیوَن، عاشقاں مَت ناں بھاوے ھُو

مُڑن محال تنہاں نوں باھُوؒ، جنہاں صاحب آپ بلاوے ھُو

Explanation: Divine love is unique, it takes to the path of *Faqr* progressing beyond sharia. If a scholar, theologian or researcher is enflamed by love, he will join the crowd of lovers leaving all his degrees of knowledge and research. The ignorant preach for the easy path of worship and prayers advising the lovers to renounce love but lovers do not pay any heed to them. Those whom the Lord Himself chooses for love, their return from this path is impossible.

عاشق شوہدے دِل کھڑایا، آپ وی نالے کھڑیا ھُو

کھڑیا کھڑیا ولیا ناہیں، سنگ محبوباں دے رَلیا ھُو

عقل فکر دیاں سب بُھل گیاں، جد عشقے نال جا مِلیا ھُو

میں قربان تنہاں توں باھُوؒ، جنہاں عشق جوانی چڑھیا ھُو

Explanation: The poor lover lost his heart as well as himself in the love of the Beloved. He is now lost forever, never to return and was included in the beloveds' group. I forgot all intellect ever since I met the Divine Love. May I sacrifice myself for those whose love has approached its peak and found the Beloved.

غوث قطب سب اُورے اُوریرے، عاشق جان اگیرے ھُو

جس منزل تے عاشق پہنچن، اُوتھے غوث نہ پاون پھیرے ھُو

عاشق وِچ وصال دے رہندے، جنہاں لامکانی ڈیرے ھُو

میں قربان تنہاں توں باھُوؒ، جنہاں ذاتوں ذات بسیرے ھُو

Explanation: Although *Ghawth* and *Qutb* hold high ranks yet they can never reach the stage of closeness to Allah with which the true and passionate Divine lovers are always blessed. They dwell in the station of no station and always remain one with Allah. I sacrifice myself for the lovers who have annihilated in Allah obliterating their own beings.

گند ظلمات اَندھیر غباراں، راہ نیں خوف خطر دے ھُو
مُکھ آبِ حیات منور چشمے، اُوتے سائے زلف عنبر دے ھُو
مُکھ محبوب دا خانہ کعبہ، جتھے عاشق سجدہ کر دے ھُو
دو زُلفاں وِچ نین مصلّے، جتھے چاروں مذہب مِلدے ھُو
مثل سکندر ڈھونڈن عاشق، اِک پلک آرام نہ کردے ھُو
خضر نصیب جنہاں دے باھُوؒ، اوہ گُھٹ اُوتھے جا بھر دے ھُو

Explanation: The path of love is full of dangers as one passes through arduousness and darkness where at every step he is fearful. The innerself, worldliness and Satan are the bandits of this way. However my perfect spiritual guide has introduced the reality to me. The face of my spiritual guide is the enlightened fount of elixir of life and the Kaaba of inwards before whom lovers prostrate. When the veils from my inward were removed by his spiritual sight I came to know that the true religion is only in union with Allah. In this context the four schools of thought *Hanafi*, *Maliki*, *Hanbali* and *Shafii* have a mutual consent. The true lovers remain restless in search of the company of spiritual guide and are anxiously striving for it every moment. Those who found a drop of vital water from him got the immortal life.

گودڑیاں وِچ جال جِنہاں دی، اوہ راتیں جاگن اَدھیاں ھُو
سِک ماہی دِی نِکن نہ دیندی، لوک اَکھّے دیندے بدیاں ھُو
اندر میرا حق تپایا، اساں کَھلیاں راتیں کڈھیاں ھُو
تَن تھیں ماس جُدا ہویا باھُوؒ، سوکھ جُھلارے ہڈیاں ھُو

Explanation: Lovers of Allah remain awake longing for His vision. Love for the Beloved does not let them stay peaceful but the spiritually blind are unable to understand their

condition and keep cursing them. Love has created within me such a passion that I have spent countless nights in restlessness. The fire of contemplation of *Ism-e-Allah Zaat* burns me head to toe in such a way that the flesh parts the bones but the materialistic people are oblivious of the inner states.

گیا ایمان عشقے دے پاروں، ہو کر کافر رہیے ھُو
گَھت زُنّار کُفر دا گَل وِچ، بُت خانے وِچ بہیے ھُو
جس جا جانی نظر نہ آوے، اُوتھے سجدہ مول نہ دَیئے ھُو
جاں جاں جانی نظر نہ آوے، باھُوؒ، کلمہ مول نہ کہیے ھُو

Explanation: Love is the highest status in faith. If faith is lost due to the love, better to be a pagan instead of giving up love because union with Allah is only attained by love. If one has to sit even in a temple for the sake of Divine union, one should never hesitate. Where the Essence is not beheld one must neither prostrate nor recite shahada.

لَہٗ ھُو غیری دھندے، ہِک پَل مول نہ رہندے ھُو
عشق نے پٹے رُکھ جڑھاں تھیں، اِک دَم ہول نہ سہندے ھُو
جیہڑے پتھر وانگ پہاڑاں آہے، اوہ لُون وانگوں گل وَہندے ھُو
عشق سوکھالا جے ہوندا باھُوؒ، سبھ عاشق ہی بن بہندے ھُو

Explanation: When the vision of Allah is received by the warmth of love, there is no need of invocation. Since the seeker of Allah is absorbed in the vision hence the invocation and reflection end. Love is such a gale that uproots all the wrong beliefs and makes the inward its own abode. Love melts the callous men like salt but it is also a fact that if the Divine love had been easy, everybody would have claimed to be a lover.

لوہا ہوویں پیا کٹیویں، تاں تلوار سڈِیویں ھُو
کنگھی وانگوں پیا چریویں، تاں زُلف محبوب بھریویں ھُو
مہندی وانگوں پیا گھوٹیویں، تاں تَلی محبوب رنگیویں ھُو

وانگ کَپاہ پیا پنجیویں، تاں دستار سڈیویں ھُو

عاشق صادق ہوویں باھُوؒ، تاں رَس پریم دی پیویں ھُو

Explanation: In this stanza the trials and tribulations which are faced on the path of love are explained through examples and similes.

Iron is beaten on getting red hot to prepare a sword. The wood is cut through to form a comb and then it is honoured to touch the Beloved's lock of hair. Henna is ground on the stone and then it decorates Beloved's palms. Cotton becomes a turban after passing through the pressing machine and is decorated on the Beloved's head. O seeker! If you are a true lover and want union with Allah, you will have to face problems, trials and hardships then the Divine union is destined to you.

ناں اوہ ہندو ناں اوہ مومن، ناں سجدہ دین مسیتی ھُو

دَم دَم دے وِچ ویکھن مولیٰ، جنہاں قضا نہ کیتی ھُو

آہے دانے تے بنے دیوانے، جنہاں ذات صحی وَنج کیتی ھُو

میں قربان تنہاں توں باھُوؒ، جنہاں عشق بازی چُن لیتی ھُو

Explanation: The religion of lovers of the Essence is only love. Neither are they Hindus or Muslims nor do they remain prostrated in the mosques like the insipid worshippers and superficial devotees. Lovers know the actual reality and always remain lost in observing the Essence. They never miss their eternal prayer, skipping the physical prayers is out of question. The intellects who have entered the field of love are considered crazy by people. O Bahoo! I sacrifice my life for those who have chosen Divine love renouncing the worldliness and the hereafter.

ہر دم شرم دِی تند تروڑے، جاں ایہہ چھوڈک بُلّے ھُو

کچرک بالاں عقل دا دِیوا، مَینوں بِرہوں انھیری جُھلّے ھُو

اُجڑ گیاندے بھیت نیارے، لگھ لعل جواہر رُلّے ھُو

دھوتیاں داغ نہ لہندے باھُوؒ، جیہڑے رنگ مجیٹھی دُھلّے ھُو

Explanation: When the seeker drowns in Divine love, it makes him bold and fearless breaking all limits. When and how can I lighten the lamp of wisdom because in my inward thundering storms and hurricane of parting from the Beloved are blowing! The secrets of this path are unique as thousands of pearls and gems (seekers of Allah) are hiding themselves from the world. They have been covered with strong colour of love that cannot be faded even with much effort. **(Abyat-e-Bahoo Kamil)**

According to the teachings of Sultan Bahoo, Divine love is the passion which unites the creation with the Creator. Only due to the love, a seeker annihilates himself in the Essence of Allah by renouncing the pleasures of his innerself, satanic whispers and all the minor and major sins. The seekers of Divine love must know that it only originates from the metaphoric love.

THE LOVER BECOMES BELOVED AT THE PEAK OF LOVE

The extreme level of a lover is that he becomes the beloved when he reaches the highest point of Divine love and proves his sincerity whereas the Beloved becomes his Lover.

Sultan Bahoo expresses in *Nur-ul-Huda Kalan*:

- The status of *Faqr* is that of belovedness. Whatever the beloved wishes, the lover grants him. Rather the lover becomes aware of even a thought of the beloved and fulfils his every objective by the power of his sight.

Allama Iqbal reveals about this status of belovedness:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Explanation: You must elevate your soul to such closeness by loving Allah ardently that He may always ask you about your will before destiny.

چوں تمام افتد سراپا ناز می گردد نیاز

قیس را لیلیٰ ہمی نامند در صحرائے من

Explanation: When love reaches perfection, it transforms into belovedness. Hence Qays[111] is called Layla[112] in the realm of love. It means when the love of a lover is perfected he becomes the beloved.

In the words of Bulleh Shah:

رانجھا رانجھا کردی نی میں آپے رانجھا ہوئی

آکھو نی مینوں دھیدو رانجھا ہیر نہ آکھے کوئی

Explanation: By repeatedly uttering Ranjha,[113] I have become Ranjha myself. O my friends! Please do not call me Heer[114] anymore. Rather call me Ranjha as now he is I and I am him.

COMPARISON BETWEEN KNOWLEDGE, INTELLECT AND DIVINE LOVE

The source of intellect is brain while the centre of love is inward. In the inward is the manifestation of Allah. The base of all the worldly knowledge is intellect and wisdom. All the material knowledge is gained through intellect and in return it increases the intellect as well. Human intellect and its knowledge are limited as they are based on the information received within the dimensions of time and space so they keep the man bound within these limitations. Human brain does not have the capability of thinking beyond these dimensions while Allah is beyond all limitations. Hence man cannot get the recognition of Allah on the basis of intellect and knowledge. When a man enters the realm of love after crossing the boundaries of his knowledge and intellect then the power of love takes him to the station of no station by crossing all the boundaries of time and space where he meets and sees his Beloved Allah.

Rumi expounds:

❖ We can never describe Divine love by intellect and knowledge.

He further states:

[111, 112] The lover of Layla commonly known as Majnun. Layla and Majnun are the lover and the beloved in an Arabic folk love tale.

[113, 114] Heer and Ranjha are the lover and beloved in a Punjabi folk love tale. Real name of Ranjha was Dheedo and that of Heer was Izzat Bibi.

عشق آمد عقل خود آوارہ شد
شمس آمد شمع خود بیچارہ شد

Explanation: When the passion of love aroused in my being, the poor intellect became useless as the candle is no more required when the sun rises.

رہِ عقل جز پیچ در پیچ نیست
رہِ عاشقاں جز خدا ہیچ نیست

Explanation: The path of intellect is very complicated but the path of lovers is none other than the love of Allah Himself.

Khawaja Hafiz utters:

- The expression of love does not need any articulation.
- The sight of man replete and intoxicated with Divine love turns even the great scholars crazy.

It is in *Divan-e-Shams-e-Tabrizi*:

گر تو افلاطون و لقمان بَہ علم
من بہ یک دِیدار نادانت کُنم

Explanation: Even if you are a genius like Plato and Luqman, I would make you insane by my single glance.

Sultan Bahoo states:

- Knowledge and intellect are regarded as a great hurdle in the path of Divine love. There is such a pleasure and trance in the love of Allah that if an excellent scholar finds a little bit of it, he will be lost in it forgetting all his knowledge.

He says in his Punjabi quatrain:

عشق سمندر چڑھ گیا فلک تے، کتول جہاز کچیوے ھُو
عقل فکر دِی ڈونڈی نوں، چا پہلے پور بوڑیوے ھُو

کَڑکَن کَپڑ پوون لہراں، جَد وحدت وِچ وڑیوے ھُو

جس مرنے تھیں خلقت ڈردی باھُوؒ، عاشق مرے تاں جیوے ھُو

Explanation: The river of passionate love for Allah reaches the fathomless ocean of Divine Oneness. *Faqr* is simply the path of love, intellect has nothing to do with it. Therefore by drowning the useless boat of intellect save yourself from it since the very inception of your Divine love. When the seeker enters the ocean of Unity, he has to encounter many apprehensions, troubles and calamities. The masses are frightened of these troubles and death but the passionate lover of Allah is destined to be perpetuated even after his physical death due to his Divine love. **(Abyat-e-Bahoo Kamil)**

Allama Iqbal expounds about intellect and love.

گزر جا عقل سے آگے کہ یہ نور

چراغِ راہ ہے، منزل نہیں ہے

Explanation: Go beyond intellect because it is just a beacon of the path. It can only show you the path to Allah but love takes you to the destination that is His gnosis and union. It is impossible to reach that station by intellect because it is unable to encompass Him. **(Bal-e-Jibril)**

تازہ مِرے ضمیر میں معرکۂ کُہن ہوا

عشق تمام مصطفیٰؐ، عقل تمام بولہب

Explanation: The ancient battle between the soul and intellect is re-enacted inside me. The whole existence of Prophet Mohammad is love. His intense love took him to Allah on the night of Miraj out of the bounds of time and space. Abu Lahab thought about the status of the Holy Prophet according to his intellect hence could not recognize the Prophet's reality and considered him a simple human being. On the other hand the Companions understood the Divine reality of Prophet Mohammad by the power of their love and found him as the manifestation of Allah. Even today the same predicament prevails. **(Bal-e-Jibril)**

عقل عیّار ہے، سو بھیس بنا لیتی ہے

عشق بے چارہ نہ مُلّا ہے، نہ زاہد، نہ حکیم

Explanation: The intellect is clever and wicked and adopts hundreds of guises while the poor lover is never too clever to become a theologian, worshipper or a scholar to deceive. The intellect does care for the loss and profit but love is beyond such things. **(Bal-e-Jibril)**

بے خطر کود پڑا آتشِ نمرود میں عشق
عقل ہے محوِ تماشائے لبِ بام ابھی

Explanation: Love is so daring and bold that Prophet Abraham fearlessly jumped into the pyre which Nimrod had lighted to burn him while intellect is still watching the show and is confounded. Thus the intellect thinks of advantages and disadvantages while love jumps into the fire immediately without thinking of any punishment or reward. **(Bang-e-Dara)**

While comparing knowledge and love, Iqbal describes:

۱۔ علم نے مجھ سے کہا عشق ہے دیوانہ پن — عشق نے مجھ سے کہا علم ہے تخمین و ظن
۲۔ بندۂ تخمین و ظن! کرم کتابی نہ بن — عشق سراپا حضور، علم سراپا حجاب!
۳۔ عشق کی گرمی سے معرکۂ کائنات — علم مقامِ صفات، عشق تماشائے ذات!
۴۔ عشق سکون و ثبات، عشق حیات و ممات — علم ہے پیدا سوال، عشق ہے پنہاں جواب!
۵۔ عشق کے ہیں معجزات سلطنت و فقر و دیں — عشق کے ادنیٰ غلام صاحبِ تاج و نگیں
۶۔ عشق مکان و مکیں، عشق زمان و زمیں — عشق سراپا یقین اور یقین فتحِ باب
۷۔ شرعِ محبت میں ہے عشرتِ منزل حرام — شورشِ طوفاں حلال، لذتِ ساحل حرام
۸۔ عشق پہ بجلی حلال، عشق پہ حاصل حرام — علم ہے ابن الکتاب، عشق ہے اُمّ الکتاب

Explanation: (1) Knowledge told me that love is only madness while love informed me that knowledge is an appraiser which always calculates loss and gain.

(2) O appraiser! Do not be a bookworm. It is useless to study books excessively because lover is ever present in the Divine court and observes the Essence while knowledge is the personification of veils as it is far away from Allah.

(3) The existence and beauty of universe are due to the warmth of love. Knowledge knows Allah to the extent of His attributes and is confined while lover is the knower of Essence and has the status of beholding Him.

(4) Divine love is all peace as it is the station where Allah is pleased with His slave and the slave is delighted with Him. The soul achieves nearness and vision of Allah and it becomes peaceful and satisfied being immortal with Him. Love is life and death simultaneously because it is the death of inciting innerself which enlivens the soul. Knowledge is curious, as it progresses new queries arise and then further questions are concealed in their answers. The real answer of each question is hidden in love. Every secret of Divinity and the universe is disclosed through love.

(5) By love, the Companions got the power to conquer the world and build the empire of Islam and then expanded it. These are the miracles of love that not only they ruled the world but also reached the heights of *Faqr* so they achieved spiritual reign as well. The great rulers have been the slaves of the Saints. Often the rulers visit the Fakirs and request for help while Fakirs never visit any ruler because they have the greatest power and treasure of love.

(6) Love is the dwelling and the dweller as well. It means this universe is created because of love and is also perpetuated due to it. The dweller, human being is also created by dint of it. Love is time and space as love is the gravitational force that makes the earth revolve around the sun and time is produced. Love is the station of certainty that opens the avenues to Oneness. This certainty provides trust by which every difficulty is resolved hence love is also the resolver of every problem.

(7) According to the law of love, to stay at one station enjoying the same status is forbidden. Love advances every moment endeavouring for more nearness to Allah and keeps progressing. The stormy sound and hustle of love contending with the ordeals of the path while proceeding ahead is all legal but the peace of staying at the seashore is illegal.

(8) The restlessness and pain is fair in love while to demand reward from the Beloved is unfair because love means to sacrifice everything for the Beloved. Knowledge is born out of book while love is the mother of Book because the book of this world and life is created by love. **(Zarb-e-Kalim)**

عشق کی تیغِ جگردار اُڑا لی کس نے
علم کے ہاتھ میں خالی ہے نیام اے ساقی

Explanation: The world has lost the sword of fearless Divine love and the sheath is empty now. Since the knowledge is deprived of this sword, how can it fight with the innerself! Fight against the innerself is only possible with the sword of love. Knowledge cannot teach the ways of fighting with the innerself neither can it make the man daring. Without the combat with the innerself neither the worldly and religious life is rectified nor one reaches Allah. **(Bal-e-Jibril)**

Iqbal has declared knowledge and intellect as the hurdles on the path of love in his Persian poetry as well.

۱۔ عشق صید از زورِ بازو افگند　　عقل مکار است و دامے می زند

۲۔ عقل را سرمایہ از بیم و شک است　　عشق را عزم و یقیں لاینفک است

۳۔ آں کند تعمیر تا ویراں کند　　ایں کند ویراں کہ آباداں کند

۴۔ عقل چوں باد است ارزاں در جہاں　　عشق کمیاب و بہائے او گراں

Explanation: (1) Love hunts by its own power but the intellect is inherently wicked and keeps spreading snares of its deceptions.

(2) The entire asset of intellect is fear, doubt and suspicion. On the contrary determination and faith are the integral parts of Divine love.

(3) Whatever is constructed by intellect, it ends in desolation and ruin but love devastates with the purpose of permanent construction. Here the attribute of the spiritual guide is referred as he forms a new personality of the seeker eliminating his old one.

(4) Intellect is cheaper than the air in this world while Divine love is rare and the most precious. **(Rumuz-e-Bekhudi)**

۱۔ عقل محکم از اساسِ چون و چند　　عشق عریاں از لباسِ چون و چند

۲۔ عقل میگوید کہ خود را پیش کن　　عشق گوید امتحانِ خویش کن

۳۔ عقل با غیر آشنا از اکتساب　　عشق از فضل است و باخود در حساب

۴۔ عقل گوید شاد شو، آباد شو　　عشق گوید بندہ شو، آزاد شو

Explanation: (1) Intellect becomes firm on the basis of reason and logic but love never dares to object or question.

(2) The intellect advises to progress superficially to earn wealth, fame, honour and power. The love suggests that the worldly progress is insignificant rather one should challenge oneself to cross obstacles of the Divine path and reach the Beloved.

(3) The whole emphasis of intellect is on ostentation whereas Divine love stresses upon self-analysis. A characteristic of intellect is that it can be achieved by skill and increased by practice. Another quality is that it does not hesitate to befriend a stranger provided it is profitable. Contrarily love only depends upon the beneficence of Allah. It has no concern with other than Allah and is always engaged in evaluating itself. Unlike intellect, it is not dependent on anything.

(4) The message of intellect is to get happiness and tranquillity and live an enjoyable life. While the exhortation of love is to be the slave of Allah and liberate oneself from every other subjugation and slavery. **(Rumuz-e-Bekhudi)**

In *Payam-e-Mashriq* (Message from the East), Iqbal describes while comparing intellect and Divine love:

عقلے کہ جہاں سوزد، یک جلوۂ بے باکش
از عشق بیآموزد آئینِ جہاں تابی

Explanation: The intellect that burns the world by its single dauntless glance, learns the principle of enlightening the world from the Divine love.

Iqbal has described the supremacy of love over the intellect in his poetry in different forms. Intellect and love are symbolized by destruction and construction, respectively.

عشق است کہ در جانت ہر کیفیت انگیزد
از تاب و تبِ رومیؒ تا حیرتِ فارابی

Explanation: It is only the love that creates each emotion within you. Therefore from Rumi's classic sufferings and restlessness to the astonishment of Farabi, all are the marvels of Divine love. The same spiritual condition of such great men became the reason of their immortality with Allah.

ایں حرفِ نشاط آور می گویم و می رقصم

از عشق دل آساید، با ایں ہمہ بیتابی

Explanation: When I utter this tranquilizing word 'love', I become rapturous because in spite of all my restlessness love soothes my soul and it becomes calm.

ہر معنی پیچیدہ در حرف نمی گنجد

یک لحظہ بدل در شو، شاید کہ تو دریابی

Explanation: Every complicated meaning cannot be expressed through words so drown in your inward. Perhaps you conceive the reality and spiritual condition of the Divine love. It means that the secret and reality of love is too profound to be expressed in words. It can be disclosed when the inward becomes familiar with Divine love and man is replete with this emotion.

عقل او را سوئے جلوت می کشد

عشق او را سوئے خلوت می کشد

Explanation: Intellect pulls man towards multiplicity or gnosis of Divine attributes whereas love attracts the seeker towards oneness with the Divine Essence. The manifestation of attributes created intellect and love. Intellect makes him attentive towards the outer world whereas love calls man to explore his inner world. It is called journey towards Allah while the exploration of intellect is limited to the universe.

WHAT IS DIVINE LOVE?

It can be explained in simple words as under:

- To sacrifice all the dear and favourite things, relations and wealth for Allah is called Divine love.
- To devote everything for the Beloved is called love.
- Love is the name of renouncing comfort and peace for the sake of the Beloved.
- To abandon luxury for the Beloved is called love.
- Love is the prohibition of claim.
- To negate desires is love.
- The sincere intention and the true seeking are called Divine love.
- Love is rapture, remedy is the vision of the Beloved.
- Love is to sacrifice yourself.

- Love means not to let the tongue complain, the mind object and the eye suspect.
- Love is slavehood.
- Love is servility.
- Love is forgetting oneself.
- The disgrace in love is dearer than the respect.
- In love's diction, words like esteem and humiliation do not exist.
- Love is neither enhanced nor lessened by reward or punishment, respectively.

Love is such a unique game which is played by the restless, eager and the true lovers of Allah by going beyond the boundaries of intellect, putting their lives and wealth at stake. If they prove the truth and sincerity of their passion, the presence in the Mohammadan Assembly and Divine vision are granted to them as Allah does not let anybody's struggle go in vain. It must be understood that only love opens the door to Divine vision. Otherwise thousands of caravans of intellect have been ruined in trying to understand the quiddity of the Essence. Though Fakirs got the blessing of Divine vision and found the secrets of Allah through the path of love.

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CHAPTER-7

MOHAMMADAN ASSEMBLY

Sultan Bahoo strictly believes in the 'eternal existence' of the Holy Prophet. He says:

- How can such a person be considered a Muslim, faithful or a follower of the Holy Prophet who does not believe that the Holy Prophet is alive! No doubt, such a person is a lair, faithless and a hypocrite, whoever he is. The Holy Prophet said:

  ◄ اَلْكَذَّابُ لَا اُمَّتِیْ

  Meaning: A liar does not belong to my umma. **(Kaleed-ul-Tauheed Kalan)**

- Whoever does not believe in the life of the Holy Prophet, is disgraced in both the worlds. Only that person denies the eternal life of the Prophet and considers him dead whose faith has been confiscated by Satan and whose inward has darkened. **(Kaleed-ul-Tauheed)**

- The person who sincerely and faithfully beseeches to Prophet Mohammad, the Holy Prophet along with the army of his Companions, Hasan ibn Ali and Husayn ibn Ali meets him physically and helps. **(Aqal-e-Baydar)**

- Listen! One who does not believe in the eternal life of the Holy Prophet, his faith is confiscated. **(Ain-ul-Faqr)**

Allama Iqbal, the thinker and philosopher states about the eternal existence of the Holy Prophet:

- I have a complete faith that Prophet Mohammad is alive and the people of this age can also gain beneficence from his company as the sacred Companions did. However in this era the very expression of such convictions would be unpleasant for several minds that is why I remain silent. **(Fitrak-e-Rasool[115] - A letter to Niaz-ud-Din Khan)**

THE TEACHINGS OF SULTAN BAHOO ABOUT THE MOHAMMADAN ASSEMBLY

Sultan Bahoo says that the Divine vision and eternal presence in the Mohammadan Assembly are two such sublime stages in the spiritual world that no other level is higher

[115] Chp. III '*Iqbal aur Ishq-e-Rasool*'; writer Mohammad Ashraf Khan Hasan Zai; first edition January 1982; publisher Ferozsons, Rawalpindi. Second edition October 1982; published by Babu Abdul Majeed Qadri from Maktaba Ashrafia Muridke; p.71.

than these. The Mohammadan Assembly still exists today as it used to be in the times of his Companions.

Perhaps there is no such writing of Sultan Bahoo in which he has not mentioned about the Mohammadan Assembly. In the path to Reality, it is such a station where the seeker of Allah is honoured with the eternal presence of this assembly and the Holy Prophet guides and helps him to cover the stages of gnosis of Allah.

While explaining Bismillah, Maulana Ahmad Yaar Khan Naeemi writes in *Tafsir-e-Naeemi*:

- *Ism-e-Allah Zaat* is the physical form of the Holy Prophet.

Sultan Bahoo says:

- Presence in the Mohammadan Assembly is achieved through the contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*.

The explanation of this extract is that for the privileged Companions of the Holy Prophet, his sacred face was *Ism-e-Allah Zaat* and his sacred self was *Ism-e-Mohammad*. Now the only source to access to the court of the Holy Prophet is contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* provided it is gained from the person who is spiritually permitted by the Holy Prophet to grant it. This fact discloses upon the seeker on the very first day of the contemplation of *Ism-e-Allah Zaat* that he has got *Ism-e-Allah Zaat* or *Ism-e-Mohammad* from the court of the perfect spiritual guide by their radiant effects which take him spiritually to the Mohammadan Assembly.

According to Sultan Bahoo:

شد مطالب دیدن رو مصطفیٰ ﷺ

شد حضوری غرق فی اللہ باخدا

Explanation: All the objectives are achieved by the privilege of beholding the sacred countenance of Prophet Mohammad and one is blessed with immersion in the state of Divine presence by annihilation in Allah. **(Kaleed-ul-Tauheed Kalan)**

He further says:

- Unless the seeker becomes spiritually mature by performing four kinds of invocation, he does not qualify for the presence in the Mohammadan Assembly. First is the declining invocation; on the commencement of this invocation, all the major and minor creations are inclined towards the reciter. A number of disciples and seekers adopt this invocation but when it reaches its peak, most of the disciples and seekers leave it being spiritually demoted and repulsed (as they cannot bear its effects and are

depraved by the Satan) and say, "We repent thousand times from such an invocation." Only that true seeker remains steadfast who purely desires to have gnosis and union with Allah. Second is the eternal invocation which is called the invocation of marvels. From the outset of this invocation, all the angels are attracted towards the reciter and armies of angels gather around him. The twin recording angels Kiraman Katibin give him inspirations about every good and bad and keep him away from sins. When this invocation reaches its peak (the seeker gets accomplished in it), the third invocation starts which is called the invocation of Divine union. This invocation takes the seeker to the assembly of Prophets and Saints esoterically and he is blessed with the Divine union. When the seeker united with Allah becomes accomplished in this invocation, the fourth invocation begins which is called the invocation of spiritual states. While performing this invocation, the seeker is blessed with the theophanies of light of the Divine Essence and is raised to the level of annihilation in Allah and becomes immortal with Him. After crossing these four levels of invocation, the seeker becomes eligible for the presence in the Mohammadan Assembly. **(Kaleed-ul-Tauheed Kalan)**

ہر کرا از دل کشاید چشم نور
شد حضوری مصطفیٰؐ رست از غرور

Explanation: Whosoever's inward eye is enlightened by the Divine light, he gets free of arrogance and is blessed with the presence in the Mohammadan Assembly. **(Kaleed-ul-Tauheed Kalan)**

Gnosis is one of the Divine secrets which is received by the Mystics from the Mohammadan court as Sultan Bahoo exhorts:

- One of the features of the Mohammadan Assembly is that the Holy Prophet outwardly speaks to the worldly people with his physical body while inwardly his soul keeps conversing with the spiritual people. When he moves his lips for discourse, the learned people are amazed as the worldly people think that he is discoursing with them while the spiritual people consider that he is talking to them. However the reality is that he converses with Allah-the Compassionate. His sacred being is pure and free of the trickeries of innerself which has worried Satan who is the friend of innerself. Bayazid Bastami said, "I have been talking to Allah for thirty years but the worldly people think I am talking to them while the spiritual ones think I am addressing them." **(Kaleed-ul-Tauheed Kalan)**

The seeker can never find presence in the Mohammadan Assembly by the superficial daily devotional practices and recitals whether he continues performing hard mystic

exercises throughout his life as the guidance on esoteric path is granted only by the perfect spiritual guide who is all powerful.

❖ You must know that a nation follows its leader so a true Muslim is the one who follows Prophet Mohammad completely and reaches the sacred assembly following his every step. I am surprised at the people who do not know the way to have presence in the Mohammadan Assembly and do not even seek it from the perfect Mystics due to their conceit, immodesty, arrogance and egoism. The foolish people get jealous of the seeker blessed with presence in the Mohammadan Assembly and cannot even look at him out of their jealousy, such people are absolute beasts. Whosoever is not approved by the Holy Prophet cannot be called a believer or even a Muslim. He can never be a Fakir, Dervish or a religious scholar and should not be considered a follower of Prophet Mohammad. The company of the Holy Prophet is the secret of righteousness and this secret can be gained by returning to the origin. Hadith:

◄ اَلنِّهَايَةُ هُوَ الرُّجُوْعُ اِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the utmost level. **(Kaleed-ul-Tauheed Kalan)**

The manifestation of Reality began from the revelation of the Mohammadan light. All the creation came into being from this light. Therefore the 'origin' is the Mohammadan light. Hence to return to origin is the utmost level. This is what is meant by the presence in Mohammadan Assembly and this is actually the secret of guidance. The one who neither acknowledges it nor seeks it cannot be a follower of the Holy Prophet.

Sultan Bahoo further says about the Mohammadan Assembly:

❖ The Holy Prophet said:

◄ مَنْ رَآنِيْ فَقَدْ رَأَى الْحَقَّ فَاِنَّ الشَّيْطٰنَ لَا يَتَكَوَّنُنِيْ (بخاری۔۶۹۹۷)

Meaning: Whoever beheld me in fact beheld the Reality as Satan cannot take my form. **(Bukhari 6997)**

If the seeker who has been blessed with the presence and servitude in the Mohammadan Assembly requests for the solution of any of his worldly or religious problems and the Holy Prophet orders to resolve that issue, the Companions also pray for him even then if that problem is not resolved then what could be the reason? That seeker of Allah must know he has yet not reached the level of perfection and is still progressing spiritually. He is still not liberated from his desires which are creating hurdles for him. However he is esoterically granted a blessing as a substitute of his request which makes him happy. Congratulations to him on his progress towards the

closeness to Allah. If the seeker is ignorant or has desires of this carcass world then either he is ousted from the assembly or his spiritual ranks are confiscated. When the esoteric and exoteric self of a seeker become one, he is raised to such a level which is beyond all levels. Reality of the Mohammadan Assembly is revealed only upon the seekers who have reached Oneness and have become one with the One. **(Shams-ul-Arifeen)**

- The person who is blessed with the vision of the Holy Prophet (on entering the Mohammadan Assembly) is at once raised to the level of a favourite Saint and a Mystic or becomes a *majdhub*, a beloved or a veiled reprobate. The secret behind it is that when he enters the Mohammadan Assembly, he must not doubt it because this assembly is like a heaven where discussion about the Quran, Hadith, invocation and Divinity is ever going on. One either gets the rank of a beloved or a reprobate from this assembly because it is like a touchstone which distinguishes the truth from falsehood. If the person is insincere and a liar, his insincerity and lies are exposed on entering the assembly and if he is sincere and true that is also verified. The true seeker converts to Divine light on seeing this assembly and he is blessed with its eternal presence. **(Ameer-ul-Kaunain)**

- If a jealous, hypocrite, dead-hearted, liar, the follower of devil or the denier of spiritual guides who does not have Divine gnosis says that in this age no spiritual guide is able enough to impart guidance and instead book reading is enough (to get spiritual knowledge about Allah), he is like a brigand due to his devilish trick, wile and deceit. He keeps others away from gnosis and righteousness and prevents them from the presence in the Mohammadan Assembly. He must not be trusted because such a person has a dead inward and he wanders like a dog in search of carrion. **(Ameer-ul-Kaunain)**

روز و شب در طلبِ نبویؐ با حضور　　مرد مرشد میرساند خاص نور

ہر کہ منکر میشود زیں خاص راہ　　عاقبت کافر شود با رو سیاہ

Explanation: Seek presence in the Mohammadan Assembly day and night but remember that only a perfect spiritual guide can take you to the most special light. Whoever denies this path ultimately becomes an infidel and is disgraced forever. **(Majalisa-tul-Nabi Khurd)**

- The inciting innerself and the cursed Satan can never enter the Mohammadan Assembly. This is the path of Divine presence gained by *Ism-e-Allah Zaat* and *Ism-e-Mohammad*. Through it one can see the pre-existence, the eternity, the world, the doomsday, the place of judgment, hell, heaven, heavenly fairies and castles and can achieve the Divine presence and nearness to Allah. **(Aqal-e-Baydar)**

❖ You must know that the special Mohammadan Assembly is held at nine places according to the respective levels and stations. At every station, it is perfect and complete in itself. These stations are:

1. The pre-existence
2. The eternal end
3. At the tomb of the Holy Prophet in Madina
4. In the sanctuary of Kaaba or in the plain of Mount Arafat where the prayers of hajj are accepted
5. Above the Throne
6. At the station of extreme nearness to Allah (*qab qausain*)
7. In the paradise. If the seeker eats or drinks something from there, he never feels hunger, thirst or the need to sleep in his life again
8. At the pond of *Kauther* in heaven where if the seeker is blessed to have the holy beverage from the hands of the Holy Prophet, his whole being is purified and he acquires the attributes of renunciation of the world and complete trust upon Allah. Then crossing the levels of separation and isolation by the favour of Allah, he reaches the station of Oneness where he is blessed with the Divine company
9. At the level of complete immersion in the light of Lordship after having the privilege of Divine vision.

The seeker who annihilates himself, reaches the final level of gnosis, *Faqr* and immortality with Allah. **(Shams-ul-Arifeen)**

Sultan Bahoo says in his Punjabi quatrain:

بِسْمِ اللّٰہ اسم اللّٰہ دا، ایہہ وی گہناں بھارا ھُو
نال شفاعت سرورِ عالمؐ، چُھٹسی عالم سارا ھُو
حدوں بے حد درود نبیؐ نوں، جیندا ایڈ پسارا ھُو
میں قربان تنہاں توں باھُوؒ، جنہاں ملیا نبیؐ سوہارا ھُو

Explanation: *Ism-e-Allah Zaat* is hidden in Bismillah and it is that grand Divine Trust which was refused to be held by every creation except the human being. We received this Trust by the medium of the Holy Prophet for whom this universe is adorned. On the doomsday the Muslims will get salvation only through the intercession of the Holy Prophet. Countless salutations and blessings upon the Holy Prophet. We are the umma of such a prestigious and blessed Prophet who is the greatest blessing of Allah in the entire

universe. I sacrifice my life for the seekers who find closeness of the Prophet by entering his assembly! **(Abyat-e-Bahoo Kamil)**

Allama Iqbal states about the Mohammadan Assembly:

بمصطفیٰؐ برساں خویش را کہ دیں ہمہ اوست

اگر بہ او نرسیدی، تمام بولہبی است

Explanation: You must take yourself to Prophet Mohammad (that is the Mohammadan Assembly) as he is the complete and perfect faith. If you do not take yourself to Prophet Mohammad, your whole faith is like that of Abu Lahab. **(Armaghan-e-Hijaz)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali explains about the Mohammadan Assembly:

- Eternal presence in the Mohammadan Assembly is a very elevated station. The countenance of Prophet Mohammad is *Ism-e-Allah Zaat*. For the Companions *Ism-e-Allah Zaat* was the face of the Holy Prophet. Therefore, they did not need to perform the contemplation of *Ism-e-Allah Zaat.* Now, for the presence in the Mohammadan Assembly, the invocation and contemplation of *Ism-e-Allah Zaat* or *Ism-e-Mohammad* are essential. However they must be granted by the perfect spiritual guide who has been spiritually permitted by the Holy Prophet. When the seeker recognizes the Holy Prophet by the light of *Ism-e-Allah Zaat* or *Ism-e-Mohammad,* there remains no room for any doubt because it is the Hadith of the Holy Prophet, "Whoever beheld me in fact beheld the Reality as Satan cannot take up my form."
- When the seeker finds presence in the Mohammadan Assembly all his wishes are fulfilled by having the privilege of seeing the sacred face of the Holy Prophet and he approaches the station of annihilation in Allah and immortality with Him. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Presence in the Mohammadan Assembly is the most important station which cannot be completely explained in words. This is the destination of truth of certainty which is known only when one actually experiences it. He becomes familiar to its reality who achieves it and is blessed with the Divine vision. The seeker is conferred upon the union with Allah after having presence in the Mohammadan Assembly.

CHAPTER-8

DIVINE VISION

It has been expounded in the previous chapters that *Faqr* is the knowledge of Divine vision and beholding Allah is the grandest reward for the one who treads this path. The term for its achiever is 'Mystic'. He is the one who worships Allah while seeing Him as he has surpassed the initial stage of certainty which is through knowledge to the final level which is in fact truth.

In Arabic language, words like *liqa* (لقا) and *ru'yat* (روئیت) when combined with 'Allah' viz. *Liqa-e-Elahi* (لقائے الٰہی) and *Ru'yat-e-Haq Ta'ala* (روئیت حق تعالیٰ) are used to describe Allah's vision and observation. The literal meanings of *liqa* are vision, countenance and meeting and for *ru'yat* the meanings are again vision, beholding countenance and sight. Scholars while translating use meaning according to their discretion but for Mystics and Fakirs *liqa* means Divine vision.

The aim of life is the recognition and gnosis of Allah and 'recognition' actually is seeing Allah. This blessing is bestowed upon Mystics and Fakirs. There is nothing more fulfilling than it. This unexemplified and remarkable vision is possible not through the physical eye rather the spiritual sight.

Shaikh Abdul Qadir Jilani says:

- He is a hypocrite who claims to worship Allah without recognizing Him.

Allah created mankind for the sole purpose of His recognition, to disclose both His beauty and majesty so that He is loved ardently. On the day of Divine covenant, the grandest responsibility of Trust of Allah was only taken up by man in the entire universe. Allah bestowed such affection and consideration upon man that whenever he went astray forgetting this promise in the world, he was reminded of it through the leadership and guidance of Prophets who not only reminded it but also prepared him to succeed in the 'examination of loving Allah above every other relation and thing'. The last Prophet, Mohammad, for whom this universe is adorned, reminded people of the forgotten lesson of love and gave a complete code of life through the Quran and Sunna.

In the Quran Allah draws our attention towards Himself by saying:

◄ يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۝ (٨٤:٦)

Meaning: O man! You sustain rigours to reach your Lord. Ultimately, you will meet Him. **(84:6)**

Allah explains it:

◄ فَفِرُّوْٓا اِلَى اللّٰهِ (٥١:٥٠)

Meaning: So run towards Allah. **(51:50)**

He further blesses and says at least man should try.

◄ اَتَصْبِرُوْنَ ۚ وَكَانَ رَبُّكَ بَصِيْرًا ۝ (٢٥:٢٠)

Meaning: Will you observe patience? (And not even try to proceed towards your Lord?) And your Lord is All-Seeing (and is waiting). **(25:20)**

Allah says those who try to proceed towards Him verily find the way.

◄ وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (٢٩:٦٩)

Meaning: And those who strive hard for Our cause, We certainly guide them to Our ways. **(29:69)**

Allah also tells us the way to see Him:

◄ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا (١٨:١١٠)

Meaning: So whoever hopes to see his Lord should do good deeds. **(18:110)**

There is forewarning for those who do not intend or aim to have the blessed Divine vision:

◄ اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا وَالَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ۝ اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ۝ (١٠:٧-٨)

Meaning: Verily those who do not expect to see Us and are pleased with the worldly life and are well-contented with it and who are neglectful of Our signs, it is they whose abode is hell, a recompense for the deeds they used to earn. **(10:7-8)**

Allah has made the repercussions clear for those who deny His vision in subsequent verses:

◄ اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَلِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا (١٨:١٠٥)

Meaning: It is they who have denied the signs of their Lord and His vision. So all their deeds are ruined and We shall not give any weight or (even) any worth to them (and their deeds) on the day of rising (they will be thrown into hell-fire without even being brought to reckoning). **(18:105)**

◄ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ (٦:٣١)

Meaning: So those who belie seeing Allah incur loss. **(6:31)**

◄ اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ؕ اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ۝ (٤١:٥٤)

Meaning: Beware that they are in doubt about seeing their Lord. Beware! He is the One Who encompasses everything. **(41:54)**

◄ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (١٧:٧٢)

Meaning: And whoever remains blind (to the Divine vision) in this world will be blind (from seeing Allah) in the hereafter as well. **(17:72)**

◄ وَ فِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ (٥١:٢١)

Meaning: And (I am) in yourselves (as well). So do you not see? **(51:21)**

◄ وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ (٢:١١٥)

Meaning: And the east and the west (all) belong to Allah alone. So whichever direction you turn to, there is Divine Countenance. **(2:115)**

تجلّی تیری ذات کا سو بسو ہے
جدھر دیکھتا ہوں ادھر تو ہی تو ہے

Explanation: The theophany of the Divine Essence is everywhere hence wherever I look I only see Him.

HADITH

- Jarir ibn Abdullah narrates: The Prophet said, "You will definitely see your Lord with your own eyes." **(Bukhari 7435)**
- Jarir ibn Abdullah narrates: We were in the company of the Prophet. He looked at the (full) moon and said, "You will see your Lord as you see this moon and you will have no trouble and difficulty in beholding Him." **(Bukhari 4851)**

- Abu Hurairah relates that the Holy Prophet said, "A person if uses the knowledge that leads to the Countenance of Allah, for the worldly gains will not whiff even the fragrance of the paradise." **(Musnad Ahmad ibn Hanbal 8438)**
- Abu Sa'id al-Khudri narrates: Prophet Mohammad said, "You will definitely see your Lord." We asked the Prophet, "Will we really see our Lord!" The Prophet said, "Do you feel it difficult to see the midday sun?" We all said, "No." He further said, "Do you feel it difficult to see the full moon?" We again replied, "No!" Then he said, "You will not feel difficulty in seeing your Lord like the sun and the moon." **(Musnad Ahmad ibn Hanbal 11137)**
- Abu Sa'id al-Khudri relates: We asked the Holy Prophet, "O Messenger of Allah! Will we see Allah?" He said, "Do you find it difficult to see the sun at midday when there are no clouds?" We replied, "No!" He then asked, "Do you find it difficult to see the full moon when there are no clouds?" We answered, "No!" He said, "You will not find it difficult to see Allah just as you do not find it difficult to see the sun and the moon." **(Ibn Majah 179)**

THREE WAYS TO DIVINE VISION

Sultan Bahoo says:

- Beholding Allah and attaining to the level of Divine closeness is justified according to the Quran and Hadith. Allah can be seen in three ways based on the Divine favour;

  Firstly, it is justified to see Allah in dream. The dream which is like a seclusion to have unveiled vision and closeness of Allah. It is called the dream of Divine light and during it the beholder is blessed with Divine observations and vision in the state of presence.

  Secondly, Allah can be seen during meditation which is like death as it takes the meditator to the court of Allah.

  Thirdly, it is also justified to see Allah visibly in such a way that the body of the beholder is in physical world and soul is at the station of no station.

  All these levels of Divine vision are a great blessing and beneficence which are bestowed only by the perfect spiritual guide. **(Nur-ul-Huda Kalan)**

اسم اَللّٰہ رہبر است ہمراہ تو

جز لقا دیگر مبیں دیگر مجو

Explanation: *Ism-e-Allah Zaat* is everywhere to guide you. You should neither seek nor see anyone but Allah. **(Nur-ul-Huda Kalan)**

DENIER OF DIVINE VISION

Sultan Bahoo says about the denier of Divine vision:

ہر کہ منکر از خدا دیدار شد

امتِ نبویؐ نباشد خوار شد

Explanation: Whoever denies the Divine vision is disgraced and debarred from the Mohammadan nation. **(Nur-ul-Huda Kalan)**

EVIDENCES WITH REGARD TO DIVINE VISION

Deniers of Divine vision quote the incident of Prophet Moses. Two instances are cited in the Quran. They clearly state about the blessing of Divine vision rather they impart its valuable lesson to the seekers of Allah.

Prophet Moses set off with his pregnant wife. During the journey she felt pain and cold. Prophet Moses told her to wait while he brought fire. When he went in search of it he sighted light from far away. He went closer and closer. When he finally reached there he saw Divine light emitting from the jujube tree and its branches but it was not consumed by it. As Moses was in search of fire therefore he had an image of fire in his mind though the light was in fact theophany of Allah on that tree. He was amazed to see it. A voice came from the tree narrated in the Quran as:

◄ فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَ سَارَ بِاَهْلِهٖۤ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ؕ قَالَ لِاَهْلِهِ امْكُثُوْۤا اِنِّیْۤ اٰنَسْتُ نَارًا لَّعَلِّیْۤ اٰتِیْكُمْ مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ۝ فَلَمَّاۤ اَتٰىهَا نُوْدِیَ مِنْ شَاطِئِ الْوَادِ الْاَیْمَنِ فِی الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ یّٰمُوْسٰۤى اِنِّیْۤ اَنَا اللّٰهُ رَبُّ الْعٰلَمِیْنَ ۝ (۲۸:۲۹-۳۰)

Meaning: So when Moses completed the appointed term and set out with his wife, he saw a fire in the direction of Sinai. (That was a flash of absolute beauty which caught his inward and fascinated him.) He said to his wife, "Stay (here), I have seen a fire. I may bring you some news (about Him) from that fire (Whose pursuit I have long been wandering) or (I may bring you) some burning brand from the fire so that you (too) may feel the burn." When Moses reached there, a call was made from the right side of (the

blessed Sinai) valley from the tree (located) in a blessed spot, "O Moses! Verily I am Allah, the Sustainer of all the worlds." **(28:29-30)**

At another point it is stated in the Quran that people of Moses insisted to have Divine vision. He selected a few among them and went to Mount Sinai. Allah says:

◄ وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۝ (۷:۱۴۳)

Meaning: And when Moses came at the time (set) by Us and his Lord spoke to him, he (ardently inspired to behold Him out of the pleasure of hearing Allah's Word and) submitted, "O Lord, show me (Your beauty) so that I may savour Your sight." Allah said, "By no means can you look upon Me (directly) but look towards the mountain. So, if it stays firm in its place, then soon will you behold My beauty." When his Lord unveiled the light (of His Divine beauty) on to the mountain, (He) crushed it into sand particles (with the intense Divine radiance) and Moses fell down unconscious. When he recovered, he submitted, "Holy You are and I turn to You in repentance and I am (the) first (of) the believers." **(7:143)**

اَڑ بیٹھے کیا سمجھ کے بھلا طور پر کلیمؑ
طاقت ہو دید کی تو تقاضا کرے کوئی

Explanation: Prophet Moses sat on Mount Sinai and persisted to behold Allah but firstly one should remember to seek the required strength. **(Bang-e-Dara)**

This incident clearly implies that Prophet Moses beheld Allah. At the end of the verse 143 of sura *al-A'raf* it is stated, "I am (the) first (of) the believer," hence revealing that he beheld Allah because a believer (*Mumin*) is the one who worships Allah while seeing Him. But a few people from the words of the verse, "You cannot look upon Me," try to prove that Moses never beheld. In this regard different exegetical writers of the Quran state as follows:

In *Tafsir Zia-ul-Quran*, Mohammad Karam Shah al-Azhari states:

- As far as the possibility of seeing Allah is concerned, there is no controversy. Everyone agrees that Allah can be seen even when wide awake. If it was not possible, why did Prophet Moses ask? As Prophets know what is possible, what is not and what is

strictly forbidden by Allah. A Prophet never requests for anything which is impossible or forbidden.

It is written in *Tafsir al-Mazhari*:

- If Divine vision is actually impossible then it was obligatory upon Prophet Moses to reprimand and call his people ignorant when they first requested. Like he had done before and called them ignorant when his people said, "Make for us too a god."[116] Prophet Moses had prohibited Aaron to walk the path of seditious people then how is it possible that instead of silencing them he would have walked the same path!
  Allah's words in the verse of *al-A'raf*, "So, if it stays firm in its place then soon you will behold My beauty," imply that Moses could behold if the mountain endured the theophany. Hence setting the condition of unwavering of the mountain for Divine vision confirms its possibility because unwavering of mountain during the theophany is possible thus proving Divine vision is also possible. To say, if prerequisite is possible to be fulfilled, the required is also.
- Abdullah ibn Abbas said, "The light of Allah descended on the mountain." It is said by Zahhak, "Allah unveiled Divine light and manifested merely up to the size of nostril of an ox." Abdullah ibn Salam and Ka'b al-Ahbar said, "The grandeur of Allah manifested the size of eye of the needle and the mountain shattered into tiny particles."
- Anas ibn Malik relates that the Holy Prophet recited the verse "O Lord, show me (Your beauty) so that I may savour Your sight," and said while pointing to the tip of his small finger, "Only this much of the theophany descended and the mountain collapsed." **(Mustadrak 67)**

Allama Ghulam Rasool Saeedi says in *Tafsir Tibyan-ul-Quran*:

- If wishing and praying to see Allah was prohibited then why Prophet Moses, the bearer of knowledge of Prophethood prayed to Him for this blessing! Let's assume that if this prayer was prohibited then Allah would have forbade Prophet Moses.

  Second argument is that Allah said, "Look towards the mountain. So, if it stays firm in its place, then soon will you behold My beauty." Explicit is the fact that Divine vision for Prophet Moses was conditional to the unwavering of the mountain and it

[116] These words are extracted from verse 138 of sura *al-A'raf*. The complete verse is, "And We brought the children of Israel across the (Red) Sea where they came upon a people who were squatting around their idols (for worship) in deep devotion. They (the children of Israel) said, 'O Moses! Make for us too a god like the ones they have.' Moses said, 'You are surely a very ignorant people'."

was possible for the mountain to remain intact. Since what is dependent on a possibility is also possible so it was possible for Prophet Moses to see Allah.

He further says:

❖ Afterwards Quran states, "When his Lord unveiled the light (of His beauty) on to the mountain, (He) crushed it into sand particles (with the intense Divine radiance) and Moses fell down unconscious." In this verse we find further proof that Allah can be seen. Knowledge makes things clear but seeing makes clearer. Therefore 'unveiled the light' means to manifest or to show. Hence the actual interpretation of this verse is, when the mountain saw Allah, it exploded. If the objection is raised that the mountain is a rock, how could it see? Then the answer is that Allah has created life, intellect and sense in mountains. They can see and hear. Allah says:

◄ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ (۲۱:۷۹)

Meaning: And We made (even) the mountains and the birds subservient to (the command of) David. They all celebrate (Our) praise (with him jointly). **(21:79)**

If the mountains praise and fear Allah then they can also see Him. To sum up, when mountain and Prophet Moses saw Allah, the mountain exploded into particles whereas Prophet Moses only fell unconscious. It also shows that the power of a Prophet is many times more than a mountain.

Hence the question of both Prophet Moses and his people was just and to see Allah is permissible and possible in the world and sure to occur in the hereafter. Al-Baydawi said that to quote Allah's command, "You cannot look upon Me," as an argument against His vision is a severe mistake because its interpretation is that 'you will not be able to see Allah'. It does not mean that 'you can never see Him' or 'no one can behold Him'. Hence to declare it impossible to see Allah is an exaggeration. Quoting this verse as a proof of negation of Divine vision is absolute ignorance, it is a negation without reason and fight over an undoubted matter. Abu Hafs Umar an-Nasafi said, "In the Quranic verse, 'You cannot look upon Me,' Allah is not saying that He cannot be seen rather Prophet Moses could not see Him." If He wanted, He could have made it possible and if the Divine vision was not possible He would have said instead that He is not visible. Allah neither disappointed nor reprimanded Moses. If Divine vision was not possible He would have reprimanded him like He forbade Prophet Noah about his son.

It is written in *Shamaim-e-Imdadiyah*:

- Ashraf Ali Thanwi (who belonged to *Deoband* school) questioned Imdadullah Muhajir Makki whether Divine vision is possible in this world? Imdadullah Muhajir Makki said, "Indeed possible and it has been occurring." He further said, "When esoteric sight is gained it overcomes physical sight hence a Mystic actually sees with the Divine light." He recited the verse, "The eyes cannot comprehend Him,"[117] and explained that comprehension of Allah is negated in this verse but not His vision. It is written in its exegesis that comprehension means that the beheld entity is intellectually encompassed to the full. Only that can be fully encompassed which has boundaries and limits. Since it is impossible to draw limits of Allah Almighty hence His comprehension is unachievable.

To summarize, "You cannot look upon Me," does not negate the vision rather it points towards its possibility. According to verse 143 of sura *al-A'raf* it was commanded to look at the mountain. For instance if we want to see the sun, we cannot look at it directly nor can locate its circular boundary but if we use sunglasses we can see both. Similarly it was said to Prophet Moses that if he wanted to see then he should look at the mountain and if it stands firm he could also behold Allah. When Allah descended His theophany, it scattered into pieces because mountain had refused to bear the Divine Trust once before, how could it bear now! As it is written in the Quran:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ
اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (۳۳:۷۲)

Meaning: Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his innerself) and ignorant (of his highest rank near Allah). **(33:72)**

Man took up the responsibility of Divine Trust in the eternity so he has the ability to bear the theophany. This Trust is the light of Allah (*Ism-e-Allah Zaat*) and it is this light because of which man can see Him.

Secondly, to pray for something forbidden is illegal and Prophets are innocent to such forbidden actions.

Shabbir Ahmad Usmani who belonged to *Deoband* school of thought, states in *Tafsir-e-Usmani*:

- Those who endeavour in the way of Allah bearing hardships and remain engrossed in devotional struggles, Allah bestows them with the spiritual sight and blesses them

[117] Sura *al-An'am*; verse 103.

with His gnosis and Divine disclosures. Allah exalts their rank and they can witness what others cannot rather others do not even have its clue.

Ubaid-ul-Haq (scholar from *Deoband*) writes in *Nishtar al-Fawaid*:

❖ Intellectually (through gnosis), it is possible according to the people of Sunna that Allah can be seen with (spiritual) sight. The argument which is enough for the possibility of the Divine vision is that there is no proof favouring it being impossible and forbidden (by Allah). The basic rule about the occurrence of anything is that it is considered possible unless proven impossible. Thus the absence of any argument against it is in itself a proof of it being viable and allowed.

He further writes:

The clear proof of possibility of Divine vision is Prophet Moses' desire as reported, "O Lord, show me (Your beauty) so that I may savour Your sight." The verse is in itself enough to prove that Divine vision is possible. If it was not possible then this desire points towards Prophet Moses' lack of knowledge that he did not even know that beholding was impossible and against Allah's grandeur! Asking for the impossible and forbidden is against the honour of Prophets. Secondly, Allah said to Prophet Moses that if the mountain stayed intact then he could see Him. Allah based Divine vision upon unwavering of the mountain which is possible and that which is based on a possible is not impossible. My first argument (that Moses had not asked for Divine vision if it was not possible) is challenged by creating the ambiguity that the question of Prophet Moses was established on the demand of his people when they said:

◄ لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً (۲:۵۵)

Meaning: We will never believe in you until we see Allah completely unveiled (before our eyes). **(2:55)**

If Divine vision was not possible then Prophet Moses would have forbidden his people like he did for multiple gods. Prophet Moses' asking for the vision is enough for the believers. Infidels would not have accepted it even if Allah had said it Himself quite clearly!

Sultan Bahoo narrates this incident in his book *Ain-ul-Faqr* in the inspirational style of a Mystic:

❖ The special theophany is that which manifests due to the pain of Divine love. When Prophet Moses requested Allah for His vision as mentioned in the Quran, "O Lord! Show me (Your beauty) so that I may savour Your sight." Allah replied, "O Moses! You have behaved impudently in My court. I have promised that unless My beloved

Prophet Mohammad and his umma behold Me, I will not show My beauty to anyone." Prophet Moses did not listen to these words out of his passion for the Divine vision and insisted, "O Holy Lord! Show me (Your beauty) so that I may savour Your splendid sight." Allah said, "O Moses! I will manifest My theophany but you do not have the strength to behold it." Prophet Moses replied, "I will behold it O Allah." Then Allah said, "Well! Then come to Mount Sinai, say two units of supererogatory prayer and sit respectfully." When Moses did as ordered, Allah descended His theophany due to which Mount Sinai crushed into pieces and Prophet Moses fainted. He remained unconscious for three days and nights, as Allah says, "And Moses fell down unconscious."

Allah said, "O Moses! I warned you that you do not have the strength to behold Me." Then Allah added, "I blessed you with the theophany of My light but you could not bear it. You fainted and disclosed My secret. However in the last era, My such men will be born in the umma of Prophet Mohammad that I will shower the theophanies of My light thousand times a day upon them but they will not transgress even a little rather will ask for more by saying:

◄ اِشْتِيَاقِيْ وَمَحَبَّتِيْ اِلَى الْحَبِيْبِ

Meaning: I am still longing and passionate for my Beloved." **(Ain-ul-Faqr)**

Through all these exegeses it becomes evident that it is possible to behold Allah both in the world and the hereafter. Rather it is the passion of Allah to be recognized which is not possible without His vision.

Shaikh Abdul Qadir Jilani says in his book *Sirr al-Asrar*:

❖ Divine vision is to see the reflection of light of His beauty and compassion with the eyes of soul in the mirror of inward like it is the saying of Allah;

◄ مَاكَذَبَ الْفُؤَادُ مَا رَاٰى ۝ (۵۳:۱۱)

Meaning: (His) inward did not take it contrary to what (his) eyes beheld. **(53:11)**

The Prophet said:

◄ اَلْمُؤْمِنُ مِرْاٰةُ الْمُؤْمِنِ (ابوداؤد ۴۹۱۸)

Meaning: The believer is (other) believer's mirror. **(Abu Dawud 4918)**

In this Hadith, the first believer refers to the inward of a believer and the second is the Divine Essence. The Mystics often claim Divine vision like it is said by Umar ibn

Khattab, "My inward saw Allah through His light (of *Ism-e-Allah Zaat*)." Ali ibn Abi Talib said, "I do not pray Allah unless I see Him." **(Sirr al-Asrar, section 9)**

Shaikh Abdul Qadir Jilani says:

❖ It is the saying of Prophet Mohammad, "I saw my Lord as a beardless young man." Some say it means the theophany that Allah descends with the attribute of Lordship on the mirror of seeker's soul. This is the soul which is named as *Tifal al-Maa'ni*[118] (طفل المعانی). This soul is mirror to the spiritual guide who is a mediator between the seeker and Allah. Ali ibn Abi Talib said, "If my Lord, Allah had not taught me Himself, I would not have recognized Him." The medium to reach this inward guide is the persuasion from the physical guide, Prophets and Saints. They are the light to physical and spiritual self of a person and it is through their training that the ultimate (Divine) soul manifests like it is the saying of Allah:

◄ يُلْقِي الرُّوْحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ۙ (۴۰:۱۵)

Meaning: He sends His Soul upon whomever of His servants He wills by His command. **(40:15)**

It must be understood that to find the perfect spiritual guide is most important to reach this soul which is a source to vivification of the inward and attainment of gnosis.

Al-Ghazali says, "It is justified to see Allah in the most beautiful appearance like one will see in the hereafter. He is beheld in the metaphorical form which is the countenance of the perfect spiritual guide. Allah makes the dreamer behold the vision according to his capability and competence (in faith) which is not His actual countenance as Allah is free of form. Similarly, to see the Prophet in different countenances in dream depicts dreamers' capability and competence (in faith) and every form is true. However the Mohammadan Reality can only be seen by the man who is perfect inheritor of Prophet's knowledge, deeds, states, insight and salat in all spiritual and exoteric matters."

It is stated in the *Sharah Sahih Muslim* that Divine vision in human form and in the form of Divine light is justified. On the basis of this interpretation, presumption about the manifestation of all other attributive theophanies is justified. Like for Prophet Moses, Allah descended His theophany onto the tree of jujube in the form of fire and the conversation in itself is an attributive theophany that He stated to Prophet Moses,

[118] *Tifal* means young and *al-Maa'ni* means Reality.

"And what is this in your right hand, O Moses?" [119] In reality that fire was Divine light but according to the supposition of Prophet Moses it was fire because Prophet Moses was in search of fire. Human is not inferior to a tree therefore it is not strange if a man gains absolute purification abandoning bestial qualities and transforms his attributes into the attributes of the Lord then He manifests His theophany from any one of His attributes through that true man. Allah has blessed many of His Mystics with such theophanies like Bayazid Bastami during the theophany said:

◄ سُبْحَانِیْ مَا اَعْظَمُ شَانِیْ

Meaning: I am exalted, great is my glory.

Shaikh Junayd of Baghdad said, "Inside my robe is only Allah and nothing other than Him."

There are many other sayings of Mystics like these. It is the station where men of mysticism face strange subtleties whose exegesis is quite detailed. To know the importance of connection is necessary in spiritual training as a novice at initial stage has none with either Allah or the Prophet. Hence it is of utmost importance that a Mystic first trains him because the connection they have is of physical existence like the Prophet during his life trained his Companions through physical connection. No one other than the Holy Prophet was needed for training and persuasion but when he passed away, the training and persuasion also ended and he went in complete solitude (physically). When Mystics depart from this world, they do not train and persuade anyone to attain the aim of life (Divine vision). If you are a man of wisdom then comprehend. If not then obtain the light of wisdom from mystic endeavours that overcomes the darkness of sensuality because where light enters, that place becomes exalted and adorned. Hence he (the perfect Mystic after death) and the novice no longer share physical connection. However he can connect to the Mystic who is physically present (and have spiritual training from him) as the Mystic has authority to bless because he has connection with the spiritual chain being perfect inheritor of Prophet Mohammad. Hence a Mystic who with servitude of the Prophet is blessed with the sainthood during his life can exercise authority over the creation. Understand these affairs devotedly. Beyond this lies an important secret which can only be unfolded upon those who deserve. Like Allah says in the Quran:

◄ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ (۶۳:۸)

[119] Sura *Taha*, verse 17.

Meaning: But in fact honour belongs to Allah alone and His Messenger and the believers. **(63:8)**

As far as the training of soul is concerned, the bestial soul is trained in body. The battles of soul of celestial light are in the inward. The battles of kingly soul are much deeper in the inward and the Divine soul's battles are in the secret (*sir'r*) and it is the Divine soul (the perfect spiritual guide) that is a connection between man and Allah. It is the representative of Allah to mankind, capable to have presence in His court and be His confidant. **(Sirr al-Asrar Section 22)**

Shaikh Abdul Qadir Jilani writes in his book *ar-Risala tul-Ghausia*:

❖ Allah said, "O Ghawth al-Azam! Whoever saw Me, he became indifferent to questions in every condition and who does not see Me, cannot benefit from any kind of questions for he is lost in verbiage."

Shaikh Abdul Qadir Jilani said, "I saw Allah."

Allah said, "O Ghawth al-Azam! He who questions My vision after its knowledge is veiled and who presumed My vision without its knowledge is in error as well."

Allah said, "O Ghawth al-Azam! He who endeavours towards Me, beholds Me whether he likes it or not."

When Shaikh Abdul Qadir Jilani saw Allah, he asked Him, "What is Miraj?"

Allah replied, "O Ghawth al-Azam! It is to elevate above everything except Me. The excellence of Miraj is:

◄ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ۝ (۵۳:۱۷)

Meaning: His eyes neither inclined aside nor overstepped the limit. **(53:17)**

Allah further said, "O Ghawth al-Azam! One who does not exalt to Miraj, his salat is not accepted. He is deprived of salat."

Allah said, "O Ghawth al-Azam! There are 'My men' apart from Prophets and Messengers whose state is not familiar to anyone whether the people of world, hereafter, paradise, hell or angels. These 'men of Allah' are not created for paradise or hell, rewards or punishments, palaces or houris and servants of paradise. Felicities for those who have brought faith upon these men of Allah even though they do not recognize them. O Ghawth al-Azam! You are one of them. Their signs in this world are that they eat less, their innerselves are free from sensual desires, their inwards are free from apprehensions and their souls are forever blessed with theophanies of Divine

vision. They are men who are immortal with Me and are enveloped in the light of my vision."[120]

He further says:

❖ Whoever saw the beloved of Allah, he in fact beheld Allah and who saw Him esoterically, he got blessed with Divine presence. Our Lord, Allah is Omnipresent and can be seen.

The Prophet said:

◄ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الشَّمْسَ وَالْقَمَرَ

Meaning: Soon you will behold Allah like you see the sun and the moon. **(Al-Fath ar-Rabbani section 33)**

Al-Ghazali says:

❖ Gnosis gained at a station is superior to that gained at preceding station. It is called Divine vision and observation. At its ultimate station, Divine vision relates to gnosis just as seeing is related with thought. As closing eyelids is a veil for the eye but it does not stop thoughts and unless the veil of lid is lifted the eye cannot see similarly relation of man with his earthen body engrossed in the desires of the world is a veil towards the Divine observation although this veil does not stop one to gain gnosis. Therefore Allah said to Prophet Moses, "You cannot look upon Me." **(Kimiya-e-Sa'adat)**

Sufis say that all the Prophets prayed in the court of Allah, "O Allah! Make us the umma of Prophet Mohammad." The reason behind this request was that Mohammadan nation has been blessed with the way to Divine vision and also that its wish lies in their inwards more intensely than nations of other Prophets.

The people who deny that Allah can be seen quote the following verses as arguments:

1) The answer of Allah to Prophet Moses, "You cannot look upon Me."

   The incident of Prophet Moses has been discussed in detail which proves that Prophet Moses was blessed with Divine vision and also elaborates the wisdom in Allah's saying, "You cannot look upon Me".

2) The Quranic verse:

◄ لَا تُدْرِكُهُ الْأَبْصَارُ (٦:١٠٣)

[120] *Ar-Risala tul-Ghausia*; Urdu translation by Ghulam Dastgeer Sahib; Publisher is Nashaad Publishers, Quetta, March 1998.

Meaning: The eyes cannot comprehend Him. **(6:103)**

The king of interpreters of Quran, Abdullah ibn Abbas said, "Prophet Mohammad beheld Allah."[121] Ikrima (his student) questioned about Divine vision by quoting the verse, "The eyes cannot comprehend Him." Abdullah ibn Abbas answered him, "It is sad that you could not understand. This happens when He descends the theophany of light of His Essence." He added, "The Holy Prophet beheld Allah twice."[122]

As Allah says in Quran:

◄ وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى (۵۳:۱۳)

Meaning: And assuredly, he saw Him (Allah unveiled) the second time (again). **(53:13)**

❖ Ibn Abbas relates, "Do you not like that Prophet Abraham is the friend of Allah, Prophet Moses conversed with Allah and Prophet Mohammad beheld Allah." **(Mustadrak 216)**

Ubaid-ul-Haq states in *Sharah Aqaid*:

❖ Sect *Moutzillah* (a sect of the past) has a spurious doubt that Allah negated Divine vision by saying, "The eyes cannot comprehend Him."

The answer is firstly the Arabic letters ال (Al[123]) before الْاَبْصَارَ (*Al-Absaar*) means 'the'.

Hence it is not meant for all eyes that is eyes of every person cannot see Allah however some (believers) can. Secondly, the comprehension that is negated in the verse refers to absolute comprehension that He cannot be comprehended from every perspective and also He cannot be comprehended perfectly because of spiritual limitations of each believer. Hence it cannot be proved that none of the eyes can ascertain Him in any way. Thirdly, this verse actually means that sight cannot behold Him in totality of time and space. From this it is proved that sight can behold Him at times rather from this verse it is proved that Divine vision is possible as it praises Allah.

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[121] Mustadrak 217, 218.
[122] Mustadrak 219.

[123] These are first two letters of word الْاَبْصَارَ from Quranic verse:

لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَهُوَ يُدْرِكُ الْاَبْصَارَ

Meaning: The eyes cannot comprehend Him but He has encompassed all eyesights. **(6:103)**
These two Arabic letters combined together means 'the' hence here it means 'the eyes' referring to specific people.

Second spurious claim is that whenever Divine vision was requested Allah negated it with pride declaring it against His magnificence. Hence when the people of Prophet Moses requested they were executed by lightening.

◄ وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ (۲:۵۵)

Meaning: And (remember) when you said, "O Moses! We will never believe in you until we see Allah completely unveiled (before our eyes)." So (on this) a thunder seized (and eliminated) you and you kept watching (this spectacle yourself). **(2:55)**

Further in response to Prophet Moses' question Allah says, "You cannot look upon Me." Answer to these doubts is that the people of Prophet Moses wanted to see Allah out of hostility and rebellion hence they faced Allah's wrath. If it was forbidden then Prophet Moses had not asked and would have refused his people. Since he did not refuse to ask, it is a sufficient proof that Allah can be beheld in this world. The difference of opinion of sacred Companions on the matter of the Prophet's seeing Allah at the night of Miraj is a proof in itself to its possibility in the physical world. Seeing Allah in a dream as narrated by our ancestors is also possible. Hence it is narrated by Abu Hanifa and Ahmad ibn Hanbal that they beheld Allah in dream. Rather it is said by Abu Hanifa that he beheld Allah a hundred times in dreams.

Thirdly, different Hadiths which are narrated by different Companions prove that the Holy Prophet physically went on Miraj and also beheld Allah. As well as, the true interpreters agree that the Prophet with his pure physical self went on Miraj.

SCHOLAR OF DIVINE VISION

Sultan Bahoo says:

❖ I am the scholar of knowledge of Divine vision and I behold His light everywhere. Except the knowledge of Divine vision, I do not study any other knowledge. Neither I do nor I know any other kind of invocation or meditation as every knowledge is in fact for the sake of Divine vision (which I already have). Where there is this vision, neither there is time nor space, neither stations nor destinations, only the Divine Essence is present in an unparalleled and incomparable form. His gnosis and union are gained at the realm of Divinity in such a way that theophanies of light emit from the letters of *Ism-e-Allah Zaat* and in (the light of) theophanies, the seeker is blessed with His vision. **(Ameer-ul-Kaunain)**

❖ I am proficient at the knowledge of Divine vision and study only its lessons. I have attained these ranks by the benevolence of the sacred company of Prophet Mohammad, his Companions and the People of Cloak. **(Ameer-ul-Kaunain)**

THE WAY TO BE BLESSED WITH THE DIVINE VISION

Sultan Bahoo says:

❖ Through which act and knowledge the vision and union of Allah are attained? That knowledge is only gained after annihilating in Allah and having the observation of Divine light being blessed with closeness of Allah. All this is beyond intellect and wisdom. Only that person possesses this knowledge who has learnt the lesson of gnosis directly from Allah. Such a person is my dearest brother.

نقش شد وسیلہ از برائی نقاش بین
نقش نقاشی یکی شد بالیقین

Explanation: The impression (of name of Essence i.e. *Ism-e-Allah Zaat)* is a source to behold the Essence. Certainty is achieved when the impression and the Essence become one.

How such perfect certainty is achieved? By the contemplation of *Ism-e-Allah Zaat* which presents one before Allah. If you want to know about Divine Oneness then you must know that Allah is within you just like the kernel is in nut. **(Nur-ul-Huda Kalan)**

ہر کہ می بیند نمیگوید منم
نیست آنجا جسم اسم و نی تنم

Explanation: Whoever is blessed with the Divine vision does not claim his existence because at that level neither body exists nor name. **(Nur-ul-Huda Kalan)**

گر نبودی ایں مراتب اولیا
کس نیاوردہ برو دیدن لقا

Explanation: If the Saints were not blessed with the elevated levels, no one would ever have turned towards the Divine vision. **(Nur-ul-Huda Kalan)**

He announces:

❖ Listen whether you are a sage or a Mystic capable of Divine vision! Listen whether you are a seeker of the carrion world or an excellent scholar or an evil ignorant! The most comprehensive thing to know is;

◄ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا (۴۱:۴۶)

Meaning: Whoever does pious deeds, does it for (the benefit of) his own self and whoever commits sin, its (resultant evil suffering) will befall him alone. **(41:46)**

Acting upon these words leads to the kindness of Allah. It grants salvation from the spiritual diseases as well as the curses of infidelity and polytheism which decline one to troubles. It is only the worldliness that prevents one from the gnosis and union of Allah. The seeker who does not become sated of the world in the very beginning by having complete authority upon it, is a fool if he steps in the arena of *Faqr* and gnosis of Allah. Hence it is incumbent upon the seeker of Allah firstly to gain command and authority over the Solomon empire of the entire world. Then it becomes obligatory for him to instantly renounce this authority just as he gained it, turning his face towards the contemplation of vision of Allah and exalting to the level of Divine vision. The way of *Faqr* is neither related to verbosity or discussions nor to the verbal knowledge, it is the way of vision of Divine beauty. **(Nur-ul-Huda Kalan)**

❖ The way to *Faqr*, gnosis, vision, sainthood, guidance and *jamiat* opens through *ghanayat*. If *Faqr* is not the chosen *Faqr* and adopted without *ghanayat* and contentment then it is the *Faqr* that falls flat and brings disgrace, the compulsive *Faqr*. **(Nur-ul-Huda Kalan)**

Sultan Bahoo tells the method of invocation to achieve the blessing of Divine vision:

ذاکران را شد ذکر با دیدہ ور
ذاکران را شد بہ دیدارش نظر

Explanation: The invocation of Allah blesses the true invokers with spiritual sight and they remain engrossed in beholding Him. **(Nur-ul-Huda Kalan)**

از ذکر ذاکر بہ بیند روئے خدا
بی حضوری ذکر و فکر کی روا

Explanation: What is the use of invocation and reflection that does not bless with Divine presence! Real invocation makes the invoker behold Allah. **(Nur-ul-Huda Kalan)**

- The secret invocation is, in fact, beholding Allah through the contemplation of *Ism-e-Allah Zaat* by the Divine favour. It grants verified authority upon the part and whole. The invoker of secret invocation always remains blessed with Divine presence and closeness and gains the power of all-seeing. True invocation makes one observe everything visibly with open eyes. **(Nur-ul-Huda Kalan)**

IMPEDIMENTS IN THE DIVINE VISION

Sultan Bahoo says about the impediments in Divine vision and the ways to overcome them:

- Know that there is not any wall or mountain between the men of vision and the Divine vision. Rather there is the devil of inciting innerself which is harder than the wall and most difficult to kill. The spiritual guide first of all kills the devil innerself which is the friend of Satan with the sword of *Ism-e-Allah Zaat*. Hence it dies and the veil between Allah and His slave is removed. Then the Divine vision is revealed and the seeker perpetually beholds Allah. The perfect spiritual guide who is a man of sight raises this heaviest curtain on the very first day by the power of his sight and blesses the seeker with the vision of Allah. The spiritual guide who cannot do this is not eligible to give persuasion of righteousness. **(Nur-ul-Huda Kalan)**
- There are neither high walls and mountains between Allah and His slave nor a very long distant journey. Rather there is only a thin veil of innerself which can easily be removed by the contemplation of *Ism-e-Allah Zaat* and the attention of spiritual guide who is the man of Divine secrets. If you come, you will find the doors open for you and if you do not then Allah needs none. **(Kaleed-ul-Tauheed Kalan)**

FROM WHERE DIVINE VISION IS BLESSED

Sultan Bahoo says:

- The strength to behold Allah and the power to exalt to the Divine vision is possessed only by the followers of (*Sarwari*) *Qadri* order. If a follower of any other order claims it then surely he is a liar, boaster and veiled. **(Nur-ul-Huda Kalan)**

SULTAN BAHOO AND DIVINE VISION

Sultan Bahoo explicitly elaborates the knowledge of Divine vision in his books. He says:

طالبی دیدار با دیدار بر

جز خدا دیگر نہ بیند با نظر

Explanation: The true seeker of Divine vision eventually elevates and beholds. Then he sees none but Allah. **(Nur-ul-Huda Kalan)**

ہر طرف بینم بیابم حق ز حق

با مطالعہ دائمی دل دم غرق

Explanation: Wherever I see, I behold the Truth by the blessing of Truth. I gained this state of engrossment by perpetually reading my inward. **(Nur-ul-Huda Kalan)**

بہ ز ہر لذت بود لذت لقا

لذت دنیا چہ باشد بی بقا

Explanation: Among all savours the most savouring is Divine vision. The pleasures of the world are trivial as compared to it because they are transitory. **(Nur-ul-Huda Kalan)**

Sultan Bahoo says in *Kaleed-ul-Tauheed Kalan*:

باھُوؒ کشتگانِ دیدار دائم باوصال

باجمال و باوصال و لازوال

Explanation: O Bahoo! Those killed by the Divine vision remain in never ending state of Divine union and vision of His beauty. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo says in *Asrar-e-Qadri*:

- The contentment of Mystic who is immortal with Allah or a man of Divinity lies in the Divine Essence (His vision). There are four types of worldly sensualities which prevent a person from the eternal pleasure (Divine vision). Firstly, the pleasure to savour rich and palatable food. Second is copulation. Third is ruling authority (fame through any rank or authority) which is this carrion world in entirety. Fourth is peruse. These four pleasures are equal. One whose existence has tasted gnosis becomes free from these worldly desires hence it is concluded that the pleasure of gnosis of Allah (Divine vision) brings delight to the soul and death to the inciting innerself. **(Asrar-e-Qadri)**

Sultan Bahoo says in *Ain-ul-Faqr*:

ہر کہ جانِ خود را فروخت اسمِ اللّٰہ را خرید

ہر کہ اسمِ اللّٰہ خرید بعین العیان دید

Explanation: Whoever gave his life to Allah, procured *Ism-e-Allah Zaat*. Whoever procured *Ism-e-Allah Zaat* beheld Allah with his open eyes. **(Ain-ul-Faqr)**

❖ Allah is always with you but you are blind to His presence and depraved from His path. **(Ain-ul-Faqr)**

بجز دیدارِ حق مردار باشد

کہ عاشق طالبِ دیدار باشد

Explanation: Everything is carrion except the Divine vision that is why true lovers seek only this Holy vision. **(Ain-ul-Faqr)**

آن نورِ تجلی کہ بموسیٰؑ کوہِ طور

عین عنایت است مرا حق ظہور

Explanation: The theophany of Divine light which Prophet Moses beheld on Mount Sinai manifests in my own existence by the grace of Allah. **(Ain-ul-Faqr)**

❖ The most distinguished theophany is that which manifests from the letters of *Ism-e-Allah Zaat*. **(Ain-ul-Faqr)**

دیدارش کی روا باشد کہ دل بیدار نیست

سجدہ با دیدار سنگ دیوار نیست

Explanation: How can one see Allah unless inward is awake! Real prostration is possible only while beholding Him, prostrating before the wall blindly cannot be considered real prostration. **(Ain-ul-Faqr)**

Sultan Bahoo says in *Nur-ul-Huda Kalan*:

۱۔ ایں مراتب عارفاں را ابتدا روز اول شد مشرف با لقا

۲۔ با تصور اسم اَللّٰہ یافتم اسم اَللّٰہ پیشوا خود ساختم

۳۔ ہر کہ جسم در اسم پنہاں می نمود معرفت دیدار اللہ یافت زود

۴۔ کی روا دارد کہ دیدن رو خدا می بہ بینم چون نماید مصطفیٰؐ

Explanation: (1) The Mystics are honoured with Divine vision on the very first day.

(2) I have gained everything by the contemplation of *Ism-e-Allah Zaat* that is why I have made it my guide.

(3) Whoever conceals his being in *Ism-e-Allah Zaat*, finds the gnosis and vision of Allah very soon.

(4) How is it possible to behold the Countenance of Allah? I behold Him as my beloved Prophet makes me see. **(Nur-ul-Huda Kalan)**

اسم اَللّٰہ رہبر است ہمراہ تو

جز لقا دیگر مبیں دیگر مجو

Explanation: *Ism-e-Allah Zaat* is with you everywhere to guide. You should neither seek nor see anyone but Allah. **(Nur-ul-Huda Kalan)**

❖ O seeker of alchemy of gold and silver! Upon which kind of alchemy do you trust and possess command? One should know that there are two kinds of alchemy; one is the alchemy for worldly wealth which is carrion while other is the alchemy which blesses with gnosis and vision of Allah. Which knowledge leads to the Divine vision, becomes a witness to it, grants its awareness with reasoning and also blesses with the spiritual sight required for it?.....(It is) contemplation of *Ism-e-Allah Zaat*. **(Nur-ul-Huda Kalan)**

❖ There are two levels of humans; one are the true human beings while others are apparently humans but possess the traits of animals and ever remain confounded and worried. Hence how can the animals in the appearance of humans be distinguished from the true humans who are the best of creation? True humans are the ones who are eternally blessed with the Divine vision. **(Nur-ul-Huda Kalan)**

❖ The Mystic who is eternally honoured with Divine vision has nothing to do with reading books, getting messages and inspirations. **(Nur-ul-Huda Kalan)**

عارف آن باشد بود لائق لقا

غرق فی التوحید بیند روئے خدا

Explanation: True Mystic is the one who is eligible for the Divine vision and beholds countenance of Allah immersed in Oneness. **(Nur-ul-Huda Kalan)**

❖ The level of Divine vision is under the authority of Allah, He grants it by His grace in the world and hereafter to whosoever He wishes and keeps deprived whom He wills. Allah says:

◄ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (۱۷:۷۲)

Meaning: And whoever remains blind (to Divine vision) in this (world) will be blind in the hereafter as well. **(17:72) (Nur-ul-Huda Kalan)**

خوش ببین دیدار را گر دیده ای

Explanation: If you are blessed with Divine vision, enjoy it fully. **(Nur-ul-Huda Kalan)**

با نظر دیدار بر صاحبِ نظر
بی لقا دیدار کاذب سر بسر

Explanation: The real men of sight behold Allah clearly. Without the vision of Allah, everything is an absolute lie. **(Nur-ul-Huda Kalan)**

بی ذکر ذکر است بی فکر از فکر
گر ترا چشم است دیدارش نگر

Explanation: If you have the spiritual sight, behold Allah. Then you will be invoking and reflecting without actually practising. **(Nur-ul-Huda Kalan)**

از دیدۂ دیدار رحمت می نگر
گر ترا چشم است ای صاحب نظر

Explanation: O man of sight! If you have spiritual sight that can behold Allah then view His kindness prevalent everywhere. **(Nur-ul-Huda Kalan)**

❖ O seeker! Leave objections and complaints and elevate to the level of Divine vision. **(Nur-ul-Huda Kalan)**

نفس را بگذار ای طالب بیا
گر ترا طلب است دیدن رو خدا

Explanation: O seeker! If you are desirous to behold the Countenance of Allah, leave your innerself and come to me. **(Nur-ul-Huda Kalan)**

❖ By reaching the core of *Ism-e-Allah Zaat*, the entire existence of the seeker and his dead inward gain eternal life and salvation.

ہر کہ داند طی طاقت او تمام
میشود دیدار آنرا ہر دوام

Explanation: One who knows the core gains ultimate power and remains in the state of eternal vision. **(Nur-ul-Huda Kalan)**

پیشوائی شد محمدؐ ہر کرا
در نظر نبویؐ بہ بیند حق لقا

Explanation: The seeker whom the Holy Prophet guides himself, beholds Allah by the sight of the Prophet. **(Nur-ul-Huda Kalan)**

ہر کہ می بیند نمیگوید خدا
از میان خود رفت حاضر مصطفیٰؐ

Explanation: Whoever beholds Allah does not claim it rather eliminates himself from in between and remains present in the court of the Holy Prophet. **(Nur-ul-Huda Kalan)**

دیدار و از دیدار من گردد یقین
ہر کرا باور نشد اہل از لعین

Explanation: I behold Allah and it has granted me certainty. Whoever does not believe it, is cursed. **(Nur-ul-Huda Kalan)**

کور مادر زاد کی بیند لقا
کور را باور نباشد بر نما

Explanation: How can the one who is spiritually blind by birth have the vision of Allah! He would not believe even if he is shown clearly.

Only Allah! Everything other than Allah is lust. **(Nur-ul-Huda Kalan)**

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ہر کہ می بیند بود روحی کرم
عارف باللہ بود آنرا چہ غم

Explanation: One who beholds Allah becomes the immortal Mystic. His soul is revered and he is relieved of all worries. **(Nur-ul-Huda Kalan)**

ہر کہ می بیند نمیگوید منم
آن ناظر و حاضر بود با فقر تم

Explanation: One who beholds Allah never talks about himself. Being accomplished in *Faqr*, he achieves the powers of omnipresence and all-seeing. **(Nur-ul-Huda Kalan)**

ہر کہ می بیند بآن گوید چرا
دیدہ با دیدار می بیند خدا

Explanation: How can the one blessed with the vision of Allah say anything as he is eternally engrossed in beholding Allah! **(Nur-ul-Huda Kalan)**

ہر کہ می بیند بود دائم خموش
غرق فی التوحید خون از جگر نوش

Explanation: One who beholds Allah remains silent and bears the pangs of pain immersing in Divine Oneness. **(Nur-ul-Huda Kalan)**

Sultan Bahoo's books are a treasure of knowledge about Divine vision. He acknowledges through his writings that Divine vision is only possible through *Ism-e-Allah Zaat*. That person is honoured with it who contemplates and invokes *Ism-e-Allah Zaat*.

He says in his Punjabi poetry:

باجھ فنا ربّ حاصل ناہیں بَاھُوؒ، ناں تاثیر جماعتاں ھُو

Explanation: Without annihilation in Allah neither His union and vision are attained nor the inward presence during worships.

ہر جا جانی دِسّے بَاھُوؒ، جِت وَل نظر کچیوے ھُو

Explanation: Now my spiritual state is such that I see only Allah everywhere I turn my gaze.

ظاہر ویکھاں جانی تائیں، نالے دِسّے اندر سینے ھُو

Explanation: I only see my Beloved Allah spiritually and physically.

جاں اندر وڑ جھاتی پائی، ڈِٹّھا یار اکلّا ھُو

Explanation: When I peeped through my inward, I witnessed the Beloved Who is One and Only.

جس جا جانی نظر نہ آوے، اُوتھے سجدا مول نہ دَیئے ھُو

جاں جاں جانی نظر نہ آوے، باھُوؒ کلمہ مول نہ کہیے ھُو

Explanation: Where the Divine Essence is not beheld, one should refrain from prostrating. Similarly, do not recite shahada when the Beloved is not in front of your eyes.

دَم دَم دے وِچ ویکھن مولیٰ ،جنہاں قضا نہ کیتی ھُو

Explanation: The lovers who perpetually offer salat of love behold Allah with every breath. **(Abyat-e-Bahoo Kamil)**

Pir Bahadur Ali Shah says:

اَکھ بنوا جاہل بے چارا تاں ویکھیں نور نظارا

صفاتی ہے یا ذاتی چمکارا دیکھے کون بجز بینائی

واہ پیر محمد رمز بتائی

Explanation: Attain Divine light for the spiritual eyes to see Him, only then you can differentiate whether Divine attribute(s) is manifested or the Divine Essence Himself. Without the attainment of Divine light, Allah cannot be seen. Great is my spiritual guide Pir Mohammad Abdul Ghafoor Shah who unfolded this secret upon me. **(The Spiritual Guides of Sarwari Qadri Order)**

Bulleh Shah says:

عِلموں بَس کریں او یار!

اِکّ الف تِرے درکار

Explanation: The entire knowledge which you have gained, if cannot embrace you with the Divine vision then empty yourself of it and hold onto *Ism-e-Allah Zaat* for you surely will succeed.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- I never asked anything from Allah except His vision and consent.
- There is no blessing greater than Divine vision and it is granted only to Mystics.
- Divine vision is blessed through the spiritual sight instead of the physical eye. Light for spiritual eyes comes from *Ism-e-Allah Zaat* and the glance of the perfect spiritual guide.
- The person who does not believe in Divine vision is not a true follower of Prophet Mohammad. He is unfortunate and is unaware of his own misfortune and depravity.
- Allah can only be witnessed by the light of *Ism-e-Allah Zaat* as Umar ibn Khattab said, "My inward saw Allah through His light (of *Ism-e-Allah Zaat*)." Ali ibn Abi Talib said, "If my Lord, Allah had not taught me Himself, I would not have recognized Him."
- Just as two things are required to see in this world, first is the eyesight and second is the light from any source (sun or artificial light). If any one of the two is missing, nothing can be seen. Similarly two things are needed to see esoterically, one is the inner eye and second is the Divine light of *Ism-e-Allah Zaat*. Hence Allah can only be witnessed by the light of *Ism-e-Allah Zaat*. Allah says:

  ◄ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (۱۷:۷۲)

  Meaning: And whoever remains blind (to the Divine vision) in this (world) will be blind in the hereafter as well. **(17:72)**

  In other words one who is deprived of Divine vision or the spiritual sight in this world, will remain deprived of it in the next world as well.

- Divine lights and theophanies radiate from *Ism-e-Allah Zaat*. Vision and union of Allah are achieved through this Divine light.
- Remember! There is a veil harder than the mountains and iron between Allah and man and that is of inciting innerself. Unless it dies, one cannot be blessed with Divine vision. No form of worship can kill the innerself except the contemplation of *Ism-e-Allah Zaat* and the attention of the perfect spiritual guide of *Sarwari Qadri* order.
- The person who is blessed with Divine vision remains silent and does not boast about his greatness among the masses. He sees everything but does not speak of it.
- Remember and engrave it on your inward that the way to Divine vision opens only through *Ism-e-Allah Zaat* provided it is received from the perfect and accomplished

spiritual guide of *Sarwari Qadri* order who is the possessor of the Divine name and Essence. Any other method is surely false which you know or is told to you. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

IQBAL AND DIVINE VISION

Iqbal also acknowledges Divine vision like other Mystics hence his poetry reveals signs. He like a seeker of Allah requests for this supreme blessing:

کبھی اے حقیقتِ منتظر! نظر آ لباسِ مجاز میں
کہ ہزاروں سجدے تڑپ رہے ہیں میری جبینِ نیاز میں

Explanation: O Allah! Come and bless me with Yourself in an Entity I could behold. Thousands of prostrations await within my restless self. **(Bang-e-Dara)**

It is the Divine vision which blesses with an eternal life.

بر مقامِ خود رسیدن زندگی است
ذات را بے پردہ دیدن زندگی است

Explanation: Eternal life is to reach the ultimate destination (peak of *Faqr*) and to see Allah without any veil. It is in fact the achievement in life. **(Javid Nama)**

دیدنش افزودنِ بے کاستن
دیدنش از قبرِ تن برخواستن

Explanation: Seeing Allah blesses with such exaltation which has no limits or fear of declining. A person is blessed with the eternal life in mortal frame to behold Allah. **(Javid Nama)**

He says about the life in this world:

زندگی اینجا ز دیدار است و بس
ذوقِ دیدار است و گفتار است و بس

Explanation: Worldly life is meant to unveil Divine vision. The aim of this life is savouring the celebrated vision and to engross in conversation with Allah. **(Javid Nama)**

Iqbal's point of view is that if Divine vision was not possible then the 'Hadith of Gabriel' would not state:

◄ أَنْ تَعْبُدَ اللّٰهَ كَأَنَّكَ تَرَاهُ (بخاری ۴۷۷۷)

Meaning: Worship Allah as if you see Him. **(Bukhari 4777)**

Esoterically closeness with Allah should be as:

چناں با ذاتِ حق خلوت گزینی
ترا او بیند و او را تو بینی

Explanation: Seek such closeness and seclusion with Allah that He sees you and you see Him. **(Zabur-e-Ajam)**

He states a condition to behold Allah which is to go beyond knowledge and intellect and become the lover of the perfect spiritual guide then only can one be blessed.

عِلم کی حد سے پرے، بندۂ مومن کے لیے
لذّتِ شوق بھی ہے، نعمتِ دیدار بھی ہے

Explanation: Beyond the boundary of intellect there is waiting the pleasure of Divine love for the believer and the blessing of unveiled Divine vision. **(Bal-e-Jibril)**

ہوئی جو چشمِ مظاہر پرست وا آخر
تو پایا خانۂ دل میں اُسے مکیں میں نے

Explanation: I was once engrossed in superficial beauty. When I gained spiritual sight (by the blessing of the perfect guide and invocation and contemplation of *Ism-e-Allah Zaat*) I found Him in the abode of my inward and now I am absorbed in His vision. **(Bang-e-Dara)**

حقیقت اپنی آنکھوں پر نمایاں جب ہوئی اپنی
مکاں نکلا ہمارے خانۂ دل کے مکینوں میں

Explanation: I was searching for my reality, I found it in my inward where I beheld Him. **(Bang-e-Dara)**

Prophet Moses was declined when he requested to behold Allah because He had treasured it for His beloved Prophet Mohammad and his umma.

اَڑ بیٹھے کیا سمجھ کے بھلا طور پر کلیمؑ
طاقت ہو دید کی تو تقاضا کرے کوئی

Explanation: Prophet Moses sat on Mount Sinai and persisted to behold Allah but first one should remember to seek the required strength. **(Bang-e-Dara)**

Allah blessed Prophet Mohammad and his umma with His vision.

کُھلے جاتے ہیں اَسرارِ نہانی
گیا دَورِ حدیثِ 'لن ترانی'

Explanation: Unfolded are the Divine secrets to which the common had no approach. This is not the age of, "You cannot look upon Me." **(Bal-e-Jibril)**

The vision of the One Who ordered Prophet Moses, "You cannot look upon Me," is possible nowadays. The assembly of the perfect spiritual guide is now crowded with Allah's seekers who only seek His vision. You must also seek Him, if you are true to your intentions you will surely find Him.

چھپایا حُسن کو اپنے کلیم اللہ سے جس نے
وہی ناز آفریں ہے جلوہ پیرا نازنینوں میں

Explanation: Allah concealed His beauty from Prophet Moses but He is now beheld with His complete beauty and grandeur by Divine lovers, the seekers of His vision. **(Bang-e-Dara)**

Extracts from Iqbal's poetry are given to be contemplated upon.

آنکھ وقفِ دید تھی، لب مائلِ گفتار تھا
دل نہ تھا میرا، سراپا ذوقِ استفسار تھا

Explanation: Eyes were engrossed in Allah's vision, lips were eager to express and my inward was enchanted to ask Allah about His hidden secrets. **(Bang-e-Dara)**

حُسنِ کامل ہی نہ ہو اس بےحجابی کا سبب
وہ جو تھا پردوں میں پنہاں، خودنما کیوں کر ہوا

Explanation: Why did the One hidden behind veils decide to manifest Himself? It must be His perfect and magnificent beauty that was eager to unveil. **(Bang-e-Dara)**

Iqbal conveyed good news about future. He said that the age is close when Divine vision will become common hence not to be disappointed. The seekers should wait and eagerly find their way.

زمانہ آیا ہے بے حجابی کا، عام دیدارِ یار ہوگا

سکوت تھا پردہ دار جس کا، وہ راز اب آشکار ہوگا

Explanation: It is the age of unveiling where Allah's vision will become common. As time has come for His secret to be revealed upon masses which was earlier veiled by silence, both inwardly and verbally. **(Bang-e-Dara)**

گزر گیا اب وہ دور ساقی کہ چھپ کے پیتے تھے پینے والے

بنے گا سارا جہان مے خانہ، ہر کوئی بادہ خوار ہوگا

Explanation: This is no longer the age of beholding Allah secretly. The entire world will become His witness. **(Bang-e-Dara)**

The soul of Divine lovers does not find peace in mosques and madrasas.

آسودہ نمی گردد آں دل کہ گسست از دوست

باقرأتِ مسجد ہا بادانشِ مکتب ہا

Explanation: Soul which is distant from Allah does not find peace by recitation of the Quran in mosques nor from education of madrasas. **(Zabur-e-Ajam)**

Divine lovers find peace only in proximity to Allah and His vision not in sermons and philosophy. Like Saadi Shirazi has said that the one who claims to be in Divine love but remains patient, he is ruthless as patience and Divine love are poles apart.

کمالِ زندگی دیدارِ ذات است

طریقش رستن از بندِ جہات است

Explanation: The zenith of life is Divine vision and for its attainment a man has to free himself from the boundaries of six dimensions. **(Zabur-e-Ajam)**

کسے کو 'دید' عالم را امام است
من و تو ناتمامیم او تمام است

Explanation: One who has experienced Divine vision is the leader of his age. Everyone is unaccomplished and imperfect but he (the Universal Divine Man) is accomplished and perfect. **(Zabur-e-Ajam)**

گرچہ جنت از تجلّی ہائے اوست
جاں نیاساید بجز دیدارِ دوست

Explanation: Although heaven is one of the theophanies of Allah but the souls of Divine lovers do not find peace there. Their only contentment lies in His vision. **(Javid Nama)**

عشق جاں را لذّتِ دیدار داد
با زبانم جرأتِ گفتار داد

Explanation: It is only the power of ardent love for Allah which bestows His vision on to the soul and also the strength to my tongue to communicate this blessing. **(Javid Nama)**

According to *Faqr*, the teachings of Sultan Bahoo, Divine vision is a magnificent blessing and a great inward reward. This is attained by the contemplation of *Ism-e-Allah Zaat* and guidance from the perfect spiritual guide.

CHAPTER-9

THE UNIVERSAL DIVINE MAN

After the in depth study of 'Divine vision' one must understand that even the vision of Allah is not the perfect and final level of *Faqr*. This is because duality is still there at this station. According to the perfect Mystics, the final and supreme station of *Faqr* is ending one's existence and annihilating in the Essence of Allah. Hence one goes beyond the point of duality. In the following Hadith, the same concept is being discussed:

◄ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Die before death.

In the terminology of *Faqr* this extreme level is known as annihilation in *Hoo* (هُو), union and immortality with Allah and this is the station of Oneness. Hence he who reaches this point becomes the embodiment of Oneness of Allah. This is the most elevated station of human ascension. In general terminology the one who reaches this station is called 'the Universal Divine Man' (*al-Insan al-Kamil*). However Fakirs and Mystics have termed this concept by a variety of names in their writings.

Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* said:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

When the seeker of Allah reaches the peak of *Faqr*, he acquires all the attributes of Allah after which he becomes eligible for the title of the Universal Divine Man. Among all the levels of creation which exist in the universe, man is the most sublime. In the entire mankind, Prophet Mohammad is the most perfect and pre-eminent person. He is the complete and finest manifestation of Allah, he is the Universal Divine Man and the rightful representative of Allah. It is also through his mediation that his spiritual descendants reach this level. In every era, there is always one person who follows the exact footsteps of Prophet Mohammad and thus becomes his exact manifestation in the world. Allah blesses him with the Divine Trust. This blessed person is the Universal Divine Man of his era. He is the esoteric vicegerent of Prophet Mohammad and Allah runs the system of the universe through him. He is the one whom Sultan Bahoo calls the

perfect and accomplished spiritual guide. He is the one who implements *Faqr* completely upon himself and reaches the level where his being is annihilated in Allah and the difference of 'you and I' finishes. This is such a unique state of oneness where there is no duality. Hence his speech becomes Allah's speech, his sight becomes Allah's sight, his hearing becomes Allah's hearing, his walking becomes Allah's walking and his holding becomes Allah's holding as is mentioned in *Qudsi* Hadith.[124] Allama Iqbal points towards this level in these words:

ہاتھ ہے اللہ کا، بندۂ مومن کا ہاتھ
غالب و کار آفریں، کار کُشا کار ساز
خاکی و نوری نہاد، بندۂ مولا صفات
ہر دو جہاں سے غنی، اس کا دل بے نیاز

Explanation: The hand of a true believer (the Universal Divine Man) in fact is the Hand of Allah. He is predominant, authoritative, problem solver and the ultimate help and favour. Although his existence is the combination of soil and light but he possesses all the attributes of Allah. Like Him, he holds all the treasures and riches of both the worlds yet his inward is indifferent to everything. **(Bal-e-Jibril)**

Shaikh Abdul Qadir Jilani says:

- O man! When you reach the station of annihilation, the power of creation would be awarded to you (the authority of Divine command 'Be' would be conferred upon you). This means that you would be authorized with the power of destruction and recreation in the universe due to which you will bring change in the world and run the universe. **(Futuh al-Ghaib)**
- Fakir (the Universal Divine Man) is not the one who has nothing. Instead Fakir is he who says, "Be," and it becomes. **(Ar-Risala tul-Ghausia)**

When Sultan Bahoo reached this destination of *Faqr*, he said:

- When I reached the ultimate destination of *Faqr* the Divine decree came from the majestic court, "You are My lover." I respectfully submitted, "My humble self is incapable of the love of the Majesty." Then it was commanded, "You are My beloved." On this, I kept quiet. The sheen of ray of Divinity submerged me into the oceans of

[124] Bukhari 6502.

> Divine engrossment like a mere particle and the Divine commandment came, "You are exactly Me and I am exactly you. With respect to the station of reality, you are My Reality and with respect to the station of gnosis you are My beloved and the secret of *Ya-Hoo* (یاھُو) lies in *Hoo* (ھُو)." **(Risala Roohi Sharif)**

Here *Hoo* (ھُو) means the Essence of Allah and *Ya-Hoo* (یا ھُو) means the Mohammadan Reality whereas 'secret' means union with Allah after the spiritual accomplishment. This is the station of immortality with *Hoo* (ھُو) where man attains the perfection to qualify for the throne of Divine guidance and persuasion and is called the Universal Divine Man.

About the Universal Divine Man, Sultan Bahoo says:

- The Mohammadan light manifested from the light of Allah and from the Mohammadan light, the entire creation came into being. Hence the origin of man is Divine light and when on the basis of his virtues, his innerself, inward and soul turn to light, he becomes the Universal Divine Man. **(Aqal-e-Baydar)**
- The Holy Prophet is the Universal Divine Man while all others[125] have attained to the levels (of perfection and proximity to Allah) through him according to their status. **(Ain-ul-Faqr)**
- One must know that the real and perfect man always seeks Divine vision while imperfect is the fool who always seeks the carrion world. **(Ameer-ul-Kaunain)**
- The enchanting existence of the Universal Divine Man is the maze of treasure of the Divine name and Essence. **(Nur-ul-Huda Kalan)**

Sultan Bahoo has called the Universal Divine Man as the manifestation of wonders and rarities. He knows the secret of reaching the reality of the name of Allah (اللّٰہ) and His Essence. This secret is a treasure. It is impossible to find treasure without solving the maze. The Universal Divine Man is the maze and whoever solves this maze only he recognizes his reality. The Universal Divine Man can only be recognized with the enlightened inward. It is stated in Hadith:

◄ مَنْ مَاتَ وَلَيْسَ فِيْ عُنُقِهٖ بَيْعَةٌ مَاتَ مَيْتَةً جَاهِلِيَّةً (مسلم ۴۷۹۳)

Meaning: One who died in a state that he had not pledged allegiance to the perfect spiritual guide, died in complete ignorance. **(Muslim 4793)**

[125] Here 'all others' refer to the Companions of the Holy Prophet as well as the perfect Fakirs and Saints of his umma.

It is impossible to recognize the Universal Divine Man without contemplation of *Ism-e-Allah Zaat* but *Ism-e-Allah Zaat* takes to the destination only if it has been granted by the perfect spiritual guide who is the man of Divine Essence i.e. the Universal Divine Man himself.

As Allama Iqbal says:

عمرہا در کعبہ و بت خانہ می نالد حیات

تا ز بزمِ عشق یک دانائے راز آید بروں

Explanation: For years the soul cries in longing for the Beloved in Kaaba and sometimes in temples, only then is found the man of Divine secret (the Universal Divine Man) hidden behind the veil of Divine love.

مردِ میدان زندہ از اللہ ھُو است

زیر پائے او جہانِ چار سو است

Explanation: The Universal Divine Man has eternal life by the blessing of invocation of *Allah Hoo (Ism-e-Allah Zaat)* and this four dimensional universe is under his feet.

In the *Sarwari Qadri* order when the seeker annihilates himself in *Hoo* (**ھُو**) and there remains nothing in his esoteric and exoteric self except *Hoo* then he reaches the status of:

◄ ہمہ اوست در مغز و پوست

Meaning: Only the Divine Essence is manifested in the physical and spiritual self.

Now he becomes the Fakir who is the master of the universe and the Universal Divine Man who is the spiritual successor of Prophet Mohammad. He is the perfect spiritual guide possessing the light of guidance. This successor of Prophet Mohammad is present in every era denoting that the Mohammadan Reality manifests every time with a different countenance through his successors, vicegerents and heirs.

Allah says in the Quran:

◄ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ۝ (۳۶:۱۲)

Meaning: And We have encompassed everything in the *Imamin Mubin*. **(36:12)**

Here *Imamin Mubin* refers to the enlightened leader who is the Universal Divine Man. Allah has kept all His wills, commands and His created universe in the Tablet which is in

fact the inward of Universal Divine Man. The inward of Universal Divine Man is the place where theophanies of Divine Essence are revealed and its vastness can neither be explained nor imagined.

Allah says:

◄ اَلرَّحۡمٰنُ فَسۡـَٔلۡ بِهٖ خَبِيۡرًا ﴿۵۹:۲۵﴾

Meaning: (He) is the Most Kind. (O aspirant to His gnosis!) Ask of Him (from) someone who has attained to His awareness. **(25:59)**

The Universal Divine Man becomes the ultimate manifestation and the mirror of Allah and reflects the light of Divine Essence. He is the embodiment of all the attributes, names and actions of Allah as the Hadith of Prophet Mohammad explains:

◄ قَلْبُ الْمُؤْمِنِ عَرْشُ اللّٰهِ تَعَالٰى

Meaning: The inward of believer is the Throne of Allah.

Allah says in a *Qudsi* Hadith:

◄ لَا يَسَعُنِيْ اَرْضِيْ وَلَا سَمَآئِيْ وَلٰكِنْ يَّسَعُنِيْ قَلْبُ عَبْدِ الْمُؤْمِنِ

Meaning: Neither the earth nor the heavens could contain Me whilst the inward of My believer can.

Husayn ibn Ali states in his book *Mirat-ul-Arifeen*:

❖ The entire Quran is in its opening chapter which is abridged in Bismillah and the name of Allah (*Ism-e-Allah Zaat*) is present in the inward of the Universal Divine Man. This is why the Universal Divine Man is both the abridged and detailed manifestation of all the attributes of Allah and His Essence.

Shaikh al-Akbar Mohiyuddin ibn Arabi is the first Mystic who explained the term 'the Universal Divine Man'. In his books *al-Futuhat al-Makkiyya* and *Fusus al-Hikam* he has mentioned the attributes of the Universal Divine Man, some of which are:

1. The Universal Divine Man is the most perfect of all the creations.
2. He is the only one who worships Allah while seeing Him.
3. He is true reflection of all the attributes of Allah.
4. He is above every creation and beyond the boundaries of existence.
5. He was created before creation in eternity and will remain forever. He possesses all the attributes of creation as well as the Creator and acts like a bridge between them.

6. His relationship with Allah is that which eye has to its pupil.
7. His significance to the world is that which a gem has for a ring.
8. As regards compassion and mercy, he is the greatest of all creation.
9. The Universal Divine Man is the soul of the world and the world is its body.
10. The Universal Divine Man is the comprehensiveness of slavehood and Lordship. Allah is One and His representative (the Universal Divine Man) is also one (in the world).
11. Everything which exists in this world is a manifestation of a particular attribute of Allah and that attributive name is its Sustainer. Whereas the Universal Divine Man is the manifestation of *Ism-e-Allah Zaat* (اللّٰہ) which is comprehensive of all the attributive names of Allah. Hence the Sustainer of all the sustainers and the Sustainer of all the worlds.
12. Allah says that He has created the Universal Divine Man with both His Hands. 'Both Hands' mean the two attributes: Divine majesty (*jalal*) and Divine beauty (*jamal*). So the Universal Divine Man who is the planner of world is the soul of world and is concealed. Although his worldly existence is that of a representative of Allah but except a few special Saints no one recognizes him hence he is concealed. Representative means *al-Qutb* of the world and he is the sultan of his time.
13. After Prophet Mohammad there will neither be a Prophet nor a Messenger who will bring a new sharia. However there will always be a 'perfect' individual in every era who is the manifestation of Mohammadan Reality and he will be honoured with the station of annihilation in Prophet Mohammad. This accomplished individual is *al-Qutb* and in every era, one chosen Saint is stationed at this spiritual rank.
14. The Mohammadan light is present in everything of all the worlds just like water is present in every cell of the tree (it is the foundation of entire existence). The tree whose roots become dry and devoid of water, dies.
15. From pre-existence till eternity Prophet Mohammad changes his physical dresses (body) in every era and only in the beings of 'the perfect individuals' does he manifest himself.

He further says:

- *Ism-e-Allah Zaat* is comprehensive of all the Divine attributes and is the fount of entire marvels hence it is the origin of Divine disclosure and is called the Lord of all the lords. The person who is its perfect embodiment is the exact Divine Essence-the true man of

Allah upon whom everything is revealed. In every era one person is on the footsteps of Prophet Mohammad and he is 'the absolute man of Allah' of that era. He is called the leading Saint of all the Saints or the *Ghawth*. His way is exactly that of Prophet Mohammad. He follows the Divine commandments and remains absorbed in Divine love and obligations. Whatever Allah has to do, He does it through him.

In the exegesis of *Ruh al-Bayan*, Shaikh Moid-ud-Din Jindi writes while explaining sura *Fatihah* with reference to *Ism-e-Allah Zaat*:

- The greatest name of Allah which has become famous all over, is in fact meaningly related to the world of reality and soul (universe of Command) while literally it is related to this world of physical existence and apparent words. All the Hadiths which encompass the truth of Divine marvels are called 'the reality' and they actually refer to the Universal Divine Man who is present in every era. He is the leading Saint of all Saints. He possesses the Divine Trust and is the ultimate representative of Allah. The greatest name is actually the physical countenance of that perfect Saint (the Universal Divine Man).

Sayyid Abdul Karim bin Ibrahim al-Jili states in his literary work titled *al-Insan al-Kamil*:

- Among the levels of existence, the level and marvel at which Prophet Mohammad is appointed, none else can ever achieve. The words, behaviour, conditions and actions of the beloved Prophet Mohammad are a proof that he is unique in all marvels. He is the Universal Divine Man and the rest of Prophets and perfect Saints are connected to him the way 'perfected ones' are connected to 'the Perfect'. They are related to him just as the 'distinguished ones' are related to 'the Distinguished' but unanimously the ultimate and absolute Universal Divine Man is Prophet Mohammad.

- The Universal Divine Man is the one who truly deserves the personal name and attributes of Allah as per order of the Divine Essence. For Allah, he is like a mirror. Man cannot see himself except in a mirror and *Ism-e-Allah Zaat* is the true mirror to judge oneself. The Universal Divine Man is Allah's mirror and Allah has made it compulsory upon Himself to view all His names and attributes only in the Universal Divine Man. He is the bearer of the Divine Trust and that is meant by the following words of Allah:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (۳۳:۷۲)

Meaning: Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his innerself) and ignorant (of his highest rank near Allah). **(33:72)**

- The Universal Divine Man is the celestial pole around whom the whole universe of existence revolves from pre-existence till eternal end. Ever since the beginning of existence till eternity, he is unique entity appearing in different physical dresses in different ages each with a new name that would not go for another of his dress. His actual name is Mohammad, filial appellation is Abu al-Qasim, his epithet is Abdullah and his title is Shamsuddin. In accordance to each physical dress he has different names. In every era he is given a name according to the particular age.
- The Mohammadan Reality manifests itself in every era in the being of the Universal Divine Man according to the requirements and prevailing conditions. The Universal Divine Man is the representative of Prophet Mohammad in his particular era. **(Al-Insan al-Kamil)**[126]

About the Universal Divine Man, Captain W.B. Sial writes:

- On reaching the level of annihilation in Allah, the believer dives over and over again in the ocean of Divine attributes and Essence. Here he acquires all the attributes of Allah according to the *Qudsi* Hadith:

◄ وَ مَا يَزَالُ عَبْدِیْ يَتَقَرَّبُ اِلَیَّ بِالنَّوَافِلِ حَتّٰی اُحِبَّهٗ فَاِذَا اَحْبَبْتُهٗ كُنْتُ سَمْعَهُ الَّذِیْ يَسْمَعُ بِهٖ وَ بَصَرَهُ الَّذِیْ يُبْصِرُ بِهٖ وَيَدَهُ الَّتِیْ يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِیْ يَمْشِیْ بِهَا (بخاری ۶۵۰۲)

Meaning: When a person becomes close to me through excessive prayers and devotions I start loving him so much so I become his ears by which he listens, I become his eyes by which he sees, I become his hands by which he holds and I become his legs by which he walks. **(Bukhari 6502)**

This level is also pointed out in the Hadith:

◄ تَخَلَّقُوْا بِاَخْلَاقِ اللّٰه

Meaning: Be attributed with the attributes of Allah.

When the believer attains immortality after being attributed with all the attributes of Allah, he is crowned as the Universal Divine Man and becomes the representative of

[126] Translated in Urdu by Fazal Meeran, publisher Nafees Academy Karachi.

Allah. This is the highest level of human elevation and is specific for the Holy Prophet. This is also the highest level of slavehood because if the Fakir stays at the level of annihilation he drowns forever. **(Rohaniyat aur Islam)**

Iqbal writes the same thing in this way:

قلب را از صِبْغَةَ اللّٰه رنگ دہ

عشق را ناموس و نام و ننگ دہ

Explanation: The glory and beauty of Divine love is in adorning oneself with the beautiful colour of Allah as He Himself says:

◄ صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً (۲:۱۳۸)

Meaning: (Say that we have taken on the colour from) Allah's Own colour and whose colour is better than Allah's? **(2:138)**

This colour is acquired on annihilating in the Divine Essence and adopting all His attributes. The Holy Prophet said:

◄ تَخَلَّقُوْا بِاَخْلَاقِ اللّٰه

Meaning: Be attributed with the attributes of Allah.

مسلمان بندہ مولا صفات است دل او سِرّے از اسرارِ ذات است

جمالش جز بہ نورِ حق نہ بینی کہ اصلش در ضمیرِ کائنات است

Explanation: A true Muslim (the Universal Divine Man) is an embodiment of all the attributes of Allah and his esoteric self is one of the secrets of Allah. His Divine beauty can only be seen by the one who possesses Divine light. His roots are in the soul of the universe and he is aware of all the secrets of the universe.

Shah Syed Mohammad Zauqi says:

❖ The Universal Divine Man is comprehensive of entire creation. With respect to his wisdom and soul, he is titled as the mother of Book; with respect to his inward, he is the Guarded Tablet; with respect to his innerself, he is the book of negation and affirmation. The Universal Divine Man is the revealed holy book which encompasses everything in the universe. Its secrets and true meaning are revealed only upon those who have been liberated from the veils of inner darkness. **(Sirr-e-Dilbaran)**

Ahmad Saeed Hamdani writes:

- *Al-Ghawth* also known as *Qutb-ul-Aqtab, Qutb Madar* or *Qutb Abdal* is the representative of Prophet Mohammad. Whatever is revealed upon his inward by Prophet Mohammad, he issues commands according to that. Everyday he sits in his court with the *Abdal*. He issues decisions about the Mohammadan nation and rest of the people in the world. The commands of Allah are passed onto him through Prophet Mohammad. **(Haqeeqat-e-Abdal-o-Rijal-e-Ghaib)**

Sultan Bahoo says in his book *Sultan-ul-Waham*:

- When Allah descended the theophanies of revelation of His knowledge which revealed the Quran upon the Holy Prophet, they first came in the realm of power. From there, they descended on the Guarded Tablet which is in the realm of angels from where Gabriel used to take them to the Holy Prophet. Hence the Holy Prophet taught the Quran to the Muslims in the realm of bodies. All the enlightening theophanies travel down the four realms in the same manner and reveal at the fifth step upon the creation through the mediation of the Universal Divine Man who is the mini universe and the perfect manifestation of Allah. When the Universal Divine Man who is perfectly united with Allah, wants to have knowledge about something directly from Allah-the Knower of hidden knowledge then that knowledge is revealed from the point of the hidden (*al-khafi)* which is in his esoteric self and related with the realm of Divinity. Then that knowledge descends upon the point of the secret *(sir'r)* from where it is passed on to his soul, the soul transfers it to inward and the inward further passes it to the innerself and then eventually it is discussed or told by the tongue. This process is called 'the flow of inspiration' and this knowledge is called the inspired knowledge and the hidden revelation. When the seeker having ultimate union with Allah returns to his origin (light of Allah and the Mohammadan light) according to the Hadith:

◄ اَلنِّهَايَةُ هُوَالرُّجُوْعُ اِلَى الْبِدَايَةِ

Meaning: Returning to origin is the utmost level.

He ascends back to the realm of Incomparable and Unknowable crossing all the four worlds (he starts his journey from the world of bodies where he is present physically, then enters the spiritual realm of angels and then reaches the realm of Divinity crossing the realm of power). During this ascension, all the four worlds collect in his esoteric self (just as the experience or knowledge which a person gains becomes a part of his personality) and he reaches the level where he becomes Divine. The union with Allah is possible only after crossing the boundary of the realm of Divinity and finding the

secret of all the spiritual worlds. Without crossing all these levels following the footsteps of the Holy Prophet, a seeker can never achieve excellence and become the Universal Divine Man, neither he is blessed with the ultimate union with Allah nor finds his final destination. **(Sultan-ul-Waham)**

- The Universal Divine Man is the one whose outward self is engaged with the creation but esoteric self is engrossed in the Creator as he is actually appointed in the realm of Divinity which is the hidden world. In that world he is present in the form of Divine soul which is reflected outwardly in the physical world. He descends five steps (from the realm of Incomparable and Unknowable to the realm of Divinity then realm of power, the realm of angels and the realm of bodies) to be present in the material world. That is why he is called 'a man having five levels simultaneously' (as he is present in all the five worlds or all the five worlds are present in him). At the first level (the realm of Incomparable and Unknowable, he is present in the form of a theophany of the Divine Essence which is a very subtle and concise form of his existence that would manifest in the physical world. That theophany is just a light and a non-creation and is related with the world of Reality. At the second level (realm of Divinity) he is present as the Divine soul. At the third level (realm of power) he is present as a human soul, this is the world of souls having all the senses (that manifest from the human body). At the fourth level (realm of angels) he is present as a soul which has a proper recognizable form. Although it is non-material but its form is the same as a material body, it cannot be touched but seen. This is the world of symbolic forms of bodies. At the fifth level (realm of bodies) he is present with his material and physical body. This is the world of material bodies or the world of manifestations and is also called the world of physical beauty.

One must know that the vision of Allah, elevation to the higher levels of Divine union and becoming the manifestation of Divinity are conferred upon a true worshipper of Allah by Allah Himself. He beholds Allah with the power of his faith and true belief and not with the physical senses of seeing or hearing. The cognition of the metaphorical manifestation of Divinity and observation of His theophanies is possible only by the spiritual insight which can also be called the seeing power of the alive inward. It is actually the power of *waham* which is bestowed upon the inward of seeker by the light of theophanies of the Divine Essence. With this power he beholds the Divinity manifested in the metaphorical form. Although sometimes beholding this metaphorical manifestation of Divinity with physical eyes is also possible during the salat which is in fact a connection between Allah and His slave. May Allah grant us the faculty to have both (beholding Allah with the esoteric eyes as well as the physical eyes) so that all our worships and prayers are perfected! May we truly pray the One

(after recognizing Him) and get devoted and connected only to the One being one with Him. May Allah make us the one having all these blessings. (*Ameen*)

Dear! I have referred so many quotations to make you understand that when the seeker having the ultimate union with Allah finds excellence, his physical sight converts into spiritual sight and his every cell gains the power of seeing and hearing.

◄ وَهٰذَا يَحْصِلُ الْكَمَالِ وَنِهَايَةِ الْوَصْلِ تَبَدَّلَ بِنُوْرٍ مَحْضٍ بِعِنَايَةِ الْخَاصِ

Meaning: This excellence is obtained when a seeker becomes absolutely united with Allah, all his being is converted into light by the most special blessing of Allah. **(Sultan-ul-Waham)**

Sultan Bahoo says regarding annihilation, immortality, union with Allah and Oneness:

❖ One who drowns completely in the Oneness of Allah becoming one with the One, finds eternal bliss. Then he ever remains Divinely ecstatic without any pretence. This is the level of distinguished men of Allah. **(Kaleed-ul-Tauheed Kalan)**

❖ One must invoke the name of Allah with warmth of fire of love. If the seeker is blessed with only a particle of Allah's love, its fire creates such burning sensations in his body that result in the warmth of spiritual intoxication. The warmth of invocation has soothing effect like that of fire in winter and it enhances passion for Allah. On the contrary warmth of fever produces restlessness, anxiety and perplexity. The way of Divine presence, union, love and *Faqr* is far and one has to detach from everyone as well as one's ownself to progress. Unless one experiences annihilation after annihilation one cannot reach Allah. When sugar is mixed in water and cooked on fire it becomes a sweet syrup, now it can neither be called sugar nor water. Oneness is like sugar, a true slave of Allah is like water while gnosis and the men of Divine union who are annihilated in Allah and immortal with Him are like sweet syrup. For the Fakirs annihilated in Allah, hell is like steam bath which gives pleasure in winter, while they have forbidden paradise upon themselves. **(Ain-ul-Faqr)**

❖ Rumi says:

عشق آں شعلہ است کہ چوں بر افروخت ہر چہ جُز معشوق باقی جملہ سوخت

تیغِ 'لا' در قتل غیر حق براند در نگر زاں پس کہ بعد 'لا' چہ ماند

Explanation: Divine love is that flame which when ignited burns everything except the Beloved. When it kills everything other than Allah with the sword of negation what else remains behind! **(Mathnawi)**

❖ Amir Khusrow states about this status of Oneness:

من تو شدم تو من شدی، من تن شدم تو جان شدی

تاکس نگوید بعد ازیں، من دیگرم تو دیگری

Explanation: I became you and you became I. I became the body and you became its soul. Now no one can say our entities are separate.

❖ Fariduddin Attar says:

دریں دریا کہ من ہستم، نہ من ہستم نہ دریا ہم

نہ داند ہیچ کس ایں سِرّ، مگر آں کس چنیں باشد

Explanation: The river in which I reside, neither do I exist nor does the river. However no one is acquainted with this secret except those who have become exactly like Him.

❖ Bulleh Shah explains it in this way:

ہادی مینوں سبق پڑھایا اوتھے غیر نہ آیا جایا　　مطلق ذات دکھایا وحدت پایا شور

رہیا نہ میرا نام نشانی مٹ گیا جھگڑا شور　　ہن مینوں کون پچھانے ہن میں ہوگئی نی کجھ ہور

Explanation: The perfect spiritual guide has taught me such a lesson that my inward has been cleansed from each and everything. My existence has perished in the Oneness of Allah. I have reached immortality with Allah after annihilation in Him. Now no one can recognize me as I am not myself anymore.

How can the station of annihilation in Allah and immortality with Him be achieved?

There are three levels of annihilation: annihilation in the spiritual guide, annihilation in Prophet Mohammad and annihilation in Allah. All of them can only be reached through the love for spiritual guide. In *Faqr* love for the spiritual guide is the metaphorical love which leads to Divine love.

According to the Mystics and Fakirs, metaphorical love is in fact the medium towards Divine love. The preconceived notion that metaphorical love is the exchange of love by a man for a woman or vice versa is entirely wrong rather satanic. Even sharia does not allow it.

Today in many of the Sufi orders, the practice of giving photograph of spiritual guide to the disciple for contemplation has become popular to generate love for the guide. It is the human nature that he falls in love with the one whose thoughts overpower his mind.

However this method is open to deliberate misguidance which occurs very frequently in the contemporary age. It is also a form of idol worship. In *Sarwari Qadri* order this form of contemplation is neither endorsed nor encouraged. *Sarwari Qadri* order does not focus upon levels (ascension to the realm of angels, the realm of power or ultimate boundary of creation). Its beginning and peak is love and only love can take one to the Divine vision.

Whoever allows himself to get distracted by the attraction of these realms, his journey towards beholding Allah ceases. Divine lovers do not desire anything apart from Allah nor do they focus upon other things. In the journey of Divine love which is traversed by the followers of *Sarwari Qadri* order, love for the spiritual guide grows through contemplation of *Ism-e-Allah Zaat* on the condition that *Ism-e-Allah Zaat* has been granted by the perfect spiritual guide. When the seeker starts contemplation of *Ism-e-Allah Zaat*, he gets the vision of spiritual guide and love for the spiritual guide begins.

This is the safest and most beneficial method. First, there is no room for deception because the vision is gained through *Ism-e-Allah Zaat*. Second, the seeker gains the conviction that his spiritual guide is perfect because through the contemplation of Allah's name, he got the vision of his spiritual guide. This initiates metaphorical love (for spiritual guide) which converts into the love for Prophet Mohammad and then develops into Divine love drowning the seeker into the ocean of Oneness. The perfect spiritual guide himself is the manifestation of *Ism-e-Allah Zaat* so when the seeker is annihilated in the spiritual guide, he automatically attains Divine union or Oneness.

Faqr requires no struggle except that the seeker should annihilate himself in his spiritual guide which leads to Divine Oneness directly. At first, union is attained at the level of spiritual guide in which the seeker gets annihilated in the being of his spiritual guide and becomes his complete reflection. Since the spiritual guide has already acquired unity with Allah that is why the seeker attains Divine Oneness at once.

Sultan Bahoo states about the level of annihilation in the spiritual guide:

- Whomsoever the perfect spiritual guide blesses with persuasion by the contemplation of *Ism-e-Allah Zaat*, substitutes his existence with his own by making him annihilate in the spiritual guide and grants him status equal to his own. **(Nur-ul-Huda Kalan)**
- You must know that annihilation in the spiritual guide is a magnificent level. Some fools are at the level of annihilation in the Satan and ever remain baffled. Annihilation in the spiritual guide means that the seeker's body, words and states become same as those of the spiritual guide. That is to say, the characteristics, behaviour, appearance and nature rather the entire existence of the seeker and the spiritual guide become one and the same. **(Nur-ul-Huda Kalan)**

In the *Sarwari Qadri* order the stage of annihilation in spiritual guide is attained through *Ism-e-Allah Zaat*. Then the perfect spiritual guide spiritually presents the seeker in the Mohammadan Assembly.

Sultan Bahoo says:

- It must be clarified that a seeker can never reach the Mohammadan Assembly by the physical prayers, daily recital rounds or other outward deeds even if he spends his whole life in hard mystic exercises. Its true esoteric way can be learned and acquired only from the perfect spiritual guide who possesses authority over the esoteric world. When the seeker approaches the final level of presence in the Mohammadan Assembly crossing all the preceding levels, his innerself is completely dead and his soul becomes alive and delighted. When a seeker enters the Holy Assembly, his being is purified by four kinds of efficacy through the spiritual attention of four sacred personalities. By the efficacy of spiritual attention of Abu Bakr Siddiq the seeker is blessed with the attribute of veracity as a result hypocrisy and lie are removed from his being. By the spiritual attention of Umar ibn Khattab the seeker adopts the attributes of justice and self accountability hence the sensual desires are eliminated from his inward. By the efficacy of spiritual sight of Usman ibn Affan he becomes modest and obedient and gets rid of immodesty and disobedience. By the spiritual attention of Ali ibn Abi Talib the seeker is blessed with the Divine knowledge, righteousness and *Faqr* as a result he is relieved from ignorance and love of the world. **(Shams-ul-Arifeen)**

Sultan Bahoo further says:

- The station of no station always remains under the sight and authority of the Holy Prophet where there is the ocean of Divine Oneness and various waves of this ocean are calling out loudly:

وَحْدَہٗ وَحْدَہٗ

Meaning: He is the One, He is the One.

Whoever reaches the bank of this ocean of Divine light and observes it, becomes the immortal Mystic. The fortunate one whom the Holy Prophet himself drowns in the ocean of Oneness becomes the Divine diver and reaches the level of annihilation in Allah. Some of these divers become the travellers who are lost spiritually while some become the spiritual travellers who are the men of oneness with the Essence. The possessors of ranks are veiled from the Essence and the level of Oneness. Whoever reaches the ocean of Divine light of Oneness which is at the station of no station, cannot

resemble it with anything because the station of no station is non-creation and cannot be likened to anything. It is called the station of no station because neither there is the filth of world nor any kind of undesirable wishes of the innerself. There is only the eternal absorption in servitude of Allah. It is impossible for the Satan to reach there. Whoever reaches there, observes the light of Oneness everywhere according to the verse:

◄ فَاَيۡنَمَا تُوَلُّوۡا فَثَمَّ وَجۡهُ اللّٰه (۲:۱۱۵)

Meaning: So whichever direction you turn to, there is the Divine Countenance. **(2:115)**

These levels are gained by the benevolence of the Holy Prophet as well as by following the sharia completely and by the grace of shahada. This is the verified mystic way to reach the station of no station. Whoever suspects it, is surely a liar and disbeliever. **(Shams-ul-Arifeen)**

Remember that annihilation in the spiritual guide is the most difficult stage of *Faqr*. One who crosses this stage, crosses all levels. This is because the spiritual guide is already the embodiment of Oneness (annihilated in Allah and immortal with Him) hence the seeker who is annihilated in the spiritual guide immediately reaches the level of annihilation and immortality.

SULTAN BAHOO AND THE UNIVERSAL DIVINE MAN

Sultan Bahoo writes in his books about the station of annihilation, immortality, Oneness and union with Allah:

چار بودم سہ شُدم اکنوں دویم

و ز دوئی بہ گزشتم و یکتا شدم

Explanation: Initially I was four (me, my spiritual guide, the Prophet and Allah). When I was annihilated in my spiritual guide, we remained three. Then I was annihilated in the Prophet, we were two. At last I surpassed duality and became one with Allah. **(Ain-ul-Faqr)**

سِرّ وحدت چیست دانی فنا فی اللہ فنا

از خود توحیدش دور ماند سر ہوا

Explanation: What is the secret of Oneness? It is the station of annihilation in Allah. The person who does not reach this level, becomes a slave to the desires of his innerself. **(Mehak-ul-Faqr Kalan)**

میانِ ہجر و وصلش فقر اعلیٰ

فنا فی اللہ شود باحق تعالیٰ

Explanation: The greatest level of *Faqr* between union and distance from the Beloved is whereby one annihilates oneself and then drowns in the Divine Essence. **(Mehak-ul-Faqr Kalan)**

دیدہِ دل دیدار بردہ رُوح سپردم با خدا

غرق فی التوحید گشتم ایں بود وحدت لقا

Explanation: I have drowned in the Oneness and attained unity submitting my soul to Allah and engrossing the inner eyes in His vision. **(Nur-ul-Huda Kalan)**

When a seeker attains union with Allah, his existence perishes.

احتیاجی کس ندارم التجائی نیست کس

غرق فی التوحید گشتم شد فنا فی اللہ بس

Explanation: I have been annihilated in Allah and drowned in the Oneness. Now I neither implore nor need anyone. **(Nur-ul-Huda Kalan)**

چنان کن جسم را در اسم پنہاں

کہ میگردد الف در بسم پنہاں

Explanation: Let your being drown and conceal in the Divine name just like the 'ا' (Alif) has been concealed in *Bism* بسم. [بسم *Bism* is actually باسم '*Ba Ism'* which means 'with the name of' but while writing بسم اللہ (Bismillah which means with the name of Allah) Alif becomes silent or it gets concealed]. **(Kaleed-ul-Tauheed Kalan)**

He who annihilates himself to the level where he gains perfection in the gnosis of *Faqr*, reaches the greatest level of *Faqr* which is immortality with Allah.

- Bahoo has united with the greatest name *Hoo* (**ھُو**) and he who is united with *Hoo* (**ھُو**) becomes immortal.

ابتدا ’ھُو‘ انتہا ’ھُو‘ ہر کہ با ’ھُو‘ می رسد

عارفِ عرفاں شود ہر کہ با ’ھُو‘ ’ھُو‘ شود

Explanation: *Hoo* (**ھُو**) is the eternity, *Hoo* is the extremity. The seeker who reaches *Hoo* becomes a Mystic. Being annihilated in *Hoo*, he himself becomes *Hoo*. **(Ain-ul-Faqr)**

When Sultan Bahoo reached this point, he said:

او مرا داند مرا بیند بما او خوش نظر

حقِ وحدت را چہ داند گاؤخر

Explanation: The All-Seeing Lord is always with me, He ever watches me and knows me well. How can the people who are inwardly like animals be aware of such unity with the Lord. **(Ain-ul-Faqr)**

- ❖ Through consistent invocation, when the name *Hoo* overpowers the invoker, there remains nothing in his existence except *Hoo*. **(Mehak-ul-Faqr Kalan)**
- ❖ When a Mystic having Divine union engraves *Ism-e-Allah Zaat* by contemplation on his inward and observes it, his own existence vanishes in it. He comes to know that his existence has disappeared in *Ism-e-Allah Zaat* and it has appeared in him. He remains engrossed in the observation of *Ism-e-Allah Zaat* inwardly and outwardly. **(Ain-ul-Faqr)**
- ❖ Unless a seeker is completely immersed in Oneness and finds eternal Divine presence by crossing the level of death before dying he remains aggrieved at every level and struggles to have the observation of the heaven (of Divine closeness). **(Ain-ul-Faqr)**

باھُو بس حجاب است علم ذکر وھم حضور

ہر کہ فی اللہ فنا شد گشتہ بنور

Explanation: O Bahoo! The seeker who reaches the level of annihilation in Allah converts totally to Divine light. Then knowledge, invocation, *waham* or Divine presence become veils for him (as now he himself has become divine).

- ❖ For the men of Divine presence, invocation and knowledge are considered disrespectful acts just as it is considered disrespectful to take the name of a king while being present

before him. Divine presence is also a sign of distance from the Beloved so it is considered polytheism in the path of *Faqr*. A seeker does not get rid of this polytheism unless he drowns completely in Oneness being separated from everything other than Allah and becomes one with Allah surpassing the levels of Divine love and annihilation in Allah and forgetting every knowledge and invocation. **(Ain-ul-Faqr)**

ہر آن گوید حضورش حق ز دورش

حضورش آنکہ از خود خویش دورش

Explanation: One who claims to have the Divine presence is far away from Reality. Only that seeker is blessed with presence who is away from himself. **(Ain-ul-Faqr)**

واصلان را بس بود نامِ خدا

روز و شب با عشق وحدتِ کبریا

Explanation: The name of Allah is enough for those blessed with the union of Allah. They are forever engrossed in the love of Allah, the Greatest. **(Ain-ul-Faqr)**

❖ The Fakir, Bahoo says that all the stations are satanic except the station of annihilation in Allah and immortality with Him. **(Ain-ul-Faqr)**

صد فضیلت جاہلی در قیل و قال

ہر کرا وحدت نباشد حق وصال

Explanation: One who is not united with Allah remains ignorant in spite of his excellence, all his knowledge is just verbosity. **(Ain-ul-Faqr)**

❖ The Holy Prophet said:

◄ اَلسَّلَامَۃُ فِی الْوَحْدَۃِ وَالْاٰفَاتُ بَیْنَ الْاِثْنَیْنِ

Meaning: Safety is in Oneness while duality is full of troubles. **(Ain-ul-Faqr)**

باھُوؒ بہر از خدا وصلش نما

وصل حاصل میشود از مصطفیٰؐ

Explanation: O Bahoo! For the sake of Allah, show us the way to Divine union which is acquired only by the grace of the Holy Prophet. **(Kaleed-ul-Tauheed Kalan)**

باھُوؒ اسمِ اَللّٰہ ہر کرا گردد رفیق　　از خود فنا فی اللہ شود در جان غریق

غم ندارد جاودان غم رفتہ ازو　　مست ہم ہوشیار بینم بردہ گو

Explanation: O Bahoo! The one who has made *Ism-e-Allah Zaat* his companion, immersed in it and reached the level of annihilation in Allah. He is eternally relieved from all the grief and worries and remains in the state of vigilance and frenzy simultaneously. **(Ain-ul-Faqr)**

ساغر از توحید وحدت نوش کُن

دنیا و عقبیٰ ہر دو را فراموش کُن

Explanation: Drink the goblet of Divine Oneness and forget the world and the hereafter. **(Ain-ul-Faqr)**

چنان غرق گردد بدریای عشق

کہ ہر دم سر از عرش بالا کشد

Explanation: A true lover of Allah is drowned in the ocean of Divine love in such a manner that his levels are raised above the Throne every moment. **(Ain-ul-Faqr)**

- One who approaches Divine Oneness during life attains ultimate union with Allah after death (before dying). If he remains firm footed and persevered in life, he would meet peaceful end and remain faithful even after death. **(Nur-ul-Huda Kalan)**

The Universal Divine Man is actually 'the perfect spiritual guide' because when the seeker reaches the stage of annihilation in Allah and immortality with Him, only then does he qualify to hold the throne of Divine guidance and persuasion. In this regard Sultan Bahoo has used the terms such as the perfect and accomplished spiritual guide, perfect spiritual guide who is the light of guidance and the perfect spiritual guide who is the man of Divine Essence. In his works he has addressed himself as the perfect and accomplished, supreme and comprehensive spiritual guide possessing absolute light of guidance as well as the Fakir who is the master of worlds. This endorses our point that only the Universal Divine Man is the perfect spiritual guide. In his book *Nur-ul-Huda Kalan*, Sultan Bahoo states:

اکملم کامل مکمل جامع ہم نور الہدیٰ
مالک الملکی مراتب فقیر فی اللہ با خدا

Explanation: I am the perfect, accomplished, supreme and comprehensive spiritual guide possessing the absolute light of guidance and I hold the rank of Fakir who is the master of worlds.

This is the highest level of the Universal Divine Man. If chapter 'The Universal Divine Man' is read with the chapter 'The Perfect Spiritual Guide' then it is easier to understand this concept.

In his writings, Sultan Bahoo uses a variety of terms for 'the Universal Divine Man' such as:

1. Master of the worlds (*Fakir Malik-ul-Mulki*)
2. Lord of the universe (*Ameer-ul-Kaunain*)
3. Sultan of Mystics (*Sultan-ul-Arifeen*)
4. Perfect Mystic of the *Qadri* order (*Arif Kamil Qadri*)
5. Sultan of those who renounce the world for Allah (*Sultan-ul-Tarikeen*)
6. Fakir holding the command (*Sahib-e-Amr or Fakir Sahib-e-Amr*)
7. Man of authority (*Ulil Amr*)
8. Fakir
9. Perfect Fakir (*Fakir-e-Kamil* or *Kamil Fakir*)
10. Fakir immortal with Allah (*Arif Billah* or *Arif Billah Fakir*)
11. The perfect ecstatic Fakir (*Mast Fakir-e-Kamil)*
12. Fakir who is the man of inward *(Fakir Sahib-e-Qalb)*
13. Fakir who is the man of Divine secret *(Sahib-e-Raaz Fakir)*
14. Fakir who can see everything *(Sahib-e-Ain al-Ayan* or *Sahib-e-Ayan Fakir* or *Ain al-Ayan Fakir)*
15. *Al-Ghawth* and *al-Qutb* who is one with Allah, man of verification and man of Oneness (*Ghawth-o-Qutb-e-Wahdat* or *Ghawth-o-Qutb, Sahib-e-Tehqeeq* or *Ahl-e-Wahdat Wahid Ghawth-o-Qutb*)
16. Fakir annihilated in Allah (*Fana Fillah Fakir*)
17. The true and real Fakir (*Haqeeqi Fakir*)
18. Mystic who is the seal of all Fakirs *(Arif Khatm-ul-Fuqara*)
19. The Fakir who is the seal of *Faqr (Khatm-ul-Faqr Fakir)*
20. Fakir indifferent to all needs who has got *jamiat (La-yahtaj Fakir or Sahib-e-Jamiat La-yahtaj Fakir)*
21. Divine lover Fakir *(Ashiq Fakir)*
22. Fakir Dervish or Dervish Fakir
23. Generous Fakir *(Ghani Fakir)*
24. Fakir perfect in totality *(Kamil Kul Fakir)*

All these names refer to the Universal Divine Man. Keeping this in mind one should read and understand the teachings of Sultan Bahoo.

In the Holy Quran, Allah says:

◄ اَطِیۡعُوا اللّٰہَ وَاَطِیۡعُوا الرَّسُوۡلَ وَاُولِی الۡاَمۡرِ مِنۡکُمۡ (۴:۵۹)

Meaning: Obey Allah and obey the Messenger and those who are *Ulil Amr* (اولی الامر) amongst you. **(4:59)**

اُوۡلِی الۡاَمۡرِ (*Ulil Amr*, the man of command) refers to the Universal Divine Man as Sultan Bahoo says:

عارف کامل قادری بہر قدرتے قادر و بہر مقام حاضر

Meaning: The perfect Mystic of (*Sarwari*) *Qadri* order is omnipotent and omnipresent. **(Risala Roohi Sharif)**

❖ He is the man of command, the one whose words and orders are never rejected as said:

◄ لِسَانُ الۡفُقَرَآءِ سَیۡفُ الرَّحۡمٰنِ

Meaning: Tongue of Fakirs is the sword of the Compassionate.[127]

His words are the Divine command. Whatever he says is done by the command of Allah whether sooner or later. **(Ameer-ul-Kaunain)**

❖ He is called the man of command also because his command is predominant over everyone and no one can overpower him whether anyone tries to dominate him alone or with an army. It becomes evident that Fakir himself is the command of Allah and command of Allah is always right and dominant as says the Quran:

◄ وَاللّٰہُ غَالِبٌ عَلٰۤی اَمۡرِہٖ (۱۲:۲۱)

Meaning: And Allah is predominant over His command. **(12:21) (Ameer-ul-Kaunain)**

❖ Fakir is a man of perfect knowledge while scholar is a man of details. Fakir has attributes of Allah, scholars have attributes of the Prophets while the king who is like a reflection of God for his subject, is a man of command. The scholars having attributes of Prophets and the man of command kings both are subordinate to the Fakir having attributes of Allah. The Fakirs who are annihilated in Allah and immortal with Him are completely detached from everything other than Allah. **(Ain-ul-Faqr)**

[127] Attributive name of Allah, *ar-Rahman*.

❖ You must know that the Fakir has three stages complying with the following verse;

◄ اَطِيۡعُوا اللّٰهَ وَاَطِيۡعُوا الرَّسُوۡلَ وَاُولِى الۡاَمۡرِ مِنۡكُمۡ (۴:۵۹)

Meaning: Obey Allah and obey the Messenger and those who hold command amongst you. **(4:59)**

First is the stage of 'obey Allah' that is the Fakir adopts perfect servitude of Allah and leaves everything other than Allah. This is the stage of annihilation in Allah. Second is the stage of 'obey the Messenger' that is the Fakir follows each and every Sunna of the Holy Prophet and perpetually remains engrossed in his vision. This is the stage of annihilation in Prophet Mohammad. Third is the stage of 'obey those who hold command amongst you'. It is the stage of annihilation in spiritual guide that makes the seeker dominant upon everything and grants him commanding sight and authority. Thus he covers all the levels of life and death by the benediction of shahada. **(Nur-ul-Huda Kalan)**

Let us discuss the concept of the Universal Divine Man in the light of teachings of Sultan Bahoo through extracts taken from his books.

QURB-E-DEEDAR

❖ Get to know that the perfect Fakir who is the immortal Mystic and the man of contemplation of *Ism-e-Allah Zaat* views everything candidly. He feels embarrassed to enclose himself for forty days seclusion because such devotions make the inciting innerself stronger and more hypocritical. Seclusion is endangered with distractions and evil thoughts. The accomplished and perfect Mystic does not need to adopt forty days seclusion as he is dominant over the world, inciting innerself and the cursed Satan.

زیر قدم فقر گنج بیکران

قدم فقر بر سر شاہ جہان

Explanation: Immeasurable treasure lies under the feet of possessor of *Faqr* (Fakir). The step of *Faqr* is upon the heads of kings of the world.

NUR-UL-HUDA KALAN

❖ Till the doomsday, every country from the east to the west will be saved from the calamities only by the benediction of presence of Fakirs in the world. Thus they have right upon the entire creation. All and sundry should serve them.

- The Fakir is granted two grand armies by the Holy Prophet. First is the army of good morals and other is the power of conquering all the countries without war.
- Fakir who is the master of worlds is a man of absorption. If he absorbs a worldly king, the king would remain perplexed and restless for his entire life.
- Know that the Fakirs are stationed at the highest level of closeness with Allah and stay in His company. By the Divine favour, the man of vision of Allah is eventually raised to the level of the Fakir who is the master of worlds. He is empowered and enlightened with:

◄ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ۝ (۲:۲۰)

Meaning: Surely Allah is All-Powerful to do everything. **(2:20)**

He becomes the immortal Mystic scholar and enlightened researcher having command over both the worlds and the entire creation is enslaved to him. He possesses the ability of all-seeing and the Guarded Tablet remains under his study along with its exegesis. He is permanently present in the Mohammadan Assembly and an omniscient and authoritative ruler upon the souls in graves holding the power of 'Rise by the command of Allah.'

- Perfect spiritual guide (the Universal Divine Man) grants all the levels to the true seeker by his attention.

بادشاہی گنج بخش درویش کو　　بادشاہی ملک از درویش جو
ہر کہ خواہد بادشاہی ملک را　　بادشاہی میکند حکم از خدا
بر در درویش رو ہر صبح و شام　　تا ترا حاصل شود مطلب تمام
گر ترا بر سرزند سر پیش نہ　　خدمتی بہر از خدا درویش بہ
درویش را بشناختن زیں دو صفت　　اہل توحیدش تصرف معرفت
درویش را دائم بود مجلس حضور

Explanation: Dervishes grant emperorship to the kings so seek monarchy from a true Dervish. If someone asks a Dervish to bless him with emperorship, he is granted by the order of Allah. Visit the Dervish day and night if you want to achieve all your goals. Do not object if he treats you harshly and serve him sincerely for the sake of Allah.

Dervishes can be recognized by these two attributes; they are men of Divine Oneness and possess gnosis of Allah. They are always present in the Mohammadan Assembly.

❖ *Ghanayat* and righteous guidance are essential for the immortal Mystic. The thoughts of Fakir blessed with Divine union are actually *waham* that come from the realm of First Manifestation hence are clear and free of complexities. For him, there is every moment anew dimension and space, anew visibilities, anew horizon, anew description, anew phase of time, anew calculation, anew state, anew word, anew condition, anew beauty, anew desire, anew invocation, anew reflection, anew level of Divine presence, anew light of theophany, anew Divine vision, anew Divine observation, anew level of Miraj, anew annihilation and anew immortality. Such are the ranks of Fakir which are unapproachable even for Prophet Moses and Khidr. The Holy Prophet said;

◄ اَلْعُلَمَآءُ اُمَّتِیْ کَاَنْبِیَآءِ بَنِیْ اِسْرَائِیْلَ

Meaning: The scholars of my nation are like the Prophets of children of Israel.

The true scholars of nation of Prophet Mohammad are the enlightened Fakirs.

❖ The true and perfect ecstatic Fakir takes the seeker of Allah to the Divine presence with the powerful attention of his sight and lets all his objectives fulfilled. The disciple of true ecstatic Fakir learns three lessons from him which enlighten him. Nothing remains hidden or concealed from the disciples of the ecstatic Fakir. First lesson is related with the knowledge of death. Allah says;

◄ کُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ (۳:۱۸۵)

Meaning: Everybody is going to taste death. **(3:185)**

Second lesson is about the gnosis as the man of gnosis becomes the immortal Mystic who never breaks the Divine covenant. Allah says;

◄ وَاَوْفُوْا بِعَهْدِیْٓ اُوْفِ بِعَهْدِکُمْ (۲:۴۰)

Meaning: And fulfil the promise (made) to Me, I shall fulfil the promise (made) to you. **(2:40)**

Third lesson learnt by the disciple of ecstatic Fakir is the knowledge of Divine presence and the refulgence of Divine light. Allah says:

◄ اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ کَمِشْکٰوةٍ فِیْهَا مِصْبَاحٌ (۲۴:۳۵)

Meaning: Allah is the light of the heavens and the earth. The likeness of His light is as a niche-like wherein is glowing the lamp. **(24:35)**

فقر دو گام است اثباتش قدم

پا را سر میکند آنرا چہ غم

Explanation: *Faqr* is a two-step journey which is travelled with perseverance. Relieved from all the worries is the seeker who travels it by converting his head into feet.

First step is taken from the world and put into the hereafter with trust upon Allah. Then half a step is to move ahead from hereafter towards gnosis of Divine Oneness and in the next half step the disciple reaches the ultimacy of *Faqr* by approaching the level of;

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

- ❖ The perfect, accomplished and comprehensive Fakir possessing the light of guidance is the beloved of Allah and lover of the Holy Prophet. The Fakir possessing all these levels collectively holds perfect totality as all the levels of perfection, accomplishment, comprehensiveness, light of guidance, lover and beloved are encompassed in totality.
- ❖ Fakir Mystic blessed with Divine vision is the one who verily knows the reality of states of Divine command, reality of states of pre-existence, reality of states of eternal end, reality of states of the world, reality of states of life, death and the spirits in the graves, reality of states of reckoning on the doomsday, reality of states of the *Sirat* bridge,[128] reality of states of hell and heaven, reality of states of drinking the goblet of pure heavenly beverage by the sacred hands of the Holy Prophet, reality of states of adopting the company of the Holy Prophet, serving in the Mohammadan Assembly, being honoured with the vision of the Lord of worlds and viewing everything evidently from the eternal beginning till the end by the Divine favour. He gains knowledge of each of these states and then forgets... This is the accomplishment of *Faqr* which is the graciousness and beneficence of Allah bestowed from the Mohammadan Assembly.
- ❖ The station where an immortal Mystic who is the Fakir annihilated in Allah, submerges in Divine Oneness is beyond the stations of annihilation, destiny and submission. It is the station of 'only the Divine Essence is manifest in the physical and spiritual self'. Whoever reaches this station converts to Divine light and surpasses the level of Divine presence and union.

[128] *Sirat* in Arabic means a way or a road. According to Mohammadan traditions, it is the bridge which passes from above the hell and can be crossed only by the believers.

- The Fakir whose inward and soul are occupied with the pain of Divine love is himself a deep secret. Reality of such a falcon Mystics can never be understood by crows.

KALEED-UL-TAUHEED KALAN

- Know that there are three levels of *Ghawth* and *Qutb*; first are the ignorant (so called) *Ghawth* and *Qutb* who can exercise their power within a limited area of twelve parasangs. Second are the spiritual *Ghawth* and *Qutb* whose inciting innerself is annihilated and soul is immortal. They have been ecstatically immersed in Divinity since eternity as they have drunk the goblet of passion for Allah from the hands of the Holy Prophet who makes the lovers of Allah drink the wine of Divine Oneness. They are ever sobbing due to the eternal pain of spiritual ecstasy. They have no desire to make disciples or attract seekers as they are drowned in Oneness. *Ghawth* and *Qutb* of this level are the men of isolation (*tafrid*) and separation (*tajrid*). Third are *Ghawth* and *Qutb* of Divine Oneness as was Shaikh Abdul Qadir Jilani-the beloved of Allah, the Divine secret and the *Ghawth* of all jinns, humans and angels. This level can be achieved only by the seekers and followers of the *Sarwari Qadri* order who are men of sight and passionate for the vision of Allah.
- What is the ultimate level of gnosis of Allah for a scholar Fakir and which is the highest rank of a Fakir? Is it to possess authority upon every common and special creation of eighteen thousand worlds? No! I am not wrong when I say that this is an imperfect level. The extremity of *Faqr* is to surpass the desires of innerself, to be annihilated in Allah becoming immortal with Him and immerse in the Divine vision and observations which make the inward replete with Divine light. This is the rank of Fakir who has approached the truth of certainty and blessed with ultimate station of Divine presence and closeness.
- The world can be seen with the physical eyes while the station of no station can only be seen if the inward eyes are open for which one needs to be free from the illusions of innerself, satanic whispers, misapprehensions and worldly worries. The immortal Mystic Fakir blessed with the specific uniqueness with Allah beholds light of the Essence wherever he turns. He surpasses all the levels related with six dimensions and drowns in the Essence. Becoming Divine light (by drowning in the light of Allah) is the blessing of admirable *Faqr* while acquiring the levels of worldly fame and honour is the job of reprobates.

مراتب را بگذار تا مردی شوی

غرق فی التوحید شد حاضر نبیؐ

Explanation: Leave the desire of ranks and levels so that you become strong and honoured with presence before the Holy Prophet by drowning in Oneness of Allah.

❖ The Fakir annihilated in Allah is the one who rules upon the innerself and is stationed at the authoritative level by the benediction of the Quran. Allah says:

◄ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ۝ (۲:۲۰)

Meaning: Surely Allah is All-Powerful to do everything. **(2:20)**

❖ The perfect Fakir is the one who holds the level of all-seeing as everything is visible before his eyes. Both the worlds love him ardently and remain anxious to behold his sacred countenance.

❖ Do you not know that the tongue of a Mystic Fakir is the unsheathed sword of Allah! Do you not know that the spiritual attention and prayer of the Fakir are like the breath of Christ which can give eternal life to a dying person! Do you not know that the Fakir gets the inspired knowledge through *waham* which is just in accordance to the Quran and Hadith and gives him the true information about the hidden things. It is said;

◄ اَلْاِلْهَامُ اِلْقَآءُ الْخَیْرِ فِیْ قَلْبِ الْغَیْرِ بِلَا کَسْبٍ ۝ اَلْاِلْهَامُ قَرِیْبٌ عَنِ الرَّحْمٰنِ وَبَعِیْدٌ عَنِ الشَّیْطٰنِ

Meaning: Infusing a virtuous thought in someone's inward without effort is called inspiration. Inspiration takes one closer to Allah and away from Satan.

It is the inspiration that is inculcated in the inward by the contemplation of *Ism-e-Allah Zaat*, invocation of negation (of everything other than Allah) and affirmation (of Allah only) and shahada. When this inspiration transforms into words and is spoken by the tongue, it reveals the past, present and future. You do not know that by the inculcation of a Fakir, the gnosis of Allah enhances in the inward of the seeker and he talks about the words of Allah and Prophet Mohammad. The Fakir conjoins the words with the words, spiritual states with the spiritual states and Divine union with the eternal Divine union.

❖ You should always obey the commands of the Fakirs as whoever disobeys the Fakirs, is disgraced in both the worlds.

❖ The perfect Fakirs are those who are the favourite men of Allah and perpetually present in the Mohammadan Assembly. They are not separated from Allah and Prophet Mohammad even for a moment. Although they talk to common people but inwardly they are in the company of the Holy Prophet.

- Fakir is the master of the worlds. He is the immortal Mystic and the man of Divine favour and Essence who is assigned by Allah the eternal authority as he can enthrone or dethrone anyone by His command. If a king is fighting in the battlefield for the cause of Allah, the Saints must help him with their inward army and make him the world conqueror. If the Muslim king has the help and company of a Fakir, he can conquer the whole world.
- The Fakir possessing the level of annihilation in Allah is drowned in the Oneness just like fish survives only in water, like salt dissolves in food, like spark loses its existence in fire and water mixes in milk.

DEEDAR BAKHSH KHURD

- There are two levels of Mystic immortal with Allah who is also the Fakir and a man of sight. First, he is the observer of levels of the gnosis of Divine attributes. Second, observer of the gnosis of Divine Essence. He is the observer of Divinity and the slave of Allah who is blessed with His gnosis. Gaining the gnosis of Essence means to be annihilated in Allah and become immortal with Him.

FAZAL-UL-LAQA

- When Mystic immortal with Allah reaches the station of gnosis, everything is unveiled upon him. He is ever-present in the Divine court. Countless theophanies of closeness and gnosis are revealed upon his inward. If even a single particle of light of these theophanies is cast upon both the worlds, they would be perished but the Mystic with unveiled sight keeps asking for more.
- O seeker! Let me inform you the main characteristics to identify the true Fakir. There are three qualities: he would be respectful, modest and drowned in Divine love. He would not have love for anyone besides Allah.

TAIGH-E-BARHANA

- Although the Mystic immortal with Allah does not have worldly knowledge nor does he study it but by the beneficence of *Ism-e-Allah Zaat* he is not deprived of both exoteric and esoteric knowledge.

KALEED-UL-TAUHEED KHURD

Sultan Bahoo explains the distinction between the status of a Dervish and Fakir and this difference should be kept in mind while reading his teachings about the Fakir and

Dervish. However in places where both the terms are used together, they project both statuses simultaneously.

- Whoever has been accepted by a Dervish, he elevates to the highest status. What is the difference between the ranks of a Dervish and a Fakir (the Universal Divine Man)? The status of a Dervish is that he keeps studying the Guarded Tablet with his physical eyes. A person with such a status is called an astrologer which means he only has command over astrology. However the status of a Fakir is annihilation in Allah which is the level of drowning in the Oneness of the Ever-Living (*Hayy*) and the Self-Existing (*Qayyum*).

SHAMS-UL-ARIFEEN

- The Mystic immortal with Allah who is the man of esoteric self is engrossed in conversing with Allah every moment and immersed in His love.

ASRAR-E-QADRI

- *Ism-e-Allah Zaat* grants the level of Oneness whose beginning and peak are the gnosis of Oneness and annihilation in Allah. This status is only achieved by Mystic Fakirs.
- It should be known that *Ghawth* and *Qutb* are of three types. The first are like cultivators who are the men of Divine favour and have spiritual flight through spiritual stations and are internally connected with each other through their sainthood. The second type is *Ghawth* and *Qutb* of Divinity who are blessed with Divine presence. They rise from their graves and enter their body again. They can even enter a soul back into its body. They remain cut off from the worldly activities to acquire gnosis. Their condition is that of elevated angels and they hold the attribute of compassion. They prefer to remain anonymous and do not exhibit their status among public. In fact they perpetually remain in the state of Divine presence in the realm of Divinity. The third type is *Ghawth* and *Qutb* who are the men of verification. They have delved in the deep ocean of Oneness and are the Fakirs (the Universal Divine Man). Their existence has manifested the Truth and they have taken the truth to the Truth. They are the verifiers of Reality and truly annihilated in Allah and immortal with Him. They are the beloveds of Allah and the manifestation of His power like Shaikh Abdul Qadir Jilani.
- The Fakir who is enlivened through death (before dying) is certainly blessed with eternal presence of the Mohammadan Assembly. These levels belong to *Sarwari Qadri* Fakir who is comprehensive of all kinds of knowledge and infinitely annihilated in Allah Who is the Ever-Living and the Self-Existing.

- The Fakir who knows to drown in the Divine presence by the contemplation of *Ism-e-Allah Zaat*, gains the power of meeting the souls and receiving inspiration from them by reciting *Dawat* at shrines. Such a Fakir is the king of the world and his inward is enlightened. The Fakir who holds such status is comprehensive of all levels of *Jamiat*.
- Fakir has a special attribute of Prophet Mohammad which is his greatest morals about which it is said:

◄ تَخَلَّقُوْا بِاَخْلَاقِ اللّٰه

Meaning: Be attributed with the attributes of Allah.

Fakir must possess four attributes of the sacred Companions: truthfulness of Abu Bakr Siddiq, justice and self-accountability of Umar ibn Khattab, modesty and generosity of Usman ibn Affan and Ali ibn Abi Talib's knowledge and *Faqr*.

- One should know that although apparently a Fakir remains in the company of people and talks about usual things yet spiritually he is blessed with Divine presence. When he moves his lips to utter words, people think he is talking to them, the Prophets and Saints think that he is talking to them instead, the angels believe that he is addressing them but Allah knows he is conversing with Him whereas Prophet Mohammad considers that he is trying to say something to him. The body of such a Fakir shines like the sun and he is omnipresent at every level.
- It must be known that the tongue of Fakir is the sword of the Compassionate.
- Fakir neither needs anyone nor is dependent upon anyone because he is drowned in Divine Unity and secrets.
- The Fakir who is annihilated in the Essence of Allah is an embodiment of theophanies because Fakir is directly in connection with the Divine, and all the theophanies are from the Divine light.
- The existence of Fakirs is nothing but the Divine light whereas existence of rest of the people is made of the four elements of matter (fire, water, air and soil). However Fakir can turn his existence into fire or water, he can rise in air becoming the air or mix in soil becoming the soil.

AQAL-E-BAYDAR

- Fakir is the soul of the entire universe. He can unveil the hidden reality of all the realms. This should not be surprising because this is the level of the vigilant Mystic and Fakir who is the man of insight.

- The perfect Fakir is he who is present in the Mohammadan Assembly every moment. One who is not perpetually present in the Assembly is not a Fakir.
- It must be clarified that Fakir exercises authority over everything. He is perfect in every contemplation, accomplished in concentration and possesses total attention. He is pure of covetousness and is comprehensive of all levels.
- Although a Fakir is ignorant in the eyes of creation but due to the knowledge of Oneness, he is an accomplished scholar in the court of Allah. He is blessed with Divine presence during inspirations, *waham* and invocation.
- Although a Fakir seems dependant but in reality he is the perfect Saint annihilated in Allah having dominion over the Divine treasures.
- Fakir is the one who has closeness of Allah, rules his innerself, has power to see everything unveiled, views the station of no station and holds spiritual rank. In addition when he enters the realm of Divinity he views both the worlds as minute as a mustard seed or the wing of a mosquito. The Fakir who is always blessed with the Divine vision at the station of no station does not require learning knowledge or seeking good fortune.
- If the Fakir wants to have a status, he has complete authority to become the king.
- Fakir is the beloved of Prophet Mohammad, he is the lover of Allah and Prophet Mohammad is his lover. At this point lover, beloved and love become one. There is no room left for further union and hence no possibility of being apart from the Beloved. These levels belong to those who have been annihilated in Allah, Prophet Mohammad and the spiritual guide.
- From the perspective of generous and independent Fakir, the worldly power and rule are worthless because the pleasure of monarchy prevents one from the gnosis of Allah. A king should be like Ibrahim ibn Adham who left monarchy to achieve the closeness and gnosis of Allah and *Faqr* then never reverted.
- Fakir is the one who is not desirous of worldly respect, status, a mausoleum to be built for him or a *khanqah*. Fakir should be neither afraid of death nor happy with life because he is beyond these levels and is annihilated in the Essence converting into Divine light.

MOHKIM-UL-FUQARA

- The inward of a Fakir is an ocean while his sight is a pearl.

TAUFEEQ-UL-HIDAYAT

- Fakir is the one who has been thoroughly tested and has reached the height of gnosis of Allah. His command will not be rejected till the end of world and his words contain the power of Divine command. When he says, "Be," sooner or later it becomes by the Divine order.
- The Fakir who is always drowned in the Oneness, has the key which unlocks (the shackles of) all the difficulties.
- Fakir is the one who is a proficient of two skills. First, when the Fakir focuses on any hypocrite, disbeliever or the enemy of the righteous scholars with his attribute of power and majesty, the person is not relieved from the wrathful effects till his last breath. Second, when he focuses on somebody with his attribute of beauty and compassion he does not get separated from him unless he bestows him with the gnosis of Allah and presence in the Mohammadan Assembly. Both these skills are acceptable in the court of Allah. Whoever reaches these levels does not need any kind of invocation. This is known as the ultimate Divine favour.
- In reality, Fakir is the sultan.
- What are the signs of the Fakir who is a man of inward? Apparently, he is very calm and quiet but his inward excites due to the secret invocation. His sleep is seclusion with Allah in which he enjoys the Divine vision. His waking up means the renunciation of innerself. His end is peaceful. His hunger is blessing, his speech is invocation of Allah, his hearing is inspiration from Allah, his attention is upon the gnosis of Allah and his inward is blessed with the light of faith. Due to isolation and separation, his inward has turned into pure light and he is blessed with Divine presence.
- The man of unveiled sight always stays in the realm of Divinity and remains drowned in the vision of Divine Essence.
- Fakir of *Qadri* (*Sarwari Qadri*) order is annihilated in Allah and his esoteric self is pure.
- Allah says in the Holy Quran;

◄ وَاللّٰهُ الْغَنِیُّ وَاَنْتُمُ الْفُقَرَآءُ (۴۷:۳۸)

Meaning: And Allah is Independent and you (all) are Fakirs. **(47:38)**

When the Fakir reaches this level he becomes independent and free of all needs.

- The Mystic annihilated in Allah ever remains in the observation of Divinity. His innerself completely turns into Divine light and is annihilated in the inward, inward is annihilated in soul, soul is annihilated in the secret whose origin is the Mohammadan light. Hence he reaches the Mohammadan light and his innerself, inward and soul are neither ordered anymore nor punished. Afterwards his existence which is from the Mohammadan light, reaches the light of Oneness of Allah and is hence elevated to the ultimate level of *Faqr*. He makes gnosis of *Faqr* his companion which has treasures of Divine favour and separates himself from everything for Allah. He kills his evil innerself and views both the worlds on his finger nail. The owner of such attributes does not require reading, writing or getting worldly education. Only Allah! Everything other than Allah is lust. These are levels of the Mystics of Allah who have been annihilated in Him.
- Fakir is the one who possesses complete physical and spiritual authority and perfect verification despite that he prefers to lead a life of indigence and gains pleasure from such a life. He never presents his needs in front of anyone and even when he does approach the worldly people, it is only to cleanse them with his spiritual glance.
- The highest rank in the world is that of a king but the Mystic who is annihilated in Allah does not glance even once upon this trivial level. Ranks and power are worthless for a Fakir.
- Prophet Mohammad said, "Allah made entire creation from the soil of the world but He created the body of the Fakirs with the soil of paradise." This is why the Fakir is endowed with *jamiat*, *ghanayat* and righteousness. He is independent and pure of greed, jealousy, arrogance, covetousness and hypocrisy.
- Glance of the Fakir possessing insight surpasses the levels of eternal beginning, eternal end, the world, the hereafter, nymphs and paradise and focuses only on Divine vision. He does not observe anything except the Divine vision.

TARFA-TUL-AIN (HUJJAT-UL-ASRAR)

- When the Fakir dies and the twin angels who question the dead in the graves (Munkar and Nakir) raise him from the grave to question him, the forehead and right hand of the Fakir who is annihilated in Allah and immortal with Him shine with *Ism-e-Allah Zaat* inscribed on them and his left hand shines with *Ism-e-Mohammad* inscribed on it. When the angels behold this, they become frightened and mesmerized and say, "O righteous man! May Allah grant you infinite peace in both the worlds. Sleep within your grave like a bride."

- Allah says in a *Qudsi* Hadith, "Some of My friends remain concealed in My robe, nobody knows them except Me." Hence the robe of Allah covers the entire existence of the Fakir due to which his physical and spiritual self become one. This is the state about which it is said that only the Divine Essence is manifest.

AMEER-UL-KAUNAIN

- Company of Dervishes is the alchemy of all treasures. Whoever does not acquire Divine treasures from their company ever remains aggrieved and worried.
- One who denies (the power and Divine levels of) Dervishes remains perplexed and is disgraced in the world and the hereafter.
- *Al-Ghawth* and *al-Qutb* are like the elite while a Fakir who is the beloved of Allah is like a king.
- Only that Mystic can be called a Fakir who has reached the level of immortality with Allah and has found eternal life with the Divine Essence after negating everything other than Allah and affirming only Allah hence life and death become equal for him.
- True Fakir is the ruler over innerself, he is an enlightened Mystic who is annihilated in Allah and a man of alchemic sight. His inward is perfectly purged and is ever present in the Mohammadan Assembly. He possesses complete knowledge of the hidden and the manifest and is a scholar with spiritual efficacy gained by the contemplation and favour of *Ism-e-Allah Zaat*. The Divine presence gained by the contemplation of *Ism-e-Allah Zaat* also bestows spiritual authority, effective sight and concentration upon him and confers the power to hold both the worlds in his hand like a seed of wild rue. His eternally alive existence watches the spectacle of both the worlds on his finger nail.
- The enlightened Mystic annihilated in Allah is empowered to view each and every thing of the realm of Divinity due to his ultimate proximity with Allah and immortality with Him. He does not at all need to offer supererogatory prayers or the prayer offered to know the will of Allah. Such a Mystic and scholar of Allah is drowned in gnosis of Oneness and Divine union so he does not need to make judgments through omens and augury. He possesses the entire knowledge about the Creator and the creation. Whatever is inscribed on the Guarded Tablet is also exposed upon the Mystic annihilated in Allah with complete details.
- The Mystic Fakir annihilated in Allah is the one who has found His ultimate closeness and ever stays in the realm of Divinity. He attains presence by sacrificing himself and converses with Allah without voice. A Fakir is blessed with permanent presence of the Mohammadan Assembly. If a person remains deprived of gnosis and proximity of

Allah even after acquiring the path of *Faqr* then he is surely unaware of the real *Faqr*. It is the way of Divine presence and the proof of presence is to observe it personally. *Faqr* is the most desirable in the court of Allah. It is the path to know the ultimate secrets which are revealed directly upon the soul and which is the honour of Prophets. They were at the station of Divine secrets that is the station of absolute Oneness. That station is independent of emulation. Only Allah! Everything other than Allah is lust.

- The proof of gnosis is closeness of Allah and the Mystics follow the path of Divine presence being attentive towards His vision. They are aware of all the mystic ways. This is the privilege of Sultans of Mystics[129] who are the kings of *Faqr* in both the worlds. The secret of gnosis is known only to the one who has tasted the pleasure of vision and closeness of Allah, has acquired gnosis directly from the Divine court and has reached the final level of gnosis by viewing everything with his own eyes. The way of gnosis is not related to verbal discussions rather it is related to observations and beholding Allah. Mystics are always beholding their Beloved. They consider it carrion and unlawful to behold anything or anyone but the Beloved.

MOHABBAT-UL-ASRAR

- One glance of a perfect Fakir is better than a lifelong worship.
- The Fakir has the sight of certainty. His inward is like the Kaaba of heavens and esoteric Madina due to his eternal state of Divine presence. His chest is like the lote tree due to the inspired knowledge. His foot is upon the Throne. Total knowledge of the Fakir is based on the Quranic verse, "Enough for me is Allah."[130] Fakir is the lover who is always willing to sacrifice his life. His beginning is the pre-existence and his focus is on the eternal end. Fakir considers the world as mortal and only Allah as immortal. The Fakir remains cut off from both the worlds.

AIN-UL-FAQR

- The Mystic Fakir immortal with Allah is annihilated in Him, annihilated in Prophet Mohammad, annihilated in *Faqr* and annihilated in *Hoo* (هُوْ).
- The Holy Prophet said:

◄ لَا يَشْغَلُهُمْ شَيْئٌ عَنْ ذِكْرِ اللّٰهِ تَعَالٰى طَرْفَةُ الْعَيْنِ

Meaning: Nothing can stop them from the invocation of Allah even for a moment.

[129] Refers to the spiritual leaders of *Sarwari Qadri* order.
[130] Sura *at-Taubah*, verse 129.

باھُوؒ! ہر دو جہانش یاد نیاید

از ہر دو جہان آزاد برآید

Explanation: O Bahoo! They (the Fakirs) have forgotten both the worlds in the love of Allah and have become independent of them.

- There are two kinds of Mystic travellers, the *majdhub* and the beloveds. The real Fakir is neither of the two. He is the master of both the worlds, beloved of Allah and a man of powers and *waham*.
- When a true Fakir closes his eyes, he views eighteen thousand spheres of both the worlds.
- When Fakir annihilated in Allah and immortal with Him spiritually reaches the core in his being, the state of spiritual intoxication overcomes him. The light of Oneness radiates from his three parts i.e. from his forehead, eyes and heart. If all the three parts remain worshipping Allah and he keeps acquiring the gnosis and closeness of Allah more and more, this Divine light enhances otherwise it is confiscated. The worship of these three parts is that his forehead should always be prostrating before Allah, his eyes should remain on sharia and his inward should verily follow the Holy Prophet. A Fakir is dominated by the Essence in his core. This domination can also be of two kinds; one is that in which the Fakir says:

◄ قُمْ بِاِذْنِ اللّٰہِ

Meaning: Rise by Allah's command.[131]

The other is that in which the Fakir says:

◄ قُمْ بِاِذْنِیْ

Meaning: Rise by my command.

On reaching this level Bayazid Bastami said:

◄ سُبْحَانِیْ مَا اَعْظَمُ شَانِیْ

Meaning: I am exalted, great is my glory.

While Mansoor al-Hallaj declared:

◄ اَنَا الْحَقُّ

Meaning: I am the Truth.

[131] Prophet Jesus gave life to the dead by saying these words. Fakir enlivens the soul of the seeker by this command.

The Essence in the core is a secret, on whomsoever it is disclosed, he himself becomes that secret.

- ❖ True Fakir is the one who desires nothing, if someone gives him anything he does not refuse and if he gets something he does not hoard it.
- ❖ One must be afraid of the Fakirs because they are fully conscious even in the state of sensuality and are forever annihilated in Allah that is why they are His favourites.
- ❖ A true seeker of Allah must recognize his three enemies (Satan, world and innerself) by their effects and activities. Moreover he should abstain from indecent deeds. The seeker gets rid of these enemies by the grace of Allah when he becomes a Mystic after annihilating himself and reaches the final level of Oneness of Allah crossing the levels of isolation and separation by adopting desirable attributes like trust, modesty, patience, fear of wrath of Allah, hope of kindness of Allah and the love of Allah as well as by enlivening his inward with the invocation of Allah and the knowledge of the station of sharia, station of mysticism, station of reality and station of gnosis.
- ❖ The Fakir finds it better to hang himself to death than going to the house of worldly people.
- ❖ Fakir is so down to earth that he considers himself the servant of Allah's men while the scholars consider themselves the masters. The scholars are just the counsellors while the Fakirs are the real messiah. A messiah can give life to the dead. Fakir knows how to give life to a dead inward by the invocation of *Ism-e-Allah Zaat*. The Christ gave life to the dead for only a day or a moment but the Fakir gives an eternal life to the inward of the seeker through the invocation of Allah done with breaths by saying:

◄ قُمْ بِاِذْنِ اللّٰهِ

Meaning: Rise by Allah's command.

- ❖ On the doomsday Allah will order the Fakirs to go near the *Sirat* bridge and the Balance[132] and look for the people who had done any good to them in the world. If some of them would be stuck there, Allah will allow the Fakirs to take them to the heaven with themselves.
- ❖ No blessing is better than the love for Fakirs and Dervishes. It is said:

◄ اَلْفَقْرُ لَا يُحْتَاجُ

Meaning: *Faqr* needs nothing.

[132] The pair of scales that will measure the good and bad deeds on the doomsday.

Even if the Fakir and his family starve to death, he demands nothing from anyone as *Faqr* needs nothing. Fakir knows alchemy but he does not take its advantage as *Faqr* needs nothing. *Ism-e-Allah Zaat* is engraved on the inward of the Fakir whose power makes him rich and benevolent but he has no desires as *Faqr* needs nothing. Fakir spends each and everything in the way of Allah and then does not pay any heed to the world as *Faqr* needs nothing. Fakir has no inclination towards the world or worldly people, he seeks nothing but Allah as *Faqr* needs nothing. The tongue of Fakir is the sword of the Compassionate (whatever he says is done) and he is the man of word. Allah fulfils all his needs but he does not desire anything as *Faqr* needs nothing. Fakir has reached the status of the Mohammadan Reality that is why he does not need anything as *Faqr* needs nothing.

- The real Fakir Dervish is the one who gives his sustenance to others. Whatever he gets in this world whether in the form of oblations or in any other form, he grants it to needy people. If he gets something in the day, he does not save it for the night and if he gets something in the night, he does not save it for the next day. He spends each and everything in the way of Allah. A Fakir is a man of authority.
- The Fakir annihilated in Allah is the one who is drowned in the Divine Oneness in such a manner that he no longer seeks closeness of Allah as it is sought by those who are separate and away from Him.

فقیر درویش را ہفتاد جان است

بہر جانی ہزاراں جاودان است

Explanation: A Fakir Dervish has seventy souls and each soul has thousands of eternal lives.

- The beloved Fakir is the secret of Allah. Only the men of secret know the secret behind this secret. One who sacrifices his life (dies before death) finds this secret. Whoever found this secret, it took his life.
- Until a Fakir is away from Allah, he remains needy. When he reaches the level of:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

Only then he becomes independent of all needs complying to the verse:

◄ وَاللّٰهُ الْغَنِيُّ وَاَنْتُمُ الْفُقَرَآءُ (۴۷:۳۸)

Meaning: And Allah is Independent and you (all) are Fakirs. **(47:38)**

Allah says:

◄ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (۲:۲۰)

Meaning: Surely Allah is All-Powerful to do everything. **(2:20)**

Hence he achieves all his objectives and reaches the destination or he gets separated from his innerself and the carrion world completely becoming alone with Allah. Congratulations to him on this solitude with Allah. Now he is neither Allah nor other than Allah. Just like a mirror image, it does not matter whether the face is in front of the mirror or mirror is in front of the face. Then he becomes mirror for everyone who comes before him. His state may also be exemplified with the raindrop which when falls into the river, loses its existence and becomes the river itself.

❖ The Fakir who claims possession of any of Allah's blessings and considers his place of residence as his own, turns infidel. He gains nothing from his so-called mysticism or dervishism.

❖ Fakirs are also of two kinds; those who abandon the world and those who are independent of the world. What is the difference between the two? Those who have become Fakir and abandoned the world hypocritically are the ones who renounce world with an intention to gather wealth. They do it just to pretend to be different from the worldly people but in fact they are loyal to people instead of Allah. Hence they are not the true renouncers of the world. They have just guised themselves as Fakirs and are selling fake fakirism to earn worldly gains, they have no relation with the dignified *Faqr*. The Holy Prophet said about them:

◄ تَرَكَ الدُّنْيَا لِلدُّنْيَا

Meaning: They renounce the world for the world.

The Fakirs who truly renounce the world and become independent of it are those who abandon the world as well as the worldly people. Whatever they get as oblation or gift, they give in the way of Allah. One who has these qualities is the Fakir and the Sultan of renouncers. When a Fakir becomes absolutely independent and free of the world, he is blessed with eternal peace whether he stays at a place or keeps travelling. Such Fakirs are called the Sultans of Mystics and eternal kings. One who ever remains attentive towards Allah does not like anything except Allah, he renounces worldliness for Allah.

- You must know that Allah puts in the inward of a Fakir to go to so and so person as He has entrusted worldly wealth to that person. If that person gives something to the Fakir, he actually gives it to Allah and whatever the Fakir gets that too is from Allah. If the Fakir considers it from that person instead of Allah, he becomes infidel. I seek refuge with Allah. If a person says (or thinks) that he has given something to someone, he also becomes infidel as only Allah gives and makes sources to give.
- Fakirs are above the remembrance and longing of both the worlds as they are independent of them.

MEHAK-UL-FAQR KALAN

- The Mystic immortal with Allah who is the perfect Fakir and accomplished Saint possesses seven attributes which are contemplation, concentration, meditation, spiritual attention, *waham*, Divine thought and total wisdom. These seven things are in fact the medium to reach the court of Allah. When he reaches the court, he leaves these mediums at the entrance door. Then from the Divine presence before the Lord, he is ordered to go back to the world and watch its play for sometime. Hence he returns with the same mediums into the body made up of four elements. When these seven mediums become the subordinate of somebody, the seven climes of world and the entire creation present on the earth become his obedient by the Divine command. By these seven mediums, seven faces of light appear in the existence of Saints. When these seven celestial faces move by the Divine command, every face produces seventy thousand in fact thousands and thousands of celestial faces which cannot be contained in the earth. This way of the perfect ones is by the benediction of *Ism-e-Allah Zaat*. Such a Fakir is known as the independent Fakir.
- If you gather seventy thousand reciters who are the men of mysticism even then they cannot reach the level of one man of reality. If you gather seventy thousand men of reality and inspiration, they cannot reach the level of one man of gnosis who is the Mystic annihilated in Allah. If you gather seventy thousand men of gnosis who are the Mystics annihilated in Allah, they cannot reach the level of one beloved of Allah who has become eternal with Him and whose gnosis results in the gnosis of Allah. It is because the level of immortality with Allah belongs to the one who has perfect belief in Oneness and who has attained eternal life in both the worlds by drowning in Divine light of Oneness after gaining gnosis of Allah. These are the levels of station of no station and cannot be bounded by anyone's intellect because these levels are infinite and boundless. Whoever reaches this level is the Fakir otherwise he is blind and merely a burden upon the earth.

❖ Every town, city and place sustains due to the presence of Fakirs. The movement and travelling of the Fakirs is not without wisdom. Prophet Mohammad said:

◄ فِعْلُ الْحَكِيْمِ لَا يَخْلُوْا عَنِ الْحِكْمَةِ

Meaning: No deed of the sage is without a wisdom.

Fakir's every step, word, attention, *waham*, wrath, kindness and beneficence is never void of wisdom because his foundation is the Divine union gained by *Ism-e-Allah Zaat* and the Fakir is pure of any negative element.

❖ What is the difference between Fakirs and scholars? True scholars are obedient, follow sharia and are the heirs of the Prophets. Whereas Fakirs are the relinquishers and independent, they are men of invocation and reflection who recite and meditate, have gnosis and are the heirs of *Faqr* and morals of Prophet Mohammad. They always stay in the company of Allah. The scholars remain busy in acquiring knowledge, its revisions, discussions and verbosity whereas the Fakirs are engrossed in Divine deeds and enjoy their eternal union with Allah. The station of knowledge and intellect is that of a beginner. The one who is at this level is a reciter. The Fakir belongs to the ultimate level and he is the man of Divine presence and company.

❖ The Mystic Fakirs who are immortal with Allah usually remain silent, they do not speak by the tongue as they are secretly conversing with Allah. They also remain silent because of the closeness, grandeur, fear, gnosis and respect of Allah. Silence elevates the level of gnosis and removes veils to reveal candid observation of all the stations in front of the Mystic immortal with Allah. Hence he finds pleasure in reading the Quran and annihilates himself in Allah enjoying the pleasures of the Divine light and theophanies. The initial stage is the recitation of Quran and the extreme stage is the positive effect it generates. Every letter of the Quran is like an arrow aimed at the enemies of Allah, the inciting innerself and Satan which injures them. When Mystic immortal with Allah drowns in the contemplation of *Ism-e-Allah Zaat* and focuses on Allah, he beheads the enemies of Allah, inciting innerself and Satan and is protected from their enmity, opposition and worries. His state becomes according to the Hadith:

◄ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Die before death.

Immersion is of two types. Immersion in *Ism-e-Allah Zaat* and immersion in the presence of the Mohammadan Assembly. For the man of Divine Essence, all the pleasures are

merely veils between him and Allah. Even the stations and levels are veils for him which is why a Mystic has two states, he stays silent as said:

◄ مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ

Meaning: He who recognizes his Lord becomes silent.

The other state is that he is always immersed in the invocation of *Ism-e-Allah Zaat* as Allah says:

◄ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا (۷۶:۲۵)

Meaning: And invoke the name of your Lord (*Ism-e-Allah Zaat*) morning and evening. **(76:25)**

This refers to the inward invocation which does not involve movement of lips or tongue. It is related to the verification of the inward.

❖ The soul and the secret (*sir'r*) of the Mystic immortal with Allah are Divine light because they are related to its secrets. When the Mystic becomes immortal with Allah, he recognizes Him eternally. Then he becomes free from all desires even from the desire to have disciples. Rabia of Basra and Bayazid Bastami were stationed at these levels of perfect Mystics. Have you not gained even this much identification that within yourself inciting innerself is Yazid (cruel enemy) and soul is Bayazid (friend of Allah). He who is a friend of Yazid is an enemy of Bayazid. The worldly people are Yazid and the one who follows the *Faqr* of Prophet Mohammad is Bayazid. The perfect spiritual guide of this path is the one who is in the company of Allah. He does not know any other way except that of *Ism-e-Allah Zaat* and the Divine Essence, becoming immortal with Allah after being annihilated in Him, witnessing Oneness of Allah, absorption in Allah and Divine presence before Him.

مذکور طلب چہ خواہی از ذکر

این است ہمہ خلاصۂ فکر

Explanation: What do you expect from invocation? You should only desire the One whom you invoke, Allah, as He is the crux of all reflections.

❖ The middle level of concentration is that which elevates one to the kingly invocation. It is also called spiritual travelling towards the Divine secret and witnessing the light of Allah which is absolute compassion and mercy. In this state of concentration, the first invocation which unveils itself is the one which grants the authority of seven

kingdoms. Then unfolds the kingly invocation (*Hoo*) whose invoker is called *Sultan-ul-Arifeen*,[133] *Sultan-ul-Saliheen*,[134] *Sultan-ul-Sabireen*,[135] *Sultan-ul-Alameen*,[136] *Sultan-ul-Ashiqeen*[137] and *Sultan-ul-Zakireen*.[138]

- The Fakir who does not surpass the four levels of reflection: reflection upon pre-existence, reflection upon eternal end, reflection upon the world, reflection upon the hereafter; four levels of invocation: the verbal invocation which is only habitual, inward invocation which is devoutness, spiritual invocation which is worship and the secret invocation which is the exact felicity; four realms: the realm of bodies, realm of angels, realm of power and the realm of Divinity; four levels of innerself: the inciting innerself, the repenting innerself, the inspiring innerself and the innerself at peace; four stations of Divine closeness: station of sharia, station of mysticism, station of reality and station of gnosis, in such a way that after crossing he forgets them all, turns towards the light of Allah, drowns himself perfectly by annihilation after annihilation, becomes immortal after immortality, gains absolute forgiveness and after attaining the levels of closeness and union with Allah becomes absolutely present before Allah, then such a person cannot be called a Fakir as he is still confined within his innerself.
- For a Fakir gold and dust are equal because he is at the level where every treasure is accessible to him without any effort. Prophet Mohammad said, "*Faqr* does not need anything but Allah." The Fakir Dervish has five attributes: with the letter ا (A) only Allah; with the letter ب (B) he possesses perfect benediction; with the letter ت (T) he renounces everything (for Allah); with ث (S) he is steadfast; with ج (J) he is pure of ignorance and with ح (H) he should not give pleasure to the inciting innerself. This innerself is hidden within the existence of man and can only be defeated with the hidden sword of secret invocation. The secret invoker gets sustenance from the spiritual world but works in physical world.
- The levels of gnosis of Allah and observations of the Divine theophanies are not hidden from the Mystic Fakir immortal with Allah as he is enlightened and possesses the power of alchemy and All-Seeing. He is the man of sight as he has reached the

[133] The Sultan of Mystics.
[134] The Sultan of the righteous.
[135] The Sultan of the enduring ones.
[136] The Sultan of all the worlds.
[137] The Sultan of Divine lovers.
[138] The Sultan of invokers.

Truth, nothing is hidden from him. He who becomes perfect Mystic after recognizing Allah, conceals himself in *Ism-e-Allah Zaat* and drowns in the Oneness of Allah.

- Apart from sharia every other way is distant from Allah and leads to the wrath of Prophet Mohammad. No matter how much one may flaunt about it, that path is totally impure and deceitful. In this regard Shaikh Abdul Qadir Jilani asked Allah:

  "O Allah! What is Divine love?" Allah replied, "Divine love is that which burns everything to ashes except Allah."

  Prophet Mohammad said, "Divine love is a fire and it burns to ashes every thought except that of Allah."

  This is the path only adopted by the Mystic Fakir immortal with Allah. He is an eternal man of Miraj. Hence he is blessed with Miraj even during salat, invocation, meditation, recitation of the Quran and when he is immersed in the light of Allah. The real Miraj is of two types. One is Miraj of gnosis of Allah which is related to the presence of inward and this is a secret of Allah hence only a few know about it. The other Miraj is beyond the Throne which distinguishes Prophet Mohammad as only he had its honour.

- The *Ghawth* and *Qutb* are also of two kinds. Some gain levels and spiritual stations due to excessive worship and recitals while others have the Divine secrets revealed upon them due to contemplation of *Ism-e-Allah Zaat*.

- You must know that the *Ghawth* and *Qutb* who possess spiritual stations and the *Ghawth* and *Qutb* who have worldly ranks and honour are different from those who are drowned in the Divine Essence. While the *Ghawth* and *Qutb* who have reached the levels of isolation and separation are different, *Ghawth* and *Qutb* who are Pirs are different, *Ghawth* and *Qutb* appointed as rulers are different, *Ghawth* and *Qutb* who have been annihilated in Allah are different while *Ghawth* and *Qutb* who are united with Allah and drowned in Him at the station of Oneness being consistently present in the Mohammadan Assembly are different. In the court of Saints they are known as the secret of Saints about whom Allah says in the *Qudsi* Hadith, "Some of My friends remain concealed in My robe, nobody knows them except Me."

- The one who drinks from the ocean of gnosis of Allah and becomes a Mystic wearing the robe of sharia, he reaches the station of knowledge of certainty and becomes the personification of the sun. When the sun disappears in the darkness of night, it becomes the hope of a new day. When the sun rises, its light erases the darkness of night making everything bright. Hence such a Mystic reaches the station of eye of certainty to become hopeful for the station of truth of certainty. Falsehood is erased from his being and crossing the levels of knowledge of certainty and eye of certainty

he reaches the level of truth of certainty. Then he recognizes and finds the Truth. At this point he is known as the Mystic who is the seal of Fakirs as he has crossed the levels of submission and has been annihilated in Allah becoming immortal with Him.

❖ The one who goes through annihilation becomes immortal and the one who reaches this point, his existence becomes Divine light. From then on, he does not see himself within him anymore because there is no greater sin than self-obsession. He who is acknowledged with the station of secret, he studies his inward which allows him to witness all the stations. This is the station of:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

The Fakir who is at this level is like the falcon of the highest flight. When the person of *jamiat* reaches this marvellous level through invocation and reflection, he becomes the man of alchemic sight which possesses the efficacy of elixir. Such a Fakir is the man of *jamiat* and is known as independent Fakir. The person who gains *jamiat* in *dawat*, becomes a man of augmentation. When he recites *Dawat* all his religious and worldly matters are done at once. He too is known as the independent Fakir with *jamiat*. The Fakir who gains *jamiat* through the contemplation and authority of *Ism-e-Allah Zaat* is known as the Fakir who is the seal of *Faqr*. Whatever he says, it is done immediately.

❖ Mystics are of five kinds:

(1) Mystic of pre-existence
(2) Mystic of eternal end
(3) Mystic of the world
(4) Mystic of the hereafter

All four are the imperfect Mystics as they are the people of levels and stations. The fifth one is 'Mystic immortal with Allah' who is stationed at the ultimate level of *Faqr*. Regarding him Prophet Mohammad said:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

❖ The Fakirs hear everything through the Divine sense of hearing, their language is through the tongue of Truth and their sight beholds everything from the Divine sight.

The mystic poetry of Sultan Bahoo is one of a kind in this regard. On the topic of the Universal Divine Man some extracts from his mystic poetry are presented:

اَحد جد دِتّی وِکھالی، از خود ہویا فانی ھُو
قرب وصال مقام نہ منزل، ناں اوتھے جسم نہ جانی ھُو
نہ اوتھے عشق محبت کائی، نہ اوتھے کون مکانی ھُو
عینوں عین تھیوسے باھُوؒ، سِرّ وحدت سبحانی ھُو

Explanation: Ever since Allah has showered theophanies of His Essence upon me in the realm of Incomparable and Unknowable, the duality within me has ended and I have attained Oneness by annihilating myself in the Divine Essence (*Hoo* **ھُو**). At this point closeness, union, destination, Divine love, body, soul, time, space rather everything ends. It is the state where I have become exact reflection of the Divine.

ازل ابد نوں صحی کیتوسے، ویکھ تماشے گزرے ھُو
چوداں طبق دِلے دے اندر، آتش لائے حجرے ھُو
جنہاں حق نہ حاصل کیتا، اوہ دوہیں جہانیں اُجڑے ھُو
عاشق غرق ہوئے وِچ وحدت باھُوؒ، ویکھ تنہاندے مجرے ھُو

Explanation: I have already been through the sport and game since pre-existence to the eternal end. Fourteen spheres of the entire universe are contained in my esoteric self which is the permanent abode of Divine love. Those who have not fulfilled the purpose of life which is the union with Allah are ruined in both the worlds. Divine love is the force which makes one renunciate the disgusting false play of world and drown in the union with Allah to become one with Him.

اندر وی ھُو تے باہر وی ھُو، باھُوؒ کِتھاں لبھیوے ھُو
سَے ریاضتاں کراہاں توڑے، خون جگر دا پیوے ھُو
لکھ ہزار کتاباں پڑھ کے، دانشمند سدیوے ھُو
نام فقیر تنہاندا باھُوؒ، قبر جنہاں دی جیوے ھُو

Explanation: In this quatrain Sultan Bahoo explains the ultimate stage of *Faqr*, annihilation and immortality in *Hoo* (**ھُو**) and reveals about his reality at this stage. According to him it is the stage of 'only the Divine Essence exists in the esoteric and exoteric self'.

Bahoo has been annihilated in *Hoo* (**ھُو**) to become *Hoo* (**ھُو**). The ascetics become exhausted with struggles of recitals and devotions but remain oblivious to the station of annihilation in *Hoo* (**ھُو**). Some people after reading thousands of books become wise and scholars but they have no whiff of this stage. The ones who annihilate themselves in the Divine Essence to become the Essence Itself, they are the Fakirs. Even their graves are the quintessence of beneficence.

باھوؒ باغ بہاراں کھڑیاں، نرگس ناز شرم دا ھُو
دل وچ کعبہ صحی کیتوسے، پاکوں پاک پرم دا ھُو
طالب طلب طواف تمامی، حُبّ حضور حرم دا ھُو
گیا حجاب تھیوسے حاجی باھُوؒ ، جداں بخشیوس راہ کرم دا ھُو

Explanation: Ever since I have found the Divine Essence within my inward, it is ecstatic with Divine love and I have recognized the sacred One Who is to be worshipped. All my desires, circumambulations and love are only for the Essence. O seeker! Be desirous of complete union with the Beloved in the Kaaba of Oneness. Surely this Divine union is only granted by the favour and beneficence of Allah Himself.

بزرگی نوں گھت وہن لوڑھایئے، کریئے رج مُکالا ھُو
لَا اِلٰہَ گل گہنا مڑھیا، مذہب کی لگدا سالا ھُو
اِلَّا اللہ گھر میرے آیا، جیں آن اٹھایا پالا ھُو
اساں بھر پیالا خضروں پیتا باھُوؒ، آب حیاتی والا ھُو

Explanation: Eminence, unveiling, miracles and fame are meaningless in *Faqr*. While treading the path of Divine love the seeker has to face defamation and backbiting. However the people of *Faqr* should not be afraid of ridicule and insult. In fact they should tread the path of Divine love with consistency. Ever since the secret of negation, 'there is no (other) God (لَا اِلٰہَ)' has unveiled upon me, I have no connection with any sect

or school of thought. The reality of 'only Allah (اِلَّا اللہ)' is to accept that there is none present except Allah. All my fears have ended after accepting this reality and I have become immortal by drinking the eternal water of union with Allah.

ب ت پڑھ کے فاضل ہوئے، ہِک حرف نہ پڑھیا کسّے ھُو
جیں پڑھیا تیں شوہ نہ لدّھا، جاں پڑھیا کُجھ تِسّے ھُو
چوداں طبق کَرن رُشنائی، انّھیاں کُجھ نہ دِسّے ھُو
باجھ وصال اللہ دے باھُوؒ، سبھ کہانیاں قصّے ھُو

Explanation: The ascetics and scholars of Divine attributes have done various recitals and studied the exoteric knowledge to become famous as scholars and jurists but they are oblivious to the letter Alif which represents the reality and secret of *Ism-e-Allah Zaat*. Even if some of them invoke *Ism-e-Allah Zaat* it is without the perfect spiritual guide and void of sincere desire. How can they possibly achieve Divine vision! The earth and sky are enlightened due to *Ism-e-Allah Zaat* but the spiritually blind cannot see this. Without the union with Allah (annihilation in *Hoo*) all stations and destinations are merely illusions rather a waste of time.

پاک پلیت نہ ہوندے ہرگز، توڑے رہندے وِچ پلیتی ھُو
وحدت دے دریا اُچھلے، ہِک دل صحی نہ کیتی ھُو
ہک بت خانیں واصل ہوئے، ہک پڑھ پڑھ رہن مسیتی ھُو
فاضل سُٹ فضیلت بیٹھے باھُوؒ، عشق نماز جاں نیتی ھُو

Explanation: Even if the pre-destined seekers of Allah fall into the trap of the world, innerself or Satan, they do not remain confined for long and return to their origin-Allah. Those who have been spiritually cleansed do not get affected by the environment of sins, polytheism, atheism or obscenity. The ocean of Oneness is surging high and calling towards Allah but the spiritually blind remain unblessed. There are those who find gnosis of Allah even in temples (or other places) and then there are those who remain away from Allah even in mosques due to their arrogance, conceit and ego which deprives them of light of insight. When Divine love overpowers the kingdom of inward many scholars give up their knowledge and ranks to become Divine lovers.

تن مَن یار میں شہر بنایا، دِل وِچ خاص محلّہ ھُو
آن الف دِل وَسوں کیتی، میری ہوئی خوب تسلّہ ھُو
سب کچھ مینوں پیا سنیوے، جو بولے ماسویٰ اللہ ھُو
درد منداں ایہہ رمز پچھاتی باھُوؒ، بے درداں سر کَھلّہ ھُو

Explanation: I have made my spiritual and physical being as the city of my Beloved. In this beautiful city, I have lovingly decorated a special town in my inward. By entering this special town, Allah has granted me felicity and relief. I have acquired all the Divine attributes and power of the All-Hearing. Now I can hear the entire creation. This secret is only revealed upon the pain-stricken who are lovers of Allah. Those who are deprived of the pain of love (seekers of the world and hereafter) do not know about this secret and station and I am least bothered about them anyway.

جو پاکی بِن پاک ماہی دے، سو پاکی جان پَلیتی ھُو
ہک بت خانے جا واصل ہوئے، ہک خالی رہے مَسیتی ھُو
عشق دِی بازی لئی اُنہاں، جنہاں سر دیندیاں ڈِھل نہ کیتی ھُو
ہرگز دوست نہ مِلدا باھُوؒ، جنہاں تَرَٹّی چَوڑ نہ کیتی ھُو

Explanation: The so-called purity gained through excessive worship and spiritual exercises without oath of allegiance to the perfect spiritual guide is actually filth and impurity. All the levels, stations and spiritual experiences gained without perfect spiritual guide are in fact a deceit. The one who is endowed with the sacred slavery of spiritual guide gains union with Allah even at a church or temple. This is because he safeguards him every moment. On the other hand the person who has not taken oath to perfect spiritual guide will remain deprived even if he spends entire life worshipping in a mosque. In the game of Divine love, only those gain victory who are ready to get beheaded. The Divine vision and union are not achieved unless a person sacrifices his entire household for it.

سبق صفاتی سوئی پڑھدے، جو وت ہینے ذاتی ھُو
عِلموں عِلم اُنہاں نوں ہویا، جیہڑے اصلی تے اثباتی ھُو

نال محبت نفس کٹھونیں، گڈھ قضا دِی کاتی ھُو
بہرہ خاص اُنہاں نوں باھُوؒ، جنہاں لدّھا آب حیاتی ھُو

Explanation: Only the weaklings and cowards invoke the attributive names of Allah instead of *Ism-e-Allah Zaat* because they do not have the strength to hold the grand Trust of Divine love. It is pre-destined heritage of the seekers of Allah with undeterred strength and elevated ranks to reach the core of *Ism-e-Allah Zaat*. They are the ones who have slaughtered their own innerself with the dagger of submission to Allah's will. O Bahoo! Those who have drunk the elixir of sultan of invocations reach the height of *Faqr*. **(Abyat-e-Bahoo Kamil)**

The gnosis of Allah is of two types: gnosis of Divine attributes and gnosis of Divine Essence. Their difference is described as following:

	GNOSIS OF DIVINE ESSENCE	GNOSIS OF DIVINE ATTRIBUTES
1.	It is related to the universe of Command.	It is related to the universe of creation.
2.	It belongs to Lordship.	It belongs to slavehood.
3.	It gives the engrossment in Divinity and Divine vision.	It gives inclination of the creation and control over it.
4.	Its source is only the invocation and contemplation of *Ism-e-Allah Zaat*.	Its sources are hard mystic exercises, recitals, meditation, forty days seclusion and physical ascetic discipline.
5.	Its initial station is Divine vision and eternal presence in the Mohammadan Assembly.	Its last destination is mutual dialogue with Allah at the lote tree and studying the Guarded Tablet.
6.	Its knower is the man of Divine secret and the man of Essence.	Its knower is the man of hard mystic exercises and spiritual ranks.
7.	The first station of the man of Divine secret is the Divine vision.	The possessor of levels is deprived of the Divine vision.

Sultan Bahoo is the Sultan of Mystics and every Mystic is the seeker of gnosis of Divine Essence. Sultan Bahoo persuades to acquire gnosis of Divine Essence instead of gnosis of Divine attributes. When gnosis of Divine Essence is achieved, gnosis of attributes is automatically acquired because Divine Essence is the Whole while attributes are the part. Sultan Bahoo says:

روزے نفل نمازاں تقویٰ، سَبھو کم حیرانی ھُو
اِنہیں گلّیں ربّ حاصل ناہیں، خود خوانی خود دانی ھُو
ہمیش قدیم جلیندا ملیو، سو یار، یار نہ جانی ھُو
وِرد وظیفے تھیں چُھٹ رہسی باھُوؒ، جد ہو رَہسی فانی ھُو

Explanation: O seeker! Although fasting, devotions and rites of abstinence are considered good deeds and part of worship but they do not take one to the Divine Essence. Instead they lead to vanity, pride, egotism and self-obsession. Do you not recognize that the Divine Essence is concealed within you since eternity? O Bahoo! When the seeker is annihilated in the Essence, he liberates from all sorts of rites and rituals.

قلب جو ہلیا تاں کی ہویا، کی ہویا ذکر زبانی ھُو
قلبی، روحی، خفی، سِرّی، سبھے راہ حیرانی ھُو
شہ رگ تھیں نزدیک جلیندا، یار نہ ملیا جانی ھُو
نام فقیر تنہاندا باھُوؒ، جیہڑے وَسدے لامکانی ھُو

Explanation: O seeker! If your heart has started shaking temporarily due to excessive recitals then what good have you achieved? The invocation of inward, soul and secret are only waystations on the Divine path and not the destination. The real purpose is union with Allah-the One Who is nearer than jugular vein. True Fakirs are those who annihilate themselves in the Divine Essence and reside in the station of no station.

مذہباں دے دروازے اُچے، راہ رَباناں موری ھُو
پنڈتاں تے ملوانیاں کولوں، چھُپ چھُپ لنگھیئے چوری ھُو

اَڈیاں مارن کرن بکھیڑے، درد منداں دے کھوری ھُو
بَاھُوؒ چل اُتھائیں وَسّیے، جتھے دعویٰ ناں کس ہوری ھُو

Explanation: The religious ways prescribed by four schools of thought or outward knowledge of religion are popular among the masses. The path of *Faqr* is like a small window which is only for the chosen ones. Walk along it unnoticed stealthily passing by the scholars who are themselves veiled by their pride, oblivious to this path. These people make fun of the travellers of path of Divine love and issue verdicts against them out of malice and jealousy. O Bahoo! Let us go and live somewhere away from these people where no one holds supremacy but Allah.

ناں میں عالم ناں میں فاضل، ناں مفتی ناں قاضی ھُو
ناں دل میرا دوزخ منگے، ناں شوق بہشتیں راضی ھُو
ناں میں تریہے روزے رکھے، ناں میں پاک نمازی ھُو
باجھ وصال اللہ دے باھُوؒ، دنیا کوڑی بازی ھُو

Explanation: Neither am I a scholar nor an intellectual. Neither am I a jurist nor a mufti. Neither I crave heaven nor do I fear hell. Neither do I fast for the thirty days of Ramadan nor have I been a devout worshipper. O Bahoo! The fact is that without union with Allah every level, status and station is false and useless.

وحدت دا دریا اِلٰہی، جتھے عاشق لیندے تاری ھُو
مارن ٹبیاں کڈھن موتی، آپو آپنی واری ھُو
دُرِّ یتیمؐ وِچ لئے لشکارے، جیوں چَن لاٹاں ماری ھُو
سو کیوں نہیں حاصل بھَردے بَاھُوؒ ، جیہڑے نوکر نیں سرکاری ھُو

Explanation: The Divine lovers keep swimming in the ocean of Oneness. They dive deep into the ocean and gather pearls up to the limits of their capability. The Mohammadan light unmatched in lustre shines like the moon and has illuminated its water. Those who serve in the kingdom of *Faqr* of the Holy Prophet, ought to present all their possessions and services to their spiritual guide so that he can utilize them to spread the message of *Faqr*.

وَیہہ وَیہہ ندیاں تارو ہوئیاں، بمبل چھوڑے کاہاں ھُو
یار اساڈا رنگ محلیں، اسیں دَر تے کَھلّے سِکاہاں ھُو
نہ کوئی آوے نہ کوئی جاوے، اسیں کیں ہتھ لکھ مُنجاہاں ھُو
جے خبر جانی دی آوے بَاھُوؒ، کَھڑ کلیوں پُھل تھواہاں ھُو

Explanation: The path to the Beloved has become extremely difficult and impossible to travel without Allah's favour and beneficence. He is in the magnificent castle and I tarry at its doorsteps yearning to see Him. No one has access to the Beloved, how can I send any message to convey my desire! If I get to hear a word from Him or called into His presence, my heart would bloom with happiness.

وَحدت دے دریا اُچھلے، جَل تھَل جنگل رَینے ھُو
عشق دی ذات منیندے ناہن، سانگاں جھل تپینے ھُو
رنگ بھبھوت ملیندے ڈِٹھے، سَے جوان لکھینے ھُو
میں قربان تنہاں توں بَاھُوؒ، جیہڑے ہوندیاں ہمت ہینے ھُو

Explanation: The ocean of Oneness has surged quenching the thirst of lovers. Those who have even a bit of it are sated. However the eternal unfortunates who deny the love of Essence have deprived themselves by remaining hostile towards this beneficence. They have turned themselves wretched in the world and will remain so in the hereafter. The fortunate ones are blessed with Divine love and have drowned in this ocean sacrificing their worldly assets and pleasures. O Bahoo! I sacrifice myself for the true lovers who are magnanimous and remain humble even after achieving high stations in the Divine court.
(Abyat-e-Bahoo Kamil)

SULTAN-UL-FAQR VI SULTAN MOHAMMAD ASGHAR ALI AND THE UNIVERSAL DIVINE MAN

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali describes the reality of the Universal Divine Man in these words:

- Even attaining the vision of Allah is not the ultimate station. It has also duality. The actual ultimate station is gained by annihilating oneself in the Divine Essence completely. This is the station where the difference between 'You' and 'I' ends. This

is also called the station of Divine Oneness, annihilation in Allah and immortality with Him or annihilation in *Hoo* (هُو) which is the highest station of *Faqr*. This is the ultimacy of the perfect man of Allah. On reaching here he is adorned with the crown of the Universal Divine Man and is appointed at the throne of Divine guidance and persuasion. At this station his speech is the speech of Allah, his hearing is the hearing of Allah, his sight is the sight of Allah, his movement is the movement of Allah and his touch is the touch of Allah.

- The eternal prayer of *Ism-e-Allah Zaat* entirely sanctifies the being of man. The heat of *Ism-e-Allah Zaat* is greater than the hellfire. If the Fakir who is annihilated and immortal with Allah (the Universal Divine Man) looks with Divine majesty, he may burn everything in the east and the west into ashes. Thousand praises for him! How great is he who tolerates this fire himself and does not afflict the creation. If you visit and stay in the court of such a Fakir with respect and reverence, you would find betterment. Disrespecting or opposing him will make you unfortunate in both the realms. Ignorance is better than such an intellect which denies his spiritual status, creates hostility against him and persuades others to oppose him.

- The station of annihilation in *Hoo* (هُو) and immortality with Him is the highest station of human elevation. This is the station about which Prophet Mohammad said, "When *Faqr* is accomplished that is Allah." This is the highest station of men of Allah because if a man stays at the station of annihilation, he is lost forever.

- The perfect Fakir is the representative of Allah. His status is that of belovedness which he never loses. The Universal Divine Man is only one in the world who performs the obligation of guiding the seekers of Truth physically as well as spiritually. In the beginning, he is not famous and keeps himself hidden from the world. Yet in a few years his fame spreads everywhere and the seekers of Allah are attracted towards him in a large number. His identity is that he does not involve his disciples in hard mystic exercises or recital rounds rather he takes them to the destination by the contemplation of *Ism-e-Allah Zaat*.

- Unless the seeker reaches the station of immortality with Allah he remains scared at every station.

- At the station of immortality with Allah, neither the soul nor the body exists.

❖ The station of immortality with Allah is attained by the invocation of *Hoo* (ھُو). You should also get the secret of *Hoo* from a *Sarwari Qadri* spiritual guide because the secret of *Hoo* is not found without the invocation of *Hoo*. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

IQBAL AND THE UNIVERSAL DIVINE MAN

The philosophy of Allama Iqbal regarding the Universal Divine Man holds similarity to Sultan Bahoo's teachings about the perfect Mystic Fakir immortal with Allah. Both use different titles to address the Universal Divine Man. A few by Iqbal are:

(1) True believer (*Mumin, Mard-e-Mumin, Banda-e-Mumin*)
(2) True man (*Mard-e-Haq)*
(3) Perfect man (*Mard-e-Kamil*)
(4) Sage (*Mard-e-Daana*)
(5) The independent man (*Banda-e-Hur*)
(6) Righteous Imam (*Imam-e-Barhaq*)
(7) Unconventional Mystic (*Qalandar, Mard-e-Qalandar*)
(8) Man of innovation (*Sahib-e-Ijad*)
(9) Man of self-realization (*Mard-e-Khud Agah*)
(10) Man of sight (*Deedawar*)
(11) Visionary (*Sahib-e-Idrak*)
(12) Fakir (*Mard Fakir*)
(13) Man of Truth (*Banda-e-Haq*)
(14) Man of Divine sight (*Banda-e-Haq Biin*)
(15) The revered man (*Mard-e-Buzurg*)
(16) Man of inward (*Sahib-e-Dil*)
(17) Righteous guide (*Mehdi-e-Barhaq*)

All these titles refer to the Universal Divine Man which are used by Iqbal according to the requirements of poetry. Let us begin with his Urdu poetry related to this topic:

۱۔ تُو نے پوچھی ہے امامت کی حقیقت مجھ سے ’حق‘ تجھے میری طرح صاحبِ اسرار کرے

۲۔ ہے وہی تیرے زمانے کا ’امامِ برحق‘ جو تجھے حاضر و موجود سے بیزار کرے

۳۔ موت کے آئینے میں تجھ کو دکھا کر ’رُخِ دوست‘ زندگی تیرے لئے اور بھی دشوار کرے

۴۔ دے کے احساسِ زیاں تیرا لہو گرما دے　　فقر کی سان چڑھا کر تجھے تلوار کرے

Explanation: (1) You are inquisitive about the true leader of your era who can lead you upon the right path and show you the reality. May Allah guide you Himself and reveal His secrets upon you the same way He has unveiled them on me.

(2) The righteous Imam of your era who deserves this title is the one who diverts your attention from the mortal world towards Allah, removes material desires and makes you disgusted of the short-lived pleasures of the world.

(3) He has the power to enliven your soul by giving death to your innerself. Hence blessing with 'death before dying' that leads to the vision of Divine beauty before doomsday. The Divine beauty captivates you so much that life of this world and its charms lose their attraction and you become fearless even from death.

(4) He should make you realize that the time you have spent without the desire and struggle for the Divine vision and union is wasted thus makes you eager to achieve them. For this he leads you on the path of *Faqr* and makes you bold enough to renounce everything for Allah and cross every hurdle with perseverance and strength. **(Zarb-e-Kalim)**

۱۔ ہر لحظہ ہے 'مومن' کی نئی شان، نئی آن　　گفتار میں کردار میں، اللہ کی برہان

۲۔ قہاری و غفاری و قدّوسی و جبروت　　یہ چار عناصر ہوں تو بنتا ہے مسلمان

۳۔ یہ راز کسی کو نہیں معلوم کہ مومن　　قاری نظر آتا ہے، حقیقت میں ہے قرآن

۴۔ قدرت کے مقاصد کا عیار اس کے ارادے　　دنیا میں بھی میزان، قیامت میں بھی میزان

۵۔ جس سے جگرِ لالہ میں ٹھنڈک ہو، وہ شبنم　　دریاؤں کے دل جس سے دہل جائیں، وہ طوفان

۶۔ فطرت کا سرودِ ازلی اس کے شب و روز　　آہنگ میں یکتا، صفت سورۂ رحمٰن

Explanation: (1) The Universal Divine Man is the exact manifestation of Allah in all his words and deeds. In every era he appears with a new grandeur and every moment his glory keeps elevating as Allah says;

◄ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝ (۵۵:۲۹)

Meaning: Every moment, His glory manifests anew. **(55:29)**

(2) Unless a seeker crosses the realm of bodies, the angelic realm, the realm of power and the realm of Divinity he cannot be titled as a true Muslim (believer) who is one with the Essence and manifests all the Divine attributes. He is titled the Universal Divine Man because he is the paragon who esoterically witnesses the celestial light of angels, purity of Divine soul and embodies both Divine beauty and majesty.

(3) Such a believer is the embodiment of teachings of Quran though he may appear to be its reciter. As Aisha bint Abi Bakr said, "The morals of the Holy Prophet are exact Quran." The believer follows every step of the Holy Prophet and moulds his life according to Quran hence becomes the practical of Quranic teachings.

(4) The Universal Divine Man is the one who implements the Divine commands in the world as he is the representative of Allah on the earth. Allah views and judges His slaves through his eyes. Though the Universal Divine Man is all mercy yet Allah takes him as the best benchmark and a witness to the believers, Muslims and people in general, in the world as well as hereafter.

(5) Universal Divine Man is the one and only who holds and simultaneously manifests the entire attributes of Allah whether of compassion or of wrath. For the lovers of Allah he is all mercy while for the disbelievers he is all majesty. Like the sacred Companions who were soft and loving towards each other but furious and wrathful for the infidels. He is soft natured like dew which gives freshness to flowers as well as strong and magnificent like storm which shakes the rivers.

(6) The Universal Divine Man is absorbed in the pleasure of Divine vision and union since pre-existence. Even in this world his soul remains engrossed in it day and night as the Holy Prophet said:

◄ اَلْاٰنَ كَمَا كَانَ

Meaning: It is the same now as it was before.

Like chapter *Rahman* of the Quran has a distinctive style, the Universal Divine Man in every era is not only the same as his spiritual predecessor but also different. As each complies with the requirements of ever changing time.

He is the manifestation of the Essence. He is the undeniable blessing to be ever grateful of.
(Zarb-e-Kalim)

کوئی اندازہ کرسکتا ہے اس کے زورِ بازو کا!

نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں

Explanation: Being the absolute manifestation of Divine Essence and attributes, the Universal Divine Man is all-powerful and all-authoritative. No one can judge his powers. Even his single glance can change the destiny and turn an infidel to a believer, an imperfect to a perfect, a wretched to a fortunate and an ignorant to a scholar. **(Bang-e-Dara)**

جو عالَمِ ایجاد میں ہے 'صاحبِ ایجاد'

ہر دور میں کرتا ہے طواف اُس کا زمانہ

Explanation: The Universal Divine Man has the distinctive attribute of innovation which is the manifestation of Allah's attribute 'the Originator' (*al-Badi*). This attribute refers to Allah's power to create a completely new creation without any previous pattern, example or material. With this attribute, the Universal Divine Man brings about change in the inner and outer universe by the authority vested in him by Allah. He is the pivot around whom the whole universe revolves due to his magnetic Divine attraction. **(Zarb-e-Kalim)**

خودی سے 'مردِ خود آگاہ' کا جمال و جلال

کہ یہ کتاب ہے، باقی تمام تفسیریں

Explanation: The Universal Divine Man is the man of self-realization and has been blessed with the perfect gnosis of Allah according to the Hadith, "Whoever recognized his innerself undoubtedly recognized his Lord." His compassion and mercy as well as wrath and majesty are all Divine as he has annihilated his human attributes in the Divine attributes and only the Essence is manifested in Him. He is the book that has complete and exact Divine knowledge. As compared to him the scholars are like exegesis of the book. The true knowledge is only found in the book while the exegeses are various, contradictory and based on personal knowledge and opinions which can be misleading. **(Armaghan-e-Hijaz)**

عالَم ہے فقط مومنِ جانباز کی میراث

مومن نہیں جو صاحبِ لولاکؐ نہیں ہے

Explanation: Allah grants authority over the entire universe to the true believer who annihilates himself in the Holy Prophet and Allah becoming eternal. He becomes the Universal Divine Man and the reflection of the Holy Prophet for whom Allah created the worlds and bestowed him with complete authority upon them. One who is not annihilated in the Holy Prophet cannot be a true believer. **(Bal-e-Jibril)**

جہان تمام ہے میراث 'مردِ مومن' کی

مرے کلام پہ حجت ہے نکتۂ لولاکؐ

Explanation: The whole world is the heritage of the perfect believer who is annihilated in the Holy Prophet. This point can be proved by the words of Allah when He said that He would not have created the world had it not been for His beloved Prophet. **(Bal-e-Jibril)**

'مومن' کے جہاں کی حد نہیں ہے

مومن کا مقام ہر کہیں ہے

Explanation: The Holy Prophet said, "The inward of believer is the Throne of Allah." Hence the entire universe is in the inward of the Universal Divine Man. He is not bound by the universe rather the universe is within him. Boundaries can restrict the physical being not the spiritual one. Since the Universal Divine Man has annihilated his physical entity, the restrictions and boundaries are no more applicable on him. All the realms are in his reach and under his authority. **(Bal-e-Jibril)**

ہزاروں سال نرگس اپنی بے نُوری پہ روتی ہے

بڑی مشکل سے ہوتا ہے چمن میں 'دیدہ ور' پیدا

Explanation: The soul of seeker of Allah yearns for the Divine vision and mourns upon his inability which is due to the lack of light required for the vision. This light only results from the celestial company of the perfect spiritual guide and the invocation and contemplation of *Ism-e-Allah Zaat* granted by him. In search of perfect spiritual guide who is a man of sight and the Universal Divine Man of the era, the seeker struggles a lot and finds him after a great difficulty. **(Bang-e-Dara)**

مہر و مہ و انجم کا محاسب ہے 'قلندر'

ایّام کا مَرکب نہیں، راکب ہے 'قلندر'

Explanation: The worlds and their creations are subordinate to *Qalandar* (the Universal Divine Man) and act under his command. He is not a slave to time rather he rules time. He is an innovative person who goes beyond conventional norms to point up the reality behind the Truth. **(Zarb-e-Kalim)**

In his mystic poem *Mard-e-Buzurg*, Iqbal says about the Universal Divine Man:

۱۔ اس کی نفرت بھی عمیق، اس کی محبت بھی عمیق — قہر بھی اُس کا ہے اللہ کے بندوں پہ شفیق

۲۔ پرورش پاتا ہے تقلید کی تاریکی میں — ہے مگر اس کی طبیعت کا تقاضا تخلیق

۳۔ انجمن میں بھی میسر رہی خلوت اس کو — شمعِ محفل کی طرح سب سے جدا، سب کا رفیق

۴۔ مثلِ خورشیدِ سحر فکر کی تابانی میں — بات میں سادہ و آزادہ، معانی میں دقیق

۵۔ اس کا اندازِ نظر اپنے زمانے سے جدا — اس کے احوال سے محرم نہیں پیرانِ طریق

Explanation: (1) The reality of Universal Divine Man is beyond anyone's perception as the Holy Prophet said, "Only Allah knows my reality." The profundity of his compassion and wrath cannot be comprehended. By his wrath he annihilates and purges the inciting innerself of the seekers of Allah and grants them His closeness thus his wrath eventually becomes compassion for the seekers.

(2) Apparently the perfect spiritual guide trains his chosen seeker who is destined to become the Universal Divine Man after him like his other seekers but this conformity is just a veil to keep his secret concealed till the time he is ascended to the throne of Divine guidance and persuasion. In fact he is inwardly trained in an entirely different manner according to the requirements of his era and the responsibilities he will have to execute after adorning the throne. Innovation is inherent in his nature which helps him bringing about the changes required in the previous system as well as building an entirely new personality of his seekers according to the will of Allah.

(3) Physically he lives among people but inwardly he is always in the state of solitude with Allah. His inner state is a deep secret between him and Allah. Like a candle, he is distinct from everyone in the gathering yet everyone's companion in the form of light.

(4) The refulgent personality of Universal Divine Man is a source of enlightenment for the seekers of Allah. His innovative nature and bright thoughts are like the rising sun which remove the darkness. He says the truth without any fear, though his words are simple but contain subtle meanings and Divine secrets which are revealed only upon the enlightened ones.

(5) The Universal Divine Man is unique among all the spiritualists. They and their ways are old fashioned and outdated but his vision is modern and in accordance to the requirements of his era. Rather he foresees the demands of coming times and takes revolutionary steps beforehand. That is why his status and rank is above others even beyond

their perception as they are stuck in the universe of creation whereas he is stationed in the universe of command at the station of no station. **(Zarb-e-Kalim)**

میسر آتی ہے فُرصت فقط غلاموں کو

نہیں ہے 'بندۂ حُر' کے لئے جہاں میں فراغ

Explanation: The Universal Divine Man is independent of physical bounds and spiritual restraints as he is ruler upon the innerself. Allah manifests him in the world with a great purpose, he spends his entire life in a struggle to achieve his aim. Firstly, he is trained for it and then he fulfils it. Every moment of his life is a step towards achievement of this sacred objective. He cannot rest or enjoy pleasures of worldly life like others who are slaves of their innerself and have no aim of life except to earn more and more money and enjoy a luxurious life. Their soul is dead and stagnant but his soul is ever progressing and in a restless state. **(Zarb-e-Kalim)**

۱۔ جس 'بندۂ حق بیں' کی خودی ہوگئی بیدار شمشیر کی مانند ہے بُرَّندہ و بَرّاق

۲۔ اُس کی نگہ شوخ پہ ہوتی ہے نمودار ہر ذرے میں پوشیدہ ہے جو قوتِ اشراق

۳۔ اُس مردِ خدا سے کوئی نسبت نہیں تجھ کو تُو بندۂ آفاق ہے، وہ 'صاحبِ آفاق'

Explanation: (1) The Universal Divine Man is the man of Divine sight. His soul is alive and a witness to the Truth. Radiant and vibrant like lightening and sharp like a sword, his majesty and magnificence know no limits.

(2) His brilliant sight can watch everything whether concealed or visible, far or distant. He can even view the Divine light hidden in every particle which is the actual power behind existence of everything.

(3) There is no comparison between you and the Universal Divine Man as you are a slave of this universe while he is its master. His grandeur embraces the entire physical and spiritual cosmos and you are bound in dimensions of time and space. **(Zarb-e-Kalim)**

دنیا کو ہے اُس 'مہدیِ برحق' کی ضرورت

ہو جس کی نِگہ زلزلۂ عالمِ افکار

Explanation: The world severely needs that righteous guide whose sight creates an upheaval in the spiritual self and thoughts of the seeker and diverts his attention away from this world towards Divinity. Thus reforming the individuals to ultimately reform the society. His powerful entity can bring peace in the chaotic world but only if the world searches for him and recognizes his status. **(Zarb-e-Kalim)**

وہی ہے ’بندۂ حُر‘ جس کی ضرب ہے کاری

نہ وہ کہ حرب ہے جس کی تمام عیّاری

Explanation: The Universal Divine Man is the independent man whose disposition is strong and influential. His sight has a powerful effect upon the inward of the seeker. He is not like the rulers who win over by force and cunningness. Instead he is the guide who moulds inwards with his sight and leads them. **(Zarb-e-Kalim)**

کہتا ہے زمانے سے یہ درویشِ جواں مرد

جاتا ہے جدھر ’بندۂ حق‘، تُو بھی اُدھر جا

Explanation: I am the bold Dervish who advises the whole world for its betterment that it should turn towards the man of Truth. It must search and follow him to seek the Truth. **(Zarb-e-Kalim)**

ہزار خوف ہو لیکن زبان ہو دل کی رفیق یہی رہا ہے ازل سے قلندروں کا طریق

ہجوم کیوں ہے زیادہ شراب خانے میں فقط یہ بات کہ ’پیرِ مغاں‘ ہے مردِ خلیق

Explanation: No matter what the situation or fears may be, the speech should comply with what is within the inward. This is the pattern set by the unconventional Mystics of the past. They never feared the monarchs and authorized elite and said the truth boldly without caring for the consequences.

Why is the sacred court of the Universal Divine Man crowded? It is because he is so courteous that he gives every seeker of Allah the wine of Divine vision to drink which intoxicates them with Divine love. His compassion and morals which are the reflection of beautiful morals of the Holy Prophet attract the seekers towards him. With love he wins their hearts and takes them to the destination. **(Bal-e-Jibril)**

۱۔ پوچھ اس سے کہ مقبول ہے فطرت کی گواہی تو صاحبِ منزل ہے کہ بھٹکا ہوا راہی

۲۔ کافر ہے مسلماں، تو نہ شاہی نہ فقیری　　مومن ہے تو کرتا ہے فقیری میں بھی شاہی

۳۔ کافر ہے تو شمشیر پہ کرتا ہے بھروسا　　مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی

۴۔ کافر ہے تو ہے تابعِ تقدیر مسلماں　　'مومن' ہے تو وہ آپ ہے تقدیرِ الٰہی

Explanation: (1) Ask your conscience because it is the best witness that you trust. Have you reached your destination, the gnosis of Allah, His vision and closeness, or are you a wanderer lost in the world and its luxuries away from Divine closeness?

(2) Since the Muslims have renounced the true religion inwardly and adopted the practices of infidels, they have not only lost the way of *Faqr* which leads to esoteric grandeur but have also been deprived of the worldly splendour and rule. They have become slaves of worldly rulers as well as of their innerself. If a true believer veritably follows the Mohammadan *Faqr,* he becomes the Fakir who has no worldly possessions still he rules both the worlds.

(3) The infidels trust upon their weaponry to win while the true believers trust only Allah and win the battle fighting without a sword. The example of sacred Companions proves this fact. In fact a true believer is an eternal soldier who keeps fighting the greater jihad against his innerself. This battle requires the power of Divine love, trust upon Allah and an urge to have His closeness.

(4) If a Muslim is the slave of his desires instead of Allah then he is an infidel inwardly. His slavery to desires makes him subordinate to the destiny as he loses the power to make his own destiny. On the contrary, the true believer (the Universal Divine Man) is subordinate to none but Allah. Hence Allah Himself grants him the power to write the destiny. **(Bal-e-Jibril)**

'قلندر' جُز دو حرف لآ اِلٰہ کچھ بھی نہیں رکھتا

فقیہہِ شہر قاروں ہے لُغت ہائے حجازی کا

Explanation: The Universal Divine Man negates everyone but Allah. His entire asset is this negation itself which separates him from everything and unites him with Allah. Neither does he know nor desires to know anything except Him. His persuasion to the seekers is also based on it only which is more than enough for their spiritual enhancement. While the jurists and scholars have gathered a treasure of books and are lost in words forgetting Allah. They deliver long speeches just to express their knowledge but their words are void of spiritual efficacy. **(Bal-e-Jibril)**

نہ تخت و تاج میں، نے لشکر و سپاہ میں ہے

جو بات 'مردِ قلندر' کی بارگاہ میں ہے

Explanation: Neither in monarchy nor in army is the pleasure which is derived from the company of the Universal Divine Man because there man spiritually elevates and achieves the closeness of Allah. **(Bal-e-Jibril)**

امینِ راز ہے 'مردانِ حُر' کی درویشی

کہ جبرائیلؑ سے ہے اس کو نسبتِ خویشی

Explanation: The Universal Divine Man is liberated from the shackles of worldly desires and is independent. The significance of his dervishism is that he holds the Divine secrets. He is just like Angel Gabriel in keeping the Divine secrets. He is among humans as Gabriel is among the angels. **(Bal-e-Jibril)**

بھروسا کر نہیں سکتے غلاموں کی بصیرت پر

کہ دنیا میں فقط 'مردانِ حُر' کی آنکھ ہے بینا

Explanation: The insight of slaves of desires can never be trusted, for they are only focused upon the fulfilment of their desires and are blind to the benefit of nation. In the entire world, only the sight of independent men is trustworthy as they see through the Divine light. They are selfless and appointed by Allah for the beneficence of entire creation. **(Bal-e-Jibril)**

In his Persian work Iqbal represents the perspective of the Universal Divine Man in a beautiful manner. Here it is presented:

۱۔ گر شتربانی جہانبانی کنی زیبِ سر تاجِ سلیمانیؑ کنی

۲۔ تا جہاں باشد جہاں آرا شوی تاجدارِ ملک لایبلیٰ شوی

۳۔ نائبِ حق در جہاں بودن خوش است بر عناصر حکمراں بودن خوش است

۴۔ نائبِ حق ہمچو جانِ عالم است ہستی او ظلِ اسمِ اعظم است

۵۔ از رموزِ جز و کل آگہ بود در جہاں قائم بامر اللہ بود

Explanation: (1) If you become dominant over your innerself like a rider controls the camel then you would rule the world and the crown of King Solomon would adorn your head. This means that if you remove the veils of innerself you would reach the station of annihilation in Allah and immortality with Him to become the Universal Divine Man.

(2) As long as this world exists, you would remain its decorator and would become the king of the universe whose reign would see no downfall.

(3) It is good to become the vicegerent of Allah (the Universal Divine Man) in this world. How great it is to rule over the world!

(4) The vicegerent of Allah (the Universal Divine Man) is the soul of the world and his existence is the manifestation of the greatest name of Allah (*Ism-e-Allah Zaat*).

(5) He knows the secrets of every part and whole of the universe and is dominant upon everything by the command of Allah. **(Asrar-e-Khudi)**

۱۔ خیمہ چوں در وسعتِ عالم زند ایں بساط کہنہ را برہم زند

۲۔ نوع انساں را بشیر و ہم نذیر ہم سپاہی ہم سپہگر ہم امیر

Explanation: (1) When the Universal Divine Man adorns his throne, he turns over the previous system by creating his own realm.

(2) He brings glad tidings to mankind and warns them against evil. He builds the army and himself is the soldier as well as the leader of the army. **(Asrar-e-Khudi)**

۱۔ مدعائے علم الاسما ستے سِرّ سبحان الذی اسرا ستے

۲۔ از عصا دستِ سفیدش محکم است قدرت کامل بعلمش توام است

۳۔ چوں عناں گیرد بدست آں شہسوار تیز تر گرد سمندِ روزگار

Explanation: (1) He is the secret and reason behind Allah's words:

◄ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا (۲:۳۱)

Meaning: And Allah taught Adam all the (Divine) names. **(2:31)**

◄ سُبۡحٰنَ الَّذِیۡۤ اَسۡرٰی بِعَبۡدِہٖ لَیۡلًا (۱۷:۱)

Meaning: Holy is He Who took His servant in a small portion of a night (to Miraj). **(17:1)**

(2) His luminous hand is like the miraculous hand of Moses which is strengthened by his powerful staff. His knowledge, ability and authority are interconnected.

(3) When this dignified rider holds the reins of the world, its speed further increases. This means that when the Universal Divine Man adorns the throne of Divine guidance and persuasion, the era proceeds in accordance to his will. **(Asrar-e-Khudi)**

نمودش سِرّے از اسرارِ غیب است

ز ہر گردے بروں ناید سوارے

Explanation: The manifestation of the Universal Divine Man in this world is one of the Divine secrets. The person who attracts people through his knowledge, intellect and verbosity is not the Universal Divine Man.

۱۔ بندۂ مومن ز آیاتِ خداست ہر جہاں اندر برِ او چوں قباست

۲۔ چوں کہن گردد جہانے در برش می دہد قرآں جہانے دیگرش

Explanation: (1) The Universal Divine Man is one of the signs of Allah and all the worlds are like his dress (manifestation).

(2) When one of these worlds becomes ancient, a new world is granted to him by the Quran. **(Javid Nama)**

۱۔ بندۂ حق بے نیاز از ہر مقام نے غلام او را نہ او کس را غلام

۲۔ بندۂ حق مردِ آزاد است و بس ملک و آئینش خداداد است و بس

۳۔ رسم و راہ و دین و آئینش ز حق زشت و خوب و تلخ و نوشینش ز حق

Explanation: (1) The Universal Divine Man is independent of stations and levels. Neither is he a slave to anyone nor does he have any slave.

(2) The Universal Divine Man has gained salvation from everything for Allah. He is bestowed with kingdom and constitution by Allah.

(3) His ways, beliefs and rules are all related to Allah. His right and wrong rather everything is from Allah. **(Javid Nama)**

۱۔ مردِ حق از کس نگیرد رنگ و بو　　مردِ حق از حق پذیرد رنگ و بو

۲۔ ہر زماں اندر تنش جانے دگر　　ہر زماں او را چو حق شانے دگر

۳۔ رازہا با مردِ مومن باز گوے　　شرحِ رمز 'کُلَّ یَوْمٍ' باز گوے

Explanation: (1) The Universal Divine Man is not influenced by anyone. All his attributes and ways are inspired only by Allah and Prophet Mohammad.

(2) The Universal Divine Man has a new life as well as a new grandeur every moment like the Truth.

(3) O Universal Divine Man! Tell the Muslims their forgotten secrets once again and also explain to them the inner meaning and exegesis of the Quranic verse;

❖ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (۵۵:۲۹)

Meaning: Every moment His glory manifests anew. **(55:29) (Javid Nama)**

او کلیمؑ و او مسیحؑ و او خلیلؑ

او محمدؐ او کتاب او جبرئیلؑ

Explanation: The Universal Divine Man is Moses, Jesus and Abraham. He is Mohammad as well as the Book and Gabriel. **(Javid Nama)**

۱۔ قلندراں کہ بہ تسخیر آب و گِل کوشند　　ز شاہ باج ستانند و خرقہ می پوشند

۲۔ بخلوت اندو کمندے بہ مہر و ماہ پیچند　　بخلوت اندو زمان و مکاں در آغوشند

Explanation: (1) The unconventional Mystics who conquer this material world are such elevated men that although they wear patched clothes yet the kings are their subordinates.

(2) When they are in public, they spread word of wisdom and guide people. When they are alone, they gather time and space in their embrace i.e. they are absorbed in the trance and ecstasy of witnessing the Divine Beloved. **(Zabur-e-Ajam)**

۱۔ مردِ حُر محکم ز وردِ 'لاتخف'　　ما بمیدان سر بجیب، او سر بکف

۲۔ مردِ حُر از 'لا اِلٰہَ' روشن ضمیر می نہ گردد بندۂ سلطان و میر

۳۔ مردِ حُر چوں اشتران بارے برد مردِ حُر بارے برد خارے خورد

Explanation: (1) The Universal Divine Man has the power and strength to move mountains due to the assurance of Allah, "Do not feel afraid or grieved."[139] We keep our head down because we are slaves of this world but the Universal Divine Man keeps his head high as he is fearless and magnanimous. He even does not feel afraid to sacrifice his life for the Beloved.

(2) The Universal Divine Man has a complete and perfect faith upon "There is no (other) God" and hence has an enlightened conscience. He never becomes the slave of any king or a ruler and remains only the slave of Allah and His Prophet.

(3) The Universal Divine Man bears burden like a camel and eats thorns. In the path of *Faqr* he endures difficulties, sorrows and adversities. **(Mathnawi)**

۱۔ پادشاہان در قباہائے حریر زرد رو از سہم آں عریاں فقیر

۲۔ سِرّ دیں مارا خبر، او را نظر او درونِ خانہ ما بیرونِ در

۳۔ ما کلیسا دوست، ما مسجد فروش! او ز دستِ مصطفیٰؐ پیمانہ نوش

۴۔ نے مغاں را بندہ نے ساغر بدست ما تہی پیمانہ، او مست الست

Explanation: (1) Kings, laden in silk robes become pale out of fear in front of the Fakir who is dressed in simple clothes.

(2) We learn the secrets of religion as a knowledge but he views them with his eyes. We acknowledge ourselves through the help of books whereas he learns directly from Allah Himself. He is absorbed in witnessing Allah whereas we are away and deprived of it.

(3) We are friends of the church and sell the religion but the Universal Divine Man drinks from the hands of Prophet Mohammad. We are in love with the western culture and adopt their lifestyle instead of following Islamic traditions proudly. Whereas the Universal Divine Man drinks the wine of the Prophet's love and gets his blessings at every step of life.

[139] Sura *al-Ankabut*, verse 33.

(4) We are unfamiliar to the true love of Allah and His Messenger whereas he has drunk the wine of love and is intoxicated since eternity. This wine is such that it requires no chalice. Hence neither he requests anyone for it nor has a goblet in his hands. **(Mathnawi)**

۱۔ چوں فنا اندر رضائے حق شود بندۂ مومن قضائے حق شود

۲۔ در رضائے حق فنا شو چوں سلف گوہر خود را بروں آر از صدف

Explanation: (1) When the Universal Divine Man annihilates himself in Allah according to His will, he himself becomes the Divine will. His tasks are then accomplished according to his wish.

(2) You should also annihilate yourself in the will of Allah like your pious ancestors. Discover your esoteric self like a shell reveals a pearl. The way the Companions of the Holy Prophet perished their desires in the will of Allah and became His will themselves then they conquered the world, you should also follow them. **(Mathnawi)**

۱۔ مردِ حق باز آفریند خویش را جز بہ نورِ حق نہ بیند خویش را

۲۔ بر عیارِ مصطفیٰؐ خود را زند تا جہانے دیگرے پیدا کند

Explanation: (1) First of all the Universal Divine Man brings himself into existence i.e. he annihilates himself in Allah to have a new and immortal being. When he looks at himself, he only beholds the light of Allah.

(2) The Universal Divine Man exactly and absolutely follows the footsteps of Prophet Mohammad then creates a new world which is according to the will of the Prophet. **(Mathnawi)**

CAUSES OF CONCEALMENT OF THE UNIVERSAL DIVINE MAN IN PRESENT ERA

In the following lines, Iqbal complains that the Muslim nation has become barren since long. Undoubtedly, it produced many leaders in every field but not the perfect spiritual guide (the Universal Divine Man). This is because the world is busy with its desire for wealth and material things. Western education emphasizes upon materialism and the religious scholars promote exotericism. Hence the Muslim nation fell into the trap of either of the two. The search and longing for spirituality, esotericism and *Faqr* has come to an end. Since no one seeks spirituality and Sufism, the Universal Divine Man who possesses them has concealed himself from the world. Iqbal elaborates this point further:

۱۔ ترسم ایں عصرے کہ تو زادی درآں　　در بدن غرق است و کم داند ز جاں

۲۔ چوں بدن از قحط جاں ارزاں شود　　مردِ حق در خویشتن پنہاں شود

۳۔ در نیابد جستجو آں مرد را　　گرچہ بیند روبرو آں مرد را

۴۔ تو مگر ذوقِ طلب از کف مدہ　　گرچہ درکارِ تو افتد صد گرہ

Explanation: (1) I am a little scared of the era in which you have born, for it has given in to the lust of bodies (materialism) and disconnected to the soul. People are lost in materialism and have no knowledge of the soul.

(2) When the body becomes merely a shallow structure due to insipid soul, the Universal Divine Man also conceals himself. Although the Universal Divine Man remains present in every era in the world but the materialistic people are deprived of the awareness about his sacred presence.

(3) In this era, search and longing cannot recognize the Universal Divine Man even if he is standing right in front of one's eyes. This means that he cannot be recognized outwardly but only through *Ism-e-Allah Zaat* granted by himself.

(4) Do not let go of the desire even if you have to face countless trials and difficulties as it will eventually lead you to him. **(Javid Nama)**

CLAIMANTS OF THE TITLE OF FAKIR

Some people add Fakir to their name to exhibit humility. Their aim is to present themselves as humble among people on one hand and try to fool those who understand the real meaning of Fakir (the Universal Divine Man) on the other hand. When someone questions them in public, they innocently reply, "I am just a (humble) Fakir" whereas their objective is to tell the world that they are the Universal Divine Man. In reality, they do not have any association with *Faqr* let alone the station of immortality. Public should be careful of such people as these players only know how to betray and deceive others.

ENEMY OF THE UNIVERSAL DIVINE MAN

Sultan Bahoo says about the enemy of Fakir (the Universal Divine Man):

- The enemy of Fakirs is in fact the enemy of Allah. **(Mohabbat-ul-Asrar)**

- There are three enemies of Fakir who keep this world their ally: the hypocrite, the envious and the atheist. **(Asrar-e-Qadri)**
- The enemy of Fakir is not free from three things: (1) He has a dark inward and is a jealous scholar who is verbose but deprived of inward verification. (2) He is a liar, hypocrite and polytheist. (3) He is the seeker of world who would not get any place in paradise. **(Aqal-e-Baydar)**
- Whoever considers that Fakirs are not beneficent, he remains deprived of their beneficence. Whoever considers that *Faqr* of Fakir is without wisdom becomes unwise. Whoever considers that the Mystic Fakir who possesses contemplation of *Ism-e-Allah Zaat* is ignorant, he himself is ignorant even if outwardly he is a scholar and will surely suffer destruction in the world due to his impudence towards Fakirs. **(Ameer-ul-Kaunain)**
- The enemy of Fakirs does not know anything about Allah and is deprived of the intercession of the Holy Prophet. **(Kaleed-ul-Tauheed Kalan)**
- Whoever rejects Fakirs or denies their grand status, is disgraced in both the worlds and remains perplexed. **(Kaleed-ul-Tauheed Kalan)**

The journey from a part to the whole and from just being a traveller to becoming the Universal Divine Man is only possible through the Divine favour from the perfect spiritual guide himself. Without him the journey of *Faqr*, all its stations and levels are merely illusions. Come! Let us search for the Universal Divine Man and start the journey of *Faqr* under his guidance and company. This would guide us towards Divine vision, Oneness, annihilation in Allah and immortality with Him.

CHAPTER-10

SULTAN-UL-FAQR

In every era, there exists a Universal Divine Man in the world who is the representative of Allah as well as the possessor of Divine Trust. Since the demise of the Holy Prophet till the doomsday, seven personalities among them are such who are stationed at the supreme status of *Sultan-ul-Faqr* (Sultan of *Faqr*). They are distinguished among all the Saints and their step is upon the heads of all the Saints of Allah, *al-Ghawth* and *al-Qutb*. They are ranked at the highest degree of excellence in oneness with Allah. This secret was first of all disclosed by Sultan Bahoo. He expounds in his famous writing *Risala Roohi Sharif*:

◄ بدان کہ چوں نورِ احدی از حجلۂ تنہائیِ وحدت بر مظاہرِ کثرت ارادہ فرمود، حُسنِ خود را جلوہ بصفائی گرم بازاری نمود۔ بر شمعِ جمال پروانۂ کونین بِسوزید و نقابِ میمِ احمدی پوشیدہ صورتِ احمدی گرفت واز کثرتِ جذبات و ارادات، ہفت بار بَر خود بجنبید وازاں ہفت ارواحِ فُقرا باصفا، فنا فی اللہ، بقاباللہ، محوِ خیالِ ذات، ہمہ مغز بے پوست، پیش از آفرینشِ آدم علیہ السّلام ہفتاد ہزار سال غرقِ بحرِ جَمال بر شجرِ مرآۃ الیقین پیدا شُدند۔ بجز ذاتِ حق از ازل تا ابد چیزے ندیدند و ماسویٰ اللہ گاہے نَشُنیدند، بحریمِ کبریا، دائم بحر الوصالِ لازوال، گاہے جَسدِ نُوری پوشیدہ بہ تقدیس و تنزیہہ می کوشیدند و گاہے قطرہ در بحر و گاہے بحر در قطرہ، ورِدائے فیضِ عطا "اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ" بَر اِیشان۔ پَس بحیاتِ ابدی و تاجِ عزِّ سرمدی "اَلْفَقْرُ لَا یُحْتَاجُ اِلٰی رَبِّهٖ وَلَا اِلٰی غَیْرِهٖ" معزز و مکرم، از آفرینشِ آدم علیہ السّلام و قیامِ قیامت ہیچ آگاہی ندارند و قدمِ ایشاں بَر سرِ جملہ اولیا و غوث و قطب۔ اگر آنہارا خُدا خوانی بجاوَاگر بندۂ خدا دانی روا۔ عَلِمَ مَنْ عَلِمَ۔ مقامِ ایشانِ حریمِ ذاتِ کبریا و از حق ماسویٰ الحق چیزے ناطلبیدند و بدُنیائے دنی و نعیمِ اخروی، حور و قصورِ بہشت، بکرشمۂ نظر ندیدند و ازاں یک لمعہ کہ موسیٰ علیہ السّلام در سر اسیمگی رفتہ و طُور در ہم شکستہ، در ہر لحہ و طرفۃ العین ہفتاد ہزار بار لمعاتِ جذباتِ انوارِ ذات بر ایشاں وارد و دم نہ زدند و آہے نہ کشیدند و ھَلْ مِنْ مَّزِیْد می گفتند۔ و ایشاں سلطان الفقر و سیّد الکونین اند۔ (رسالہ روحی شریف)

Meaning: Know! When the Divine light of Ahad (the One) coming out of His isolated Oneness, intended to manifest Himself in multiplicity, He graced (all the worlds) with the splendid disclosure of His pure Divine beauty. Both the realms started burning like a moth on the candle of His blazing beauty. The light of Ahad concealed in the veil of 'M' of Ahmad manifested Himself as Ahmad. He then shook Himself seven times due to the

abundance of Divine passion and will, with which seven purified souls of Fakirs annihilated in Allah, immortal with Him, absorbed in the contemplation of the Essence, all core without any flesh or body, drowned in the unfathomed ocean of the Divine beauty appeared on the eternal tree of pure transparent belief seventy thousand years before the birth of Adam. Neither did they see anything except the Divine Essence since pre-existence till eternity nor did they hear anyone other than Allah. They ever remained such an ocean of union in the Divine sanctuary which has no decline. At times they endeavour for sanctity and transcendence with their body of light. At times they are a drop in the ocean and at times the ocean in a drop. They are blessed with the cover of beneficence of "When *Faqr* is accomplished that is Allah." Hence they have got an eternal life and are honoured and exalted with the crown of "*Faqr* demands nothing from Allah or anyone other than Allah." Neither are they aware of the birth of Prophet Adam nor about the occurrence of the doomsday. They have their steps on the heads of all the Saints, *al-Ghawth* and *al-Qutb*. It is absolutely correct to call them god, and if they are called men of God, it is fine as well. This secret is known only to those who recognize them. Their station is Divine sanctuary of the Magnificent. They never requested for anything from Allah except Allah Himself. They never paid any heed towards the petty world, the blessings of hereafter-the houris and castles of heaven. The sole theophany with which Prophet Moses got perplexed and Mount Sinai crushed into pieces, the same theophany of passions and lights of the Essence descend upon them seventy thousand times every moment yet they do not object or lament. Rather they utter, "Is there any more?"[140] They are the *Sultan-ul-Faqr* (Sultan of *Faqr*) and the lord of all the worlds. **(Risala Roohi Sharif)**

These sacred souls are seven. While revealing their names Sultan Bahoo expresses:

◄ یکے روح خاتونِ قیامت (رضی اللہ تعالیٰ عنھا)، یکے روح خواجہ حسن بصری (رضی اللہ تعالیٰ عنہٗ)، یکے روحِ شیخِ ما حقیقت الحق، نورِ مطلق، مشہود علی الحق، حضرت سیّد محی الدین عبد القادر جیلانی محبوبِ سبحانی (رضی اللہ تعالیٰ عنہٗ) و یکے روحِ سلطانِ انوار سِرُّ السرمد حضرت پیر عبد الرزاق فرزند حضرت پیر دستگیر (قدس اللہ سِرّہُ) و یکے روحِ چشمہءِ چشمانِ ھاھُویت، سرِّ اسرارِ ذاتِ یاھُو، فنافی ھُو فقیر باھُو (قدس اللہ سِرّہُ) و دو روحِ دیگر اولیا۔ بحرمتِ یمنِ ایشاں قیامِ دارین۔ تا آنکہ آں دو روح از آشیانۂ وحدت بر مظاہرِ کثرت نخواہند پرید، قیامِ قیامت نخواہد شد۔ سراسر نظرِ ایشاں نورِ وحدت و کیمیائے عزت بہر کس پرتوءِ عنقائے ایشاں اُفتاد، نورِ مطلق ساختند، احتیاجے بریاضت وورد اورادِ ظاہری طالبان رانہ پرداختند۔ (رسالہ روحی شریف)

Meaning: One of them is the sacred soul of the queen of doomsday (Fatimah bint Mohammad). Second among them is the sacred soul of Hasan of Basra. The third soul is

[140] Sura *Qaf*, verse 30.

our spiritual guide, the reality of Truth, the absolute light, the exact manifestation of Truth, the beloved of Allah, Shaikh Abdul Qadir Jilani. Fourth is the soul of Sultan of Divine light and secret of the eternal Divine Self, Shaikh Sayyid Abdul Razzaq Jilani son of Shaikh Abdul Qadir Jilani. The fifth soul is the eye of *Hoo* (**هُوْ**), the secret of secrets of the Divine Essence and annihilated in *Hoo* (**هُو**), Fakir Bahoo. Two among them are the souls of other Mystics. Both the realms owe their stability to the dignity of these two sacred souls. Unless these two souls manifest in the world of diversity coming out of the abode of Oneness, the doomsday will not occur. Their sight is absolutely the Divine light of Unity and the alchemy of honour. On whomsoever the reflection of their hidden reality is cast, his whole being is transformed into absolute light. They do not need to engage their disciples in the struggle of superficial daily recitals and mystic exercises. **(Risala Roohi Sharif)**

REALITY OF SULTAN-UL-FAQR

Sultan Bahoo states about the reality of Sultan of *Faqr*:

- The Holy Prophet intimately met *Sultan-ul-Faqr* in the court of Allah at the night of Miraj and embraced *Faqr*. Then the essence of the Holy Prophet transformed into *Faqr*. **(Jamia-ul-Asrar)**
- When the Holy Prophet went for Miraj, he mounted *al-Buraq*[141] and Angel Gabriel showed him both the realms adorned and decorated in every aspect as well as eighteen thousand kinds of creatures in them but the Holy Prophet did not pay any heed to them. As Allah says:

  ◄ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى (۵۳:۱۷)

  Meaning: His eye neither inclined aside (from Divine vision) nor overstepped the limit. **(53:17)**

  The same situation was maintained throughout the higher and lower stations. That is why he reached the station of extreme nearness to Allah (*qab qausain*) and there only remained a thin veil like the membrane of an onion between the two. When the beloved came absolutely nearest there was the Divine call, "O My beloved! I sacrificed both the worlds upon you and let you have the view of the eighteen thousand worlds of both the realms. What in these worlds do you like the most that would be granted to you?" The Holy Prophet replied, "O Allah! Confer *Faqr* upon me

[141] A heavenly pegasus, lightning horse or a spiritual ride.

because nothing has such nearness and annihilation in You as *Faqr* has and such a closeness cannot be attained through anything else." This very *Faqr* is *Sultan-ul-Faqr*. The person who beholds *Faqr* exoterically and esoterically becomes a man of Divine command and the Mohammadan Reality dominates him……Allah said, "O Mohammad! I conferred the status of *Sultan-ul-Faqr* upon you and the People of Cloak as well as upon your Fakirs and your pure and pious followers." The Holy Prophet thanked Allah thousand times. **(Jamia-ul-Asrar)**

THE GRANDEUR OF SULTAN-UL-FAQR

Sultan Bahoo states about the grandeur and glory of *Sultan-ul-Faqr* in his Persian writings:

- The Divine light of *Sultan-ul-Faqr* is brighter than the sun and its scent is more fragrant than the scent of rose and ambergris. Whoever is blessed with the privilege to behold *Sultan-ul-Faqr* in dream becomes independent of all desires. The Holy Prophet takes oath of allegiance from him and guides and educates him esoterically. My words are according to my experience. **(Kaleed-ul-Tauheed Kalan)**
- Only one out of thousands acquires the real gnosis of *Sultan-ul-Faqr* by attaining the union of exact Divine beauty being blessed with the highest levels of *Faqr* and witnessing it personally. Most of the people just guise themselves as the people of *Faqr*, only one out of thousands is accomplished in *Faqr*. What exactly is *Faqr*? *Faqr* is the Divine light whose name is *Sultan-ul-Faqr* that is always desirable in the court of Allah and favoured by Him. **(Ameer-ul-Kaunain)**
- Only he is blessed with the company of Khidr who meets the spiritual Khidr. *Sultan-ul-Faqr* is the real spiritual Khidr. One who meets him forgets the superficial knowledge because the theophany of esoteric knowledge, the light of gnosis and Oneness of Allah fill his spiritual self to such an extent that he ever remains engrossed in the Divine presence of nearness and union. **(Mehak-ul-Faqr Kalan)**
- Only that person is familiar to the stations of *Faqr* who has approached *Faqr*, relished *Faqr* and has adopted *Faqr* as well as seen *Sultan-ul-Faqr* with his own eyes. **(Asrar-e-Qadri)**
- Only *Sultan-ul-Faqr* can put the chain of teachings of Quran, Hadith and injunctions of Islam around the neck of devil innerself and its king, Satan and put them in the prison of annihilation in Allah hence keep them under control and then enlighten the person with gnosis of Allah. **(Kaleed-ul-Tauheed Kalan)**

- If a person wishes to reach the ocean of Divine Oneness, remain present in the Mohammadan Assembly and meet *Sultan-ul-Faqr* whose countenance is the light of Divinity as *Sultan-ul-Faqr* eternally enjoys closeness to Allah being annihilated in Him and having companionship of Prophet Mohammad, then he must know that there are almost thirty crore thirty lakh hair on the body of a human and every hair bears the dwelling of devil which is the fountainhead of lustful desires created by the inciting innerself and physical senses. The base of these desires is the love of world while the pleasures of world nourish them just like water nurtures the plants. One who does not eliminate the love of world from his inward can neither find nearness to Allah nor presence in the Mohammadan Assembly. **(Kaleed-ul-Tauheed Kalan)**

Similarly, at two other places Sultan Bahoo describes about a true seeker:

- The level of viewing the forms of Divine light and theophanies of the Essence is the initial lesson of knowledge of gnosis and *Faqr*. One who does not learn this initial lesson of *Faqr* cannot accomplish in gnosis of Allah. Whoever learns this initial lesson properly, achieves the levels of renunciation (of everything other than Allah), complete trust upon Allah, total submission to the will of Allah, Unity, separation, isolation, Oneness, annihilation, immortality and perfect sanctification. He meets the Prophets, Saints and *Sultan-ul-Faqr* in dream or meditation. *Sultan-ul-Faqr* is the Divine light which is ever present in the Mohammadan Assembly. **(Kaleed-ul-Tauheed Kalan)**
- Annihilation in Allah is an extreme station of *Faqr* which can neither be achieved by intellect and cleverness nor by invocation, reflection and meditation. Although if the spiritual guide wishes, he either takes the seeker to the Mohammadan Assembly or at times to the station of Divine presence which is gained by annihilation in Allah and at times in the company of *Sultan-ul-Faqr* who is annihilated in Him. The seeker for whom all three levels become one, approaches the completion of *Faqr*. **(Aqal-e-Baydar)**
- When the seeker surpasses the stations of destiny and submission and becomes attentive towards the vision and Oneness of Allah, a form of Divine light appears before him from the Divine closeness which is radiant and more beautiful than the houris and castles of the paradise. It is the countenance of *Sultan-ul-Faqr* that grants gnosis and Divine vision to the lover. It embraces the vigilant lover hence he gets liberated from all the worries of world and hereafter and becomes independent of all desires. **(Nur-ul-Huda Kalan)**
- One cannot achieve the levels of *Faqr* unless *Sultan-ul-Faqr* who is the unique manifestation of Divine secrets embraces him esoterically and graces with sight of his countenance, mystical knowledge and persuasion. Even if a person is exhausted by

mystic struggle, he cannot sense *Faqr* as long as *Sultan-ul-Faqr* does not allow him because the esoteric form of *Sultan-ul-Faqr* ever remains present in the Mohammadan Assembly. **(Mehak-ul-Faqr Kalan)**

- The company of *Sultan-ul-Faqr* is actually the ocean of Divine Oneness. Whoever reaches the bank of this ocean becomes a man of Divine closeness. **(Mohkim-ul-Fuqara)**
- At the night of Miraj when the Holy Prophet reached the station of lote tree, he witnessed the countenance of *Faqr* and enjoyed the pleasure of the ranks of *Sultan-ul-Faqr*. He satiated his esoteric self with Divine light of *Faqr* and conversed with Allah being blessed with His proximity and union at the distance of two bows length. **(Mehak-ul-Faqr Kalan)**
- Fakir of the Mohammadan umma steps in *Faqr* which is annihilation in Allah, with perseverance and strength. He is manifestation of *Faqr* and *Faqr* is the manifestation of Allah. It means Fakirs achieve their respective stations and become the falcon (of the spiritual world) by *Ism-e-Allah Zaat*. In the path of *Faqr*, if somebody remains persistent, he becomes the possessor of secret of Reality. If somebody gives up perseverance and courage and returns to the world and its people being fed up of *Faqr* and *Ism-e-Allah Zaat*, he is demoted from the level of having *Faqr*, the Divine secret and the rank of being falcon as if he is a vulture whose eyes remain on the carcass. Therefore he is disgraced and dishonoured in both the worlds. His heart is never contented with the world and his eyes are ever filled with the appetite of the world. He can never find the reality of *Faqr* and *Sultan-ul-Faqr*. He is a seeker of the world rather a hypocrite**.** **(Mehak-ul-Faqr Kalan)**
- You must know that the origin of *Sultan-ul-Faqr* souls is the non-creation light of faith while their ultimacy is the non-creation Divine light of the Compassionate (*Rahman*). **(Qurb-e-Deedar)**
- The person who spiritually beholds the countenance of *Sultan-ul-Faqr* becomes 'the man of word' being indifferent to all needs. **(Mehak-ul-Faqr Kalan)**
- It must be known that everyone among the Prophets, Companions and Saints requested Allah for different ranks of gnosis of *Faqr* but none other than Prophet Mohammad reached the perfection of *Faqr*. Nobody else stepped at the extreme level of Sultan of *Faqr*. Although by the order of Allah and permission of the Holy Prophet, Shaikh Abdul Qadir Jilani accomplished, possessed and executed all the initial and final levels of *Faqr* and *Sultan-ul-Faqr*. **(Taufeeq-ul-Hidayat)**

CLARIFICATION OF A MISCONCEPTION

People usually raise an objection that in *Risala Roohi Sharif* among all the Saints of the world only seven sacred souls are honoured with the glorious title of *Sultan-ul-Faqr* and the leader of the worlds (*Sayyid-ul-Kaunain*). Why the sacred Companions, Hasan ibn Ali, Husayn ibn Ali, Imams, religious leaders and other Saints have not been included among them?

Let us try to answer the objection rationally and logically. There are several fields of knowledge and skill having no comparison among them. For example, somebody excels in Economics and Accounting but the other has the knack in Physics, Chemistry or Biology. Some have perfection in cricket or hockey and the others are experts in journalism, calligraphy etc. It means in every field there are specialists and the men of perfection and every man possesses a particular skill. Thus there is no comparison or competition among experts of different skills. For instance it cannot be decided who is better between a doctor and a player.

Similarly, in the spiritual world there are many fields and different kinds of ranks, perfections and marvels. Some Mystics are famous for truth, some for gratitude, some for their justice and self-accountability. Others are famous for their modesty and self-honour; worship and adoration; patience and renunciation; ascetic discipline and mystic practices, and some for beneficence and generosity. Hence among the Prophets, Jesus Christ was best known for devotions, Prophet David was superior as a slave of Allah and Prophet Job was the most patient. It means every Prophet was a person of perfection regarding some special esoteric quality and rank.

Faqr is a special spiritual rank and a marvel. In comparison to it, there is neither any marvel nor any rank. This Divine treasure was granted exclusively and perfectly to our lord Prophet Mohammad by Allah among all the other Prophets. Regarding *Faqr*, neither any Prophet nor any Messenger of Allah is a peer in status to the Holy Prophet. That is why he was proud of *Faqr* only. Due to it he is exalted, distinguished and eminent among all the Prophets and Messengers. It is worth considering that he was perfect in all the physical and spiritual marvels. Yet he was neither proud of his bravery, generosity, piety, patience, renunciation, trust in Allah nor of his eloquence but he expressed pride only for *Faqr*. It means that *Faqr* is his asset and legacy.

In short there are countless spiritual stations and ranks like truthfulness, loyalty, justice, accountability of innerself, modesty, companionship, leadership, martyrdom, fiqh, exegesis, sainthood, levels of *al-Ghawth* and *al-Qutb,* piety, patience, gratitude, submission, fear of Allah, optimism, generosity, kindness, knowledge, bravery, affection etc. However *Faqr* is

the most superior and elevated status. Rather it should be said that *Faqr* encompasses all of them or to say, it is the fount of all these virtuous attributes.

Given below is the debate on the objections relating to the status of *Sultan-ul-Faqr* raised by some ignorant people who have no spiritual insight. They object that:

1. Among these seven sacred personalities, the gateway of *Faqr* (*Bab-e-Faqr*) and the leader of *Faqr* Ali ibn Abi Talib is not included who is the leader of the *Qadri*, *Chishti* and *Suhrawardi* chains and these chains connect to the Holy Prophet through him. Has the Divine Trust in the form of *Faqr* not been transferred to him?
2. Has *Faqr* not been transferred to the leader of the truthful, Abu Bakr Siddiq? He is Holy Prophet's friend of the cave and through him the *Naqshbandi* chain reaches the Holy Prophet.
3. Has it not been transferred to the other two pious Caliphs, Umar ibn Khattab and Usman ibn Affan?
4. Has the legacy of *Faqr* of the Holy Prophet not been bestowed upon the leaders of the lovers of Allah, Husayn ibn Ali and Hasan ibn Ali?
5. Has *Faqr* not been granted to other Companions of the Holy Prophet who are the most exalted persons of the umma?
6. Have all the interpreters of sharia and other Saints not been endowed with *Faqr*?

FAQR AND THE RASHIDUN CALIPHS

The answers to these objections have already been given by Sultan Bahoo in his writings. He states that there are four spiritual leaders:

صدیقؓ صدق و عدل عمرؓ و پُر حیا عثمانؓ بود

گوئی فقرش از پیغمبرؐ شاہِ مرداںؓ می ربود

Explanation: From the Holy Prophet, Abu Bakr Siddiq got the attribute of truthfulness, Umar ibn Khattab got justice, Usman ibn Affan got modesty and Ali ibn Abi Talib received *Faqr*. **(Ain-ul-Faqr, Mehak-ul-Faqr Kalan)**

He further says:

- The seeker must recognize the four spiritual leaders. Leader of the truthful is Abu Bakr Siddiq, leader of the just people is Umar ibn Khattab, leader of the modest people is Usman ibn Affan and the leader of Fakirs is Ali ibn Abi Talib. **(Jamia-ul-Asrar)**

Sultan Bahoo states in these extracts that the asset and legacy of the Holy Prophet '*Faqr*' was transferred to Ali ibn Abi Talib. He is the gateway of *Faqr* (*Bab-e-Faqr*) and

the one who transfers *Faqr*. Moreover, Abu Bakr Siddiq, Umar ibn Khattab and Usman ibn Affan received the highest levels of truthfulness, justice and modesty, respectively. Therefore there is no need to pay any heed to such objections.

Sultan Bahoo says that the seeker of Allah should be like Abu Bakr Siddiq in truthfulness. In justice and accountability of the innerself he should follow Umar ibn Khattab. In modesty he should follow the footsteps of Usman ibn Affan and as regards *Faqr*, he should be like Ali ibn Abi Talib. If these four levels are not acquired equally, the rank of *Faqr* is not gained with perfection. Sultan Bahoo calls them four leaders because *Faqr* is accomplished esoterically by their spiritual attention. Yet the gateway of *Faqr* is only Ali ibn Abi Talib. The meaning of spiritual attention of four leaders is verified by the following event of the oath of allegiance of Sultan Bahoo:

- Once he was standing in the suburbs of Shorkot. Suddenly an exalted horse rider appeared with the refulgence of Divine light who held his hand and got him mounted behind his back. Sultan Bahoo was afraid and shivering. He asked, "Who are you?" The eminent rider blessed Bahoo with his spiritual attention and revealed, "I am Ali ibn Abi Talib." Then Sultan Bahoo asked, "Where are you taking me?" Ali replied, "I am taking you to the Mohammadan Assembly according to the Holy Prophet's command." The next moment, Sultan Bahoo found himself in the Mohammadan Assembly. At that time Abu Bakr Siddiq, Umar ibn Khattab and Usman ibn Affan were also present in the company of the People of Cloak. First of all, Abu Bakr Siddiq met Sultan Bahoo and left the celestial assembly after paying his spiritual attention. Afterwards Umar and Usman met him one by one, blessed with their spiritual attention and left the assembly. Only the People of Cloak stayed there. Sultan Bahoo further recounts, "It seemed from the sacred face of Ali that the lord of universe, the Holy Prophet will assign my oath taking to Ali as he was my very first source and accomplished guide on the path of *Faqr* but he remained silent. After a moment Prophet Mohammad raised his both hands towards me and ordered, 'Hold my hands.' Then I pledged allegiance to him and he blessed me with Divine persuasion. He instructed me to recite shahada. When I recited it, at once there remained no veils of ranks and stations. The pre-existence and the eternity became one for me. After I was honoured by the persuasion of the Holy Prophet, the queen of paradise Fatimah-tuz-Zahra said to me, 'You are my spiritual son.' Then I kissed the feet of sacred leaders Hasan and Husayn and entered the circle of their slavery." **(Manaqib-e-Sultani)**

After reading this extract of Sultan Bahoo the objection that the four Rashidun Caliphs are not mentioned at the status of *Sultan-ul-Faqr* should be overruled. It should also be understood that *Faqr* is not accomplished without the attention of the four spiritual leaders Abu Bakr Siddiq, Umar, Usman and Ali.

FAQR AND THE PEOPLE OF CLOAK

(AHL Al-BAYT)

Shaikh Ahmad Sirhindi (Mujaddid Alif Sani) says:

- There are two ways of union with Allah. One of them is the way of Prophethood. Through this way, only the Prophets are connected and unified with Allah and this way was sealed on Prophet Mohammad.

  The second way is that of sainthood. The people of this way are connected to Allah through a mediator. This group consists of the Sufi hierarchy of the *Qutb*, *Autad*, *Abdal*, *Nujaba* (the nobles) and common Saints. The mediator and the main source of this way is Ali ibn Abi Talib. This way of union with Allah is all about the grand status of Ali ibn Abi Talib. At this station he exercises the authority granted to him by Prophet Mohammad. Fatimah-tuz-Zahra, Hasan and Husayn also share this status with Ali. **(Letter no.123 written to Noor Mohammad Tehari)**[142]

Sultan Bahoo describes this fact in these words:

- Ali ibn Abi Talib received *Faqr* from the Holy Prophet. **(Ain-ul-Faqr, Mehak-ul-Faqr Kalan)**
- Prophet Mohammad conferred *Faqr* upon Ali. **(Jamia-ul-Asrar)**
- The spiritual leader of Fakirs is Ali. **(Jamia-ul-Asrar)**

The intellectuals translate the following Hadith of the Holy Prophet as:

◄ اَنَا مَدِيْنَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

Meaning: I am the city of knowledge and Ali is its door. **(Mustadrak 4637, 4638, 4639)**

While Sultan Bahoo describes its meaning, "I am the city of *Faqr* and Ali is its door." That is why Ali is also remembered with the title of gateway of *Faqr*.

The queen of the universe Fatimah-tuz-Zahra has already been discussed as *Sultan-ul-Faqr*. Sultan Bahoo says in *Jamia-ul-Asrar*:

- Fatimah bint Mohammad was brought up in *Faqr*, nourished by *Faqr* and possessed *Faqr*. Whoever attains *Faqr*, it is only through her mediation.

He says about Hasan and Husayn:

[142] Maktubat Imam Rabbani.

- The perfection in '*Faqr* is my pride' was possessed by the sacred brothers Hasan and Husayn who are the beloveds of the Holy Prophet and Fatimah-tuz-Zahra. **(Mehak-ul-Faqr Kalan)**

The aforementioned extracts clarify that as regards the final status of perfection in *Faqr* which is annihilation in Allah and immortality with Him, these four sacred personalities Ali, Fatimah, Hasan and Husayn cannot be differentiated from each other. They are one, same and unified as all of them are annihilated in the Oneness of Allah so they have become one. As long as the seeker of Allah does not have the same perception about the status of these four personalities, he can never find even the fragrance of *Faqr*.

FAQR AND THE COMPANIONS

Did all the Companions receive the blessing of *Faqr*? Answering this question Sultan Bahoo says:

- Remember! After the Companions the blessing and treasure of *Faqr* is granted to two personalities: the first one is Shaikh Abdul Qadir Jilani and the second is Abu Hanifa, the Sufi who relinquished the world. He never ever missed his prayers or fasts till seventy years. Same perfection (in *Faqr* is my pride) was received by the Saint Rabia of Basra. **(Mehak-ul-Faqr Kalan)**

In this extract the words 'after the Companions' clarify the fact that they were granted the blessing of *Faqr* according to their levels respectively. Afterwards this blessing was conferred upon Shaikh Abdul Qadir Jilani, Abu Hanifa and Rabia of Basra. Now the objection whether the Companions, Saints or religious jurists were blessed with *Faqr* or not is answered through this extract of Sultan Bahoo. One more extract is presented below to answer the objections more clearly:

- Know that nobody can approach the below mentioned six spiritual levels. If anyone claims so, he is surely a liar, conjurer, infidel, fraud and an apostate. These levels are:
  - The verses of the Holy Quran are never revealed upon anyone except the Holy Prophet.
  - Prophet Mohammad is the seal of Prophets. No revelation can descend upon anybody else after him.
  - Nobody can attain Divine gnosis as much as the Holy Prophet had.
  - Nobody can reach the station of extreme Divine nearness *(qab qausain)* and have Miraj like the Holy Prophet. Neither anyone can behold Allah with physical eyes like he did.

- No one can reach the level of any Companion of the Holy Prophet whether they are the Companions of al-Suffa, Companions of Badr, the great Companions or any other Companion.
- Nobody can attain the level of perfection in interpretation of religious law and knowledge of traditions except the four leaders of the four interpreted religions (Abu Hanifa, Al-Shafii, Malik ibn Anas and Ahmad ibn Hanbal*)*. All these four fiqh are right. **(Kaleed-ul-Tauheed Kalan)**

The six levels stated by Sultan Bahoo require no further explanation. Each level is described clearly and explicitly. Especially the explanation about the Companions given by Sultan Bahoo leaves no room for any kind of objection.

I have answered all six objections through the writings of Sultan Bahoo upon the status of *Sultan-ul-Faqr*.

Among the daughters of the Holy Prophet Fatimah-tuz-Zahra is distinguished due to her *Faqr*. She inherited the true asset of Mohammadan *Faqr* from the Holy Prophet. Due to this inheritance her sacred children became progeny of the Prophet. She became the first *Sultan-ul-Faqr* so that her excellence can be known to people. Otherwise she did not have to physically perform the duty of Divine guidance and persuasion. Ali is the gateway of *Faqr* because the heritage of *Faqr* was transferred to umma through him from the Holy Prophet. Second *Sultan-ul-Faqr* is Hasan of Basra. When Ali transferred the Trust of *Faqr* to him, it was proved that the asset of *Faqr* is not like a worldly inheritance which is transferred to one's children only, otherwise Hasan and Husayn are at the perfection of *Faqr* and the second *Sultan-ul-Faqr* Shaikh Hasan of Basra and the fifth *Sultan-ul-Faqr* Sultan Bahoo are proud of their slavery.

In short the greatest blessing of *Faqr* was conferred upon the Prophet at the night of Miraj. By the grace of the Holy Prophet this blessing was granted to the highly glorious queen of paradise Fatimah-tuz-Zahra while Ali was given the robe of *Faqr*. *Faqr* was transferred to umma only through him. Then Hasan ibn Ali, Husayn ibn Ali and the Companions found *Faqr*. Among the whole umma of the Prophet, six other personalities were selected who were granted preference upon the others. They were crowned with a special rank in *Faqr, Sultan-ul-Faqr*. Their peculiar sign is described below.

❖ Their sight is absolutely the Divine light of Unity and the alchemy of honour. On whomsoever the reflection of their hidden reality is cast his whole being is transformed into absolute light. They do not need to engage their disciples in the struggle of superficial daily recitals and mystic exercises. **(Risala Roohi Sharif)**

It means they do not engage the seekers of Allah in the hard work of daily recitals or forty days seclusion. Rather their glance itself is a Divine light. On whomever it is cast, he also becomes the Divine light.

I had to discuss this issue in detail because I have often been facing such queries. Moreover such questions keep arising in people's minds particularly those with superficial mind-set. It is hoped that after this discussion, most of the doubts and misperceptions might be resolved. Although one thing must be kept in mind that the complete authority of *Faqr* is with the Holy Prophet because *Faqr* is his true asset and the People of Cloak are the real inheritors of this heritage and its conveyors.

Among the seven *Sultan-ul-Faqr* and leaders of the worlds who are discussed by Sultan Bahoo in *Risala Roohi Sharif*, he revealed the names of five souls who came in this world in their respective times and became the source of blessing and beneficence for the masses. On the lives of these five souls, a lot of eulogies, journals and books have been written and thus they do not need to be introduced. However the names of the two souls who would come in future were kept secret. One of them graced this world with his presence. People of this age have been blessed with his sacred sight, company and slavery. His name is Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali.

On Friday, 14th August 1947 (27th Ramadan 1366 AH) he was born and on Friday 26th December, 2003 (02 *Dhul-al-Qadah* 1424 AH) he died. He is my beloved spiritual guide and I have written a book on his biography and teachings titled as **Sultan-ul-Faqr Shashum Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh Hayat-o-Taleemat** whose English translation is available with the name of **Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings**.

CHAPTER-11

ONENESS OF ALLAH

Oneness of Allah (*tawhid*) is the basic pillar of Islam. For a common Muslim it is quite simple and easy but Fakirs and Mystics find great depth and profoundity in its meanings. For the masses first part of shahada is merely the proclamation of Oneness of Allah, 'There is no God but Allah.' He has no partners and is Alone. He deserves all the praise and adoration. He is the Creator and the Master.

On the other hand the interpretation of Sufis, Fakirs and Mystics consists of so many implications and graveness which at times overwhelm the scholars and theologians with admiration while at times they simply pass religious verdicts of paganism and heresy.

'There is no God but Allah' is negation as well as affirmation. Sufis interpret it as 'Only Allah is manifest in the entire cosmos.' It is quite true that He is One but if He is the only One then what is the need to negate any other? In the presence of only One there cannot be another. If there is no one like Him or He has no partner, He is incomparable and unprecedented then the very concept of any other god is only meaningless. 'There is no God but Allah' actually means 'There is no one but Allah'. If there is only He then what is all that we see around?

THE ONENESS OF BEING

WAHDAH AL-WUJUD (HAMAH AUST)

In this regard the first school of thought is 'Oneness of Being', *Wahdah al-Wujud* or *Hamah Aust*[143] (Only He exists) which leads to the gnosis of Divine Essence. First of all it was presented by Husayn ibn Ali in his book *Mirat-ul-Arifeen*. This is the very first writing on the theory of Oneness of Being which in fact is the interpretation of sura *al-Fatihah* and was written as an answer to his son Ali ibn Husayn Zayn al-Abidin. Not only did he write the interpretation of Oneness of Being but was also the first to establish the term *al-Insan al-Kamil* (the Universal Divine Man). The Mystics are all mutually consented on the point that whatever books on the Oneness of Being have been published till now are only the exegesis of *Mirat-ul-Arifeen.* Afterwards Shaikh Abu Saeed Mubarak Makhzoomi the spiritual guide of Shaikh Abdul Qadir Jilani described the Oneness of Being and the

[143] Persian term for Oneness of Being.

Sufi cosmology in detail in his book *Tohfa Mursala Sharif* but this theory got popularity due to the writings of Shaikh al-Akbar Mohiyuddin ibn Arabi. He explained the term *al-Insan al-Kamil* very comprehensively and elaborated this doctrine so explicitly that there remained no need to write about it anymore.

Prior to understanding the concept of Oneness of Being, it is essential to comprehend the theories of transmigration (*Hulool* حلول) and alliance (*Itehad* اتحاد). Dual beings are essentially required in transmigration and alliance but according to the theory of Oneness of Being actual Existence is only One and that is the Divine Truth. Hence there is no possibility of transmigration and alliance in the Oneness. To slander the unitarian for being a follower of alliance or transmigration theory is utterly an ignorance and nonsense.

Husayn ibn Ali says in *Mirat-ul-Arifeen* that alliance is by dual entities and here exists nothing except single Existence and that Entity is the Absolute One. **(Mirqat-ul-Salikeen)**[144]

Husayn ibn Ali has described about the Oneness of Being:

- And manifested the eternal Reality through the creation and created the creation from the eternal Reality (His Own Essence) and scattered the written order, and wrote that in the hidden Book with the revealing ink which was concealed in the Writer's Inner. Completed the Book with letters and sentences, inscribing them both in it, joined with discipline all the perfection which is detailed in the Book and then abridged it all in the opening chapter of Quran. Whatever is written and hidden in this opening chapter, is kept in Bismillah. This chapter is the comprehensive book for all the levels and worlds which are in the detailed comprehensive Book. That is why it is titled as 'mother of the Book' while Bismillah (*Bismillah ar-Rahman ar-Rahim* بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) is called 'the mother of mothers'. It is also divided in two parts; that which is related to the Essence is in *Bism* (بِسْم) and the other which is related to the attributes is *ar-Rahman*[145] (الرَّحْمٰن) and *ar-Rahim*[146] (الرَّحِيْم). What is between them is *Ism-e-Allah Zaat* (اللّٰه) which is comprehensive. And whatever is hidden in *Bism* (بِسْم) was concealed

[144] Exegesis of *Mirat-ul-Arifeen* by Maulana Mohammad Faiz Ahmad Awaisi
[145, 146] *Ar-Rahman* means the Compassionate and *ar-Rahim* is the All-Merciful, they are two of the many attributive names of Allah.

in 'B' (ب) and whatever is in 'B' (ب) was concealed in the dot under ب (B) making it ambiguous. (The dot of ب means the Universal Divine Man). **(Mirat-ul-Arifeen)**

- The Universal Divine Man is the manifestation of *Ism-e-Allah Zaat* or the manifestation of Divine Essence that is because he is called comprehensive. Whatever is abridged in the Essence is abridged in the self of 'the Universal Divine Man' and whatever is detailed in the knowledge of Divinity is detailed in his knowledge and whatever is accumulated in the Pen that is accumulated in his soul. All that is detailed in the Tablet is detailed in his inward and whatever is accumulated in Throne is accumulated in his body and all the details of the Chair are detailed in his innerself. Hence the Universal Divine Man is the comprehensiveness of the Book of Divinity and creation. **(Mirqat-ul-Salikeen)**

Al-Ghazali says about the Oneness of Allah:

- There are four stages of Oneness:

  1. Verbal Oneness - To affirm Oneness by tongue only. It is the way of hypocrites.
  2. Inward Oneness - To verify Oneness through inward. This is the way of the true believers.
  3. Unveiled Oneness - To witness Allah unveiled through the Divine light or to observe that all the things of the universe are manifestations of the Divine Singularity. This is the level of the near ones of Allah.
  4. Experiencing Oneness - To see only the Unity in the whole universe and this is the status of the truthful. Abu Bakr Siddiq is the chief of this class.

  Its proof is that on the sacred death of the Holy Prophet all the Companions were worried and aggrieved but Abu Bakr Siddiq was peaceful, neither he was sad nor disturbed. Why? That is because, to him the existence of other than Allah had perished and he beheld Allah everywhere. Therefore he said that he saw nothing except Allah. That is why the Holy Prophet said, "Whoever wants to see a dead man walking on the earth, he should watch Abu Bakr."[147]

Ibn Arabi has given a detailed interpretation of Oneness of Being in his book *al-Futuhat al-Makkiyya* and *Fusus al-Hikam*. He says:

- Only the Divine Essence exists, nobody but He can comprehend Himself. Nobody recognizes Him other than Himself, His veil is His Own Singularity and His veil is

[147] Monthly Shahkar Magazine February 2007, *Masla Wahdat al-Wujud* by Professor Yousaf Chishti.

His very Existence. His Unity has veiled Him in such a manner that it cannot be elaborated. Apart from Him, no one witnesses Him whether it is a Prophet, Messenger, perfect Saint or a dearest angel. He Himself is His Prophet and Himself is His Messenger. He is His word. He sent His word to Himself, on His Own behalf through His Own medium without any mediation apart from Himself. Except Him none other exists. Therefore He cannot be annihilated.

- Man and the Lord are unified at the level of their ultimate existence. However in spite of their elevation and descension respectively, slave remains slave and Lord remains the Lord. **(Al-Futuhat al-Makkiyya Interpreter Saim Chishti Vol III)**
- The Existence of Reality is singular. Whatever we perceive other than this through our senses, for instance the physical existences and whatever the intellect conceives for example God and the universe, the duality of Creator and the creation are not multiplicity, variety of existence or duality. Rather the Truth (Allah) and creation are two aspects of the same Reality, the Absolute One. If you behold it from the dimension of Unity, you will find the Truth (Allah) and call it the Truth (Allah) and if you watch it in the perspective of multiplicity, you would see the creation and call it creation. **(Fusus al-Hikam, exegesis by Idrees)**
- Every revealed object is the manifestation of theophany of the Divine Existence. Hence all the things are from Him and within Him because they are in His knowledge and are exactly His Own Essence. Allah is Totality within His Essence, the comprehensiveness of infinite creatures and is All-Embracing. Creations are like the waves rising from the surface of the ocean of His Essence. **(Fusus al-Hikam, exegesis by Ishaq)**
- The Existence is the One singular Reality and has no peer as well as no opposite. Hence Mystic sees this universe as naught which is the base of segregation and variousness and he finds nothing but the Divine Essence that is exactly the Unity. On this basis none other than Him exists. Neither is there anyone united nor any receptor of union and neither is anyone alienated nor combined because everyone has perished into the exact Essence of Unity of Allah. So the Mystic who beholds with his inner eyes sees nothing except the Absolute Reality. **(Fusus al-Hikam, exegesis by Ismael)**
- The created things are joined to their hidden origin and have no real existence of their own because nothing exists except the Divine Existence. He is the One Who manifests the respective beings of the creatures according to their requirements and accordingly manifests into them level by level. Hence all the possible things and creations are levels and variety of manifestation of the Essence, and only His Existence is real and singular. **(Fusus al-Hikam, exegesis by Kashan)**

- The explorers of Divine gnosis and the true seekers of the recognition of the Essence see clearly that the existing multiplicity in the universe is present in that single Reality Who is the Absolute Existence and has manifested in the form of multiplicity just like the existence of drops in the ocean, the existence of fruit in the tree and that of the tree in the seed. Similarly they come to know that the origin of the Divine names and attributes for example, the All-Powerful, All-Knowing, Creator and the Sustainer etc. is only One, in spite of that their realities are different and numerous and all these refer to the Divine Essence of the single Reality. The contrast and diversity in their names and forms is accurate and intelligible in the Essence of single Reality. When theophany of the Essence casts on the manifested forms of Divine names, the manifoldness becomes evident in the same single Essence and the Absolute One. **(Fusus al-Hikam, exegesis by Sha'abi)**
- Divine Reality manifests in each one of the creatures in one or the other form. His revelation and theophany occur in every version and each cognitive or intuitable object. However, since all His revelations and theophanies are unintelligible in His manifestations, therefore they are hidden and secret for the intellect of people apart from the wisdom of that person who knows that the universe is the revelation and the face of the Incomparable. Such people observe Reality in all His manifestations. **(Fusus al-Hikam, exegesis by Nuh)**
- From Transcendent Unity to manifestation of creation there is none but Allah. Hence no one is united or separate here. Only the single Essence exists that is the Absolute Existence. Thus only Oneness prevails, there is no room for duality. **(Fusus al-Hikam, exegesis by Abdul Qadeer Siddiqi)**
- Hence in the realm of existence there is nothing but God and no one can recognize Him but only Himself. Only those can watch this Reality who like Bayazid Bastami have uttered, "I am the Exalted, great is my glory" and "I am God." **(Al-Futuhat al-Makkiyya, Vol I)**
- His Existence is His Own Absolute Essence and for the affirmation of the Essence no reasoning or argument is needed. Whereas except Him, reasoning for the presence of everything is required but its existence is nothing apart from the Essence. The likely creature requires and depends upon the Divine Essence whereas the Essence is indifferent and does not depend on any creature for existence and needs none. He is 'the Worshipped' and He belongs to His Own Essence. All the creation whether existent or non-existent, is from the Reality. **(Al-Futuhat al-Makkiyya, Interpreter Saim Chishti, Vol I)**

ONENESS OF WITNESSING

(WAHDAH ASH-SHUHUD)

Shahabuddin Suhrawardi has explained Oneness (*tawhid*) with the belief of *Hamah Az Aust*[148] (everything exists due to Him) which is based on the gnosis of attributes only. This doctrine is known as *Wahdah ash-Shuhud* or Oneness of witnessing. He called Divine Essence as the Absolute light according to the verse:

◄ اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ (۲۴:۳۵)

Meaning: Allah is the light of the heavens and the earth. **(24:35)**

He says:

❖ Divine light is the manifestation and the excellence of manifestation as well. None is superior to this, hence It adores only Its Own Essence and Its perfection is revealed upon Its Own Essence and is the most accomplished and beautiful.

According to Shahabuddin, the arrangement of manifestation is that the non-material light was derived from the absolute Divine light which is also called the great light or the closest light. The non-material light is a ray of the absolute Divine light. From the non-material light the heaven of all the heavens was revealed which is its shadow. Then the universe of elements and the physical bodies came into being.

Syed Abul Faiz Qalandar Ali Suhrawardi describes in *Al-Faqr Fakhri*:

❖ According to the followers of Oneness of witnessing (*Wahdah ash-Shuhud*) it can be exemplified with a man's shadow which seems a separate entity but in fact it is nothing, it is the man who is actually present. Thus it is the truth of this theory. In fact what is present is only the Essence. All other creatures are the revelation of His attributes. Though attributes are neither alienated nor segregated from the Essence yet they are not the Absolute Essence. Sunlight can actually be the attribute of the sun but cannot be the sun itself. Briefly the Oneness of witnessing can be explained as, the Divine Essence is Real whereas the variousness which is being beheld is the revelation (shadow) of His attributes. The gnosis of attributes is in fact the gnosis of Allah.

DIFFERENCE BETWEEN BOTH DOCTRINES

My spiritual guide Sultan-ul-Faqr-VI Sultan Mohammad Asghar Ali described the difference between both the theories in following words:

[148] Persian term for Oneness of witnessing.

❖ The notion of Oneness of witnessing is the greatest fallacy of the spiritual world. If it is considered true then it is denying the following Quranic verse which is infidelity:

◄ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝ (۱۱۲:۳)

Meaning: He has not begotten any nor is He begotten. **(112: 3)**

Actually there are two types of gnosis, the first one is the gnosis of Divine attributes and the second is the gnosis of Divine Essence. The former belongs to multiplicity and the latter to Unity. The gnosis of Divine attributes is related to the universe of creation whereas the gnosis of Divine Essence is related to the universe of Command or Creator. The former belongs to slavehood while the latter belongs to Lordship. The gnosis of attributes consists of overpowering and attracting the creation for worldly purposes. Whereas the gnosis of Divine Essence consists of engrossment in the observation of Divine Essence (the station of annihilation in Allah). The source of attributive gnosis is the daily recitals, invocation, reflection, forty days seclusion and the physical and verbal hard mystic exercises but the source of the gnosis of Divine Essence is only the invocation and contemplation of *Ism-e-Allah Zaat*. The extreme destination of gnosis of attributes is the conversation with Allah at the lote tree and reading the Guarded Tablet while the early stage of gnosis of the Essence is annihilation in Allah and the eternal presence in the Mohammadan Assembly. The Mystic of the gnosis of attributes is the man of hard mystic exercises while Mystic of the gnosis of Divine Essence is the one with Divine secret. The man of hard mystic practices is the holder of high grades while the possessor of secret is the man of Divine Essence. The possessor of levels and grades is deprived of the Divine vision but the very first waystation of the confidant is the vision of Allah and the ultimate point is annihilation in Allah and immortality with Him. The Mystics of attributive gnosis can read Guarded Tablet but remain deprived of the vision of Allah because it is impossible through mystic exercises. Until and unless the vision is received, the very concept of annihilation and immortality is impossible. How can anybody see Oneness of Essence in every object until he himself becomes manifestation of Oneness by annihilating in the Divine Essence after passing through the destination of vision of Allah. The possessor of levels remains in duality and variety therefore he can only talk about variousness and sees multiplicity. Thus he can only say that the revelation of multiplicity is the reflection of Divine light of the Essence, hence ‘everything exists due to Him’ or ‘every object is a witness to the Divine Existence!’ A person can only talk about the stage where he is.

Moreover both the doctrines belong to the gnosis of Divinity instead of sharia. The Divine gnosis is gained through the spiritual observation which has no probability of mistake. Although, as long as man is entangled in the station of witnessing the creation, he remains imperfect and cannot be engrossed in the Oneness of the Essence coming out of the duality and variety. Unless one is annihilated in the Oneness, he remains imperfect, and the Oneness means to behold only Allah esoterically and exoterically. In his esoteric self if the seeker watches other than the Divine Essence he is in darkness instead of being in the Divine light of Oneness. What is Divine light and what is darkness? Darkness has four stations, the station of pre-existence, the station of eternity, the station of world and the station of hereafter. Though in these four stations life is at its full swing with all attractions but Mystic is the one who renunciates the pleasures of these stations and annihilates himself in the Divine Essence passing through the station of relishing upon the vision of Allah. It is obvious if the seeker of Allah is observing any one of these four stations, he is still in duality and multiplicity which is darkness that is why he is an imperfect seeker.

As these twin theories do not belong to the masses and the scholars following sharia, so it is better for them to abstain from debating on this topic because they have no right for that matter. This issue only belongs to the Mystics and Fakirs who can better understand it. A true seeker of Allah can analyse his status by the observation of the following:

ہمہ اوست در مغز و پوست

Explanation: Only the Divine Essence *Hoo* (ھُو) is manifest in the outer as well as the inner world and in each and everything.

Only then can he decide exactly about this issue. If he has not gained this spiritual state it means he is imperfect and still away from Oneness of the Essence. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

SUFI COSMOLOGY

SIX STEPS OF DIVINE DESCENT

To understand the concept of Oneness of Being, the six levels of Divine descent must be perceived. As long as these levels are not comprehended, no book on Sufism can be conceived because the levels of Divine descent are the spirit and base of the knowledge of Oneness.

According to a *Quds*i Hadith:

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَرَدْتُّ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I intended to be recognized so I created the creation.

The sudden outburst of the passion of being recognized occurred in the Essence so intensely that it took up the form of love. If love heightens, it becomes ardent. It was the passion of love and to be loved which made Allah to manifest Himself in the world of multiplicity coming out of the isolated Oneness. The Essence then revealed in the world of levels for His recognition, manifestation and for the passion of love.

The Sufis describe the levels or stages of Divine descent with reference to each word of the above Hadith.

INCOMPARABLE AND UNKNOWABLE REALM

(ALAM AL-HAHOOIYAT)

This level is also called the realm of the Transcendent Unity (*alam al-Ahadiyah*). It is beyond all levels and here the Divine Essence cannot be imagined or referred. This is the stage of 'I was' (*Kunto* كُنْتُ) where the Essence is concealed in many esoteric veils within veils and is unintelligible because He exists here with the splendour of:

◄ لَيْسَ كَمِثْلِهٖ شَيْءٌ (۴۲:۱۱)

Meaning: There is nothing like Him. **(42:11)**

◄ كَانَ اللّٰهُ وَلَمْ يَكُنْ شَيْءٌ (بخاری۔۷۴۱۸)

Meaning: There was nothing but Allah. **(Bukhari 7418)**

◄ قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ (۱۱۲:۱)

Meaning: Proclaim! "He is Allah, Who is the One." **(112:1)**

Neither knowledge nor anything else can determine the reality of this level. No revelation of His names or attributes has occurred yet, hence nothing can be expressed about Him. Neither any Divine marvel is revealed nor can be defined, as nothing is known about Him. Therefore this level of Divine Absoluteness is unimaginable, unknowable and unreachable for any intellect. It is the level of Transcendent Unity, alonehood of the Essence and the

reality of Truth. It is also called the level of non-Manifestation and 'the fragrance of camphor which lasts'. All these titles are given by the Saints and Sufis merely to allude and intimate. However, in spite of all, this Essence is the base, origin and the reality of all the remaining levels. This is the level which cannot be encompassed even by something as primitive as knowledge. The level of Transcendent Unity is the reality of the Lord which cannot be contemplated and discovered by any kind of knowledge, even cannot be attributed. Attributes apart, even the Divine Essence Himself is a secret and hidden in the Unknowable and Incomparable realm and beyond wisdom.

Sultan Bahoo says about this level:

❖ To understand the quiddity of the Divine Essence countless efforts of wisdom went in vain. **(Risala Roohi Sharif)**

The Holy Prophet said the following about this level:

◄ تَفَكَّرُوْا فِيْ اٰيٰتِهٖ وَلَا تَفَكَّرُوْا فِيْ ذَاتِهٖ

Meaning: Reflect upon the signs of Allah not the Essence.

Abu Saeed Mubarak Makhzoomi writes in *Tohfa Mursala Sharif* about this level:

❖ The first stage is undeterminable, beyond implication and is about His Absoluteness. It does not mean negation of implication and determinacy rather it means that at this level Existence is pure of bounds of attributes and even implications. This is called the level of Transcendent Unity and it is the secret of Allah, no level is above it rather all are below.

This is the transcendent level of Essence which is beyond anybody's intellect, knowledge and frame of reference. Just for the sake of understanding, the Essence of Allah is called *Hoo* (هُو) at this level.

THE REALM OF FIRST MANIFESTATION

(ALAM AL-YAHOOT)

It is also named as the realm of Divine Solitude (*alam al-Wahdah*). When Allah intended to manifest Himself in multiplicity He descended from Transcendent Unity and revealed Himself. The very first level of descent is the stage of 'Treasure' (*Kanzan* كَنْزًا). Hence this is the foremost level of manifestation of Divine Essence where the Essence revealed

in the form of Mohammadan light. In fact this light is the Treasure which desires to be manifested. Here the manifestation of Essence is the revelation of Essence in the core of Essence and the manifestation of Reality in the core of Reality. This is called the Mohammadan Reality or the revelation of Mohammadan light from the Absolute Divine light. Thus when Allah decided to manifest Himself in multiplicity coming out of the Incomparable and Unknowable realm, He descended to the realm of First Manifestation and the light of Ahad concealed in the veil of 'M' of Ahmad manifested Himself as Ahmad.

Sultan Bahoo says about this level:

- Know! When the Divine light of Ahad coming out of His isolated Oneness intended to manifest Himself in multiplicity, He graced (all the worlds) with the splendid disclosure of His pure Divine beauty. Both the worlds started burning like a moth on the candle of His blazing beauty. **(Risala Roohi Sharif)**

- When Allah desired (to be recognized), he separated *Ism-e-Allah Zaat* from Himself (manifested Himself in the form of *Ism-e-Allah Zaat*). From *Ism-e-Allah Zaat* the Mohammadan light manifested. When Allah beheld His reflection in the mirror of His Oneness (*Ism-e-Allah Zaat*) in the form of Mohammadan light, He was fascinated and became fond of Himself and got the titles of 'Lord of the lords' and 'the beloved of Allah' from His Own Divine court. **(Ain-ul-Faqr)**

Abu Saeed Mubarak Makhzoomi describes:

- Second stage is the first level of descent where Allah concisely acknowledges His Essence, attributes and the entire creation within Him without distinguishing one from the other. And this is the stage of First Manifestation called the Mohammadan Reality.

The following Hadiths and the *Qudsi* Hadiths are explicit reference towards the Mohammadan Reality. The Holy Prophet said:

◄ اَوَّلُ مَا خَلَقَ اللّٰہُ نُوْرِیْ

Meaning: First of all Allah manifested my light.

◄ اَنَا مِنْ نُّوْرِ اللّٰہِ تَعَالٰی وَکُلُّ خَلَاءِقٍ مِّنْ نُّوْرِیْ

Meaning: I am from the light of Allah and all the creation is from my light.

◄ اَوَّلُ مَا خَلَقَ اللّٰہُ رُوْحِیْ

Meaning: First of all Allah manifested my soul.

Shaikh Abdul Qadir Jilani says in this regard:

❖ Know that first of all the soul of Mohammad manifested from the light of Divine beauty as Allah says, "I manifested the soul of Mohammad from the light of My Face." Or as Prophet Mohammad said:

1. First of all Allah manifested my soul.
2. First of all Allah manifested my light.
3. First of all Allah manifested the Divine pen.
4. First of all Allah manifested the wisdom.

All these refer to only one point and that is the Mohammadan Reality which is entitled as Divine light because he is pure of the darkness of satanic attributes, as Allah says about him:

◄ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ۝ (۵:۱۵)

Meaning: There has indeed come to you a light from Allah (Prophet Mohammad) and an enlightening Book (the Quran). **(5:15)**

He is called 'wisdom' because he encompasses all the knowledge and is called 'the Divine pen' because he is the medium to transfer the entire knowledge as the pen is the medium to transfer knowledge in the world of words. All of these refer to the Mohammadan Reality because if he was not manifested nothing would have been created. **(Sirr al-Asrar)**

Following *Qudsi* Hadiths tell that nothing would have existed if Prophet Mohammad was not meant to be manifested. Allah says:

◄ لَوْلَاكَ لَمَا اَظْهَرْتُ الرَّبُوْبِيَّةَ

Meaning: If it was not for you (O My beloved Mohammad) I would not have manifested My Lordship.

◄ لَوْلَاكَ لَمَا خَلَقْتُ الْاَفْلَاكَ

Meaning: If it was not for you (O My beloved Mohammad) I would not have created the universe.

Hence the Mohammadan light is the origin of creation. The true believer is he who returns to his origin (the Mohammadan light) while ascending all the spiritual levels and becomes one with the Divine light of Mohammad or annihilates himself into this light which

is actually the light of Allah. Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* said about the true believers:

◄ اَنَا مِنْ نُّوْرِ اللّٰهِ وَالْمُؤْمِنُوْنَ مِنْ نُّوْرِیْ

Meaning: I am from the light of Allah and all the true believers are from my light.

◄ اَنَا مِنْ نُّوْرِ اللّٰهِ وَالْمُؤْمِنُوْنَ مِنِّیْ

Meaning: I am from the light of Allah and all the true believers are from me.

At this level the Essence revealed from the esoteric veils or inclined towards diversity and density appearing from Personal exclusiveness and sublimity. This is the first level of descent or manifestation of the Essence and it is called Mohammadan Reality because the reality of Prophet Mohammad is 'Ahad' as he said:

◄ اَنَا اَحْمَدٌ بِلَا مِیْم

Meaning: I am Ahmad without M (Ahad).

◄ مَنْ رَاٰنِیْ فَقَدْ رَأَی الْحَقَ

Meaning: Whoever beheld me, in fact beheld the Reality.

◄ لِیْ مَعَ اللّٰهِ وَقْتٌ لَّا یَسَعُنِیْ فِیْهِ مَلَکٌ مُّقَرَّبٌ وَلَا نَبِیٌّ مُّرْسَلٌ

Meaning: At times I have such closeness with Allah when neither any Prophet nor any archangel is between us.

Allah says in the Quran:

◄ اِنَّ الَّذِیْنَ یُبَایِعُوْنَکَ اِنَّمَا یُبَایِعُوْنَ اللّٰهَ ؕ یَدُ اللّٰهِ فَوْقَ اَیْدِیْهِمْ (۴۸:۱۰)

Meaning: (O beloved!) Indeed, those who pledge allegiance to you in fact pledge allegiance to Allah alone. Allah's Hand is over their hands (in the form of your hand). **(48:10)**

◄ وَمَا رَمَیْتَ اِذْ رَمَیْتَ وَلٰکِنَّ اللّٰهَ رَمٰی (۸:۱۷)

Meaning: (O glorious beloved!) When you smote (the infidels with pebbles), it was not you who smote them but Allah smote. **(8:17)**

◄ مَنْ یُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (۴:۸۰)

Meaning: Whoever obeys the Messenger obeys Allah indeed. **(4:80)**

These are some of the Hadiths and verses which refer to the Mohammadan Reality otherwise the whole Quran is an evidence of it.

Ghaus Ali Shah Qalandar describes the reality of this level through a tradition in his book *Tazkirah-e-Ghausia* which consists of his Sufi transcripts:

- Once Angel Gabriel came to Prophet Mohammad with a revelation. The Holy Prophet asked him, "Do you know where you receive the revelation from?" He replied, "My approach beyond the lote tree is impossible but I can hear an unknown voice at this point and accordingly convey the message to you. I know nothing more than this." The Holy Prophet advised him to start his flight towards that voice next time and see where does it come from. He did the same and after a long flight he witnessed that the Holy Prophet himself was uttering the words. Then Gabriel looked at the earth and found the Prophet there at his place.

  After describing this tradition Ghaus Ali Shah Qalandar explained, "It does not mean that the Prophet showed himself in both the realms of bodies and the Divine Solitude by virtue of his authority rather he made the angel realize his presence in every realm simultaneously."

THE REALM OF DIVINITY

(ALAM AL-LAHOOT)

It is also known as the realm of Divine Uniqueness (*alam al-Wahidiyah*). This third step 'the Hidden' (*Makhfiyan* مَخْفِيًا) is related to the second level of descent. At this level the whole universe and all the creations are hidden in the Mohammadan light as a unit and are anxious to be manifested. This station is pure and beyond time, space, creation, density and dimensions. It is merely an ocean of hidden lights and the world of subtle secrets.

Abu Saeed Mubarak Makhzoomi describes about it:

- And the third stage is the second level of descent. It refers to Allah's detailed knowledge of His Essence, attributes and of all the existences distinguishing one from the other. This level is called the reality of human being because from here starts the human existence in detail.

At this level the Mohammadan light manifested as the Divine soul. Hence Divine soul is in fact the Mohammadan light and this soul is the real human being. Allah manifested

this soul in the realm of Divinity in a subtle and beautiful form. From here the Divine soul of every human is descended to each realm in the particular dress of the respective world but the actual and real soul is the Divine soul.

Now we know that Allah was alone in His Divine Solitariness. In His Essence aroused the desire of His Own vision. For the fulfilment of His desire, He required a mirror. He made a mirror out of His Own Essence because He Himself is pure, delicate and pellucid. Therefore, a mirror possessing exactly the same attributes was required. Nobody can become mirror of Allah except Himself because none other than Allah can be as pure, pellucid and delicate as Him. Allah and His mirror were not two different entities as it happens with the concrete things that one thing is made from the other and they become two different things. Allah is not concrete rather He is fine and sublime. To understand easily, the example of sunlight can be considered in this context which cannot be broken into pieces, wherever it goes will sustain its nature. Similarly knowledge when transferred from one entity to another, remains in its same form in the first person as well as maintains itself in the second. Even if it is divided in two entities, each will retain it in original form. Allah is the Essence instead of a concrete being. He is knowledge and Divine light which cannot be broken or divided just like fragrance. Then Allah looked at Himself into His mirror and charmed by His Own beauty while admiring it, He named it Mohammad[149] (محمد). The same Essence which appeared in the mirror of Mohammadan light is 'the Divine soul'.

Only the Mohammadan light can be called the Soul of Allah because Mohammadan light manifested from the light of Allah and is not separated even after manifestation just as Soul cannot be segregated from the Essence. The mirror of Mohammadan light possesses all the Divine attributes. The Divine Essence is the origin and fount of every attribute of everything of the universe like knowledge, wisdom, life, hearing, sight, sublimity, love etc. All the Divine powers and attributes were transferred to the soul of Mohammad in perfection and manifested in their accomplished form. Hence the real soul is the same Mohammadan soul, and this is the Divine soul. It is the material for all the souls, it is the totality of knowledge, wisdom and the Divine light. The first manifestation of Allah is the soul of Prophet Mohammad who is the accomplished form of all the Divine attributes because it is directly manifested from Allah and is His mirror. This is the Divine soul due to its being pure of all the darkness. The Divine soul is single and indivisible like knowledge, light or fragrance which are also indivisible but spread. The same Divine soul is the beginning of the spiritual being of creation.

[149] Mohammad literally means the most praised and the admired one.

Divine soul is not destined to die or perish. Due to its Divine attributes and powers, it is immortal. There is no change in its state, it means it remains intact and always in a pure and immaculate position. The Divine soul is the reality and base of every human being and is present in every man. It is concealed like a pearl in the inward of a man and is revealed only upon those who try to reach it. Only the Divine soul has the honour of vision and closeness of Allah, that is why to reach it is the true Miraj (ultimate ascension of humans).

Whoever reached it, in fact he got the access to his origin or the Mohammadan Reality and Oneness. The Divine soul is One and the true form of Oneness of Allah. To reach it means to find the reality of Oneness of Allah and its station is the realm of Divinity. This soul possesses all the Divine and Mohammadan attributes along with the knowledge of all the realms and creations as well as the knowledge of Allah because no one is as close to Allah as is the Divine soul. Hence its knowledge is perfect and possesses totality as it is the knowledge of Reality. Thus its intellect is also accomplished and possesses totality. As the Divine soul is Divine form or the mirror of Allah, that is why it is non-creation but from this very soul the human soul is created.

Abdul Karim bin Ibrahim al-Jili says in this context:

- It should be known that there is also a creature soul in every living thing with which its physical form exists and the soul has same significance for it as the meaning has for a word. Nonetheless there is a Divine soul for this creature soul due to which it sustains. **(Al-Insan al-Kamil)**

Divine soul is the soul which is entrusted to man as a Trust by Allah as is mentioned in the verse:

◄ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ (۳۳:۷۲)

Meaning: Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it, but man took it on. Verily he is ever so cruel (towards his innerself) and ignorant (of his highest rank near Allah). **(33:72)**

This verse also proves that the Divine soul is present in its real and perfect form only in the human being. That is why this level is called the human reality and this very realm of Divinity is the original homeland of mankind.

THE REALM OF POWER

(ALAM AL-JABARUT)

Fourth step is the third level of descent which corresponds to 'so I intended' (*Fa Aradtu* فَأَرَدْتُّ) in the *Qudsi* Hadith. It is also called the realm of souls (*alam al-arwah*). The Divine soul which is non-created light of Allah and Mohammad, is descended to the realm of power cladded in particular dress of this realm which is called 'the kingly soul'. The kingly soul concealed Divine soul in its cover like a tree grows from its seed and also conceals the seed in it. The kingly soul is the first dress of Divine soul.

At this level the angels were also created from the Divine soul. In this realm the human soul has the same traits, states and actions as those of angels as well as has the same refulgence of Divine light. The realm of souls is the detail of Divinity and it is the level of Divine attributes and names.

According to Abu Saeed Mubarak Makhzoomi:

- And the fourth stage is the realm of souls. It refers to the things of world. It is the primary stage of the revelation of their essence where they are incorporeal.

The kingly soul is unique and pure of any other material. It is free from the deformities and faults of physical bodies as well as from various kinds, colours and shapes. It has the intuition of itself as well as of others. At this stage the soul is without any form and is a primary and expansive entity, can appear in any form and shape as it wants that is why angels can adopt any form which they desire. It has the qualities and attributes just like angels because both are created in this realm. Actually this level is the beginning of the creation. Here the Essence is titled as the kingly soul.

This level is a bridge or medium between the universe of Command (realms of Incomparable and Unknowable, First Manifestation and Divinity) and the universe of creation (the realm of power, angelic realm and the realm of bodies).

Realm of power is also called the station of Gabriel, the angel who has been a medium of communication between Allah and His Prophets and is appointed for connection between the worshipper and the Worshipped and creation and the Creator. Thus this level is a connection between Divinity and humanity. It is in fact a veil, bridge and a connection between both the universes.

THE REALM OF ANGELS

(ALAM AL-MALAKUT)

The fifth step is the fourth level of descent of the Essence and depicts 'to be recognized' (*Un O'rafa* اَنْ اُعْرَفَ). It is also called the realm of metaphorical forms (*alam al-mithal*). At this level the kingly soul was clothed in the cover of soul of celestial light and appeared in symbolic forms. Before this level, the Divine Essence was hidden and impossible to be recognized because soul had no form which could be recognized. The angelic realm is the initial stage of His recognition. That which was concealed in the soul, revealed in this world in symbolic form. Here the soul took a recognizable form for the first time. Though this form is immaterial, symbolic and intangible. At this level, only the form has appeared but the concreteness and tangibility is yet to come.

According to Abu Saeed Mubarak Makhzoomi:

- The example of this realm is like a shadow which is visible but cannot be held. This realm of exemplary forms is the subtle compound of the created things which cannot be broken, torn or joined.

The souls of plants, animals and non-living things were also created at this level.

THE PHYSICAL WORLD

(ALAM AN-NASUT)

This level of 'so I created the creation' (*Fa Khalaqtul Khalq* فَخَلَقْتُ الْخَلْقَ) is the sixth step and the fifth level called the realm of bodies (*alam al-ajsam*). The symbolic forms were covered in their bodies and different bodies for each creation appeared in this world. Here the soul of celestial light is covered in the bestial soul (the soul directly related to the physical body) which was then breathed into the physical bodies of flesh and bones. Hence Divine Essence covered in veils of the kingly soul, the soul of celestial light and the bestial soul revealed in the elemental physical form of the creation. Remember! This realm is expanded from the earth to heavens and is called the realm of physical bodies.

Abu Saeed Mubarak Makhzoomi says:

- The sixth stage is of the world of bodies, it means the tangible things of the created world which can be broken, separated and held.

Thus Allah manifested Himself in the physical world descending from the realm of Incomparable and Unknowable. However Divine descent does not mean that Allah descended in this world and is not present in the other worlds. He is Omnipresent, every world is His world. He is here as well as there.

HUMAN BEING

The seventh step and the sixth level contains all the levels. Here Allah has manifested Himself in the realm of bodies in human form with the complete perfection as compared to all the other creatures. It means Allah manifested Himself in man in the form of Mohammadan light by concealing in the covers of Divine soul, kingly soul, the soul of celestial light and the bestial soul. Yet the man who got His ultimate and perfect manifestation and in whom the manifestation of Allah completed absolutely is the Universal Divine Man and the Universal Divine Man means Prophet Mohammad who is the ultimate and absolute manifestation of all the levels.

Abu Saeed Mubarak Makhzoomi describes about this level:

❖ And the seventh stage is the level of comprehensiveness of all the realms of physical bodies, angels, power, Divinity and First Manifestation. It is the last theophany and the last attire named as human being.

The Hadith below is the proof of this perfect manifestation in the human being:

◄ خَلَقَ اللّٰهُ اٰدَمَ عَلٰى صُوْرَتِهٖ (بخاری ۶۲۲۷)

Meaning: Allah created Adam in His picture. **(Bukhari 6227)**

At this level man is the ultimate representative of Divinity and the mirror of the Truth.

Allah manifested His Essence descending from the realm of Incomparable and Unknowable to the realm of First Manifestation, from the realm of First Manifestation to the realm of Divinity, from this realm to the realm of power, then to the angelic realm and from there in the physical world. Thus the Divine Essence has sustained the whole universe by revealing in the inner of each and every living and non-living thing. Only Allah exists, rest of all are non-existent and this very concept is called ‘the Oneness of Being’. Allah says:

وَكَانَ اللّٰهُ بِكُلِّ شَیْءٍ مُّحِیْطًا ۝ (۴:۱۲۶)

Meaning: And Allah has encompassed everything. **(4:126)**

◄ اَلَآ اِنَّهٗ بِكُلِّ شَیْءٍ مُّحِیْطٌ ۝ (۴۱:۵۴)

Meaning: Beware! He is the One Who encompasses everything. **(41:54)**

The Quran describes these levels as:

◄ اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ (۷:۵۴)

Meaning: Indeed! Allah is your Lord Who created the heavens and the earth in six aeons (six phases) and then established His authority on the Throne. **(7:54)**

In this verse 'the heavens' refers to the universe of Command (realms of Incomparable and Unknowable, First Manifestation and Divinity) and the earth means the universe of creation (the realm of power, angelic realm and the realm of bodies) and the Throne refers to the Universal Divine Man who is comprehensive of all levels. While explaining this verse the Holy Prophet said, "By God! If you tie a bucket with a rope and put it on the lowest earth, it will descend on Allah." Then he read this verse:

◄ هُوَ الْاَوَّلُ وَ الْاٰخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ ۚ وَ هُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ ۝ (۵۷:۳)

Meaning: He is the One Who is the First (of all) and the Last (of all). And He is the Manifest and the Hidden. He knows everything full well. **(57:3)**

Imam Tirmidhi has related this Hadith in *Tirmidhi*.

According to the Sufis the human being is the macrocosm and in his inner all the realms exist which are called the six subtleties. Hence the body of the Universal Divine Man includes the physical world while his innerself, inward and soul include the angelic realm; his secret (*sir'r*) is the realm of Divinity, the hidden (*khafi*) is the realm of First Manifestation and the concealed (*akhfa*) is the realm of Incomparable and Unknowable. Imam Husayn says to his son Zayn al-Abidin in *Mirat-ul-Arifeen*:

❖ O my son! The realms of Incomparable and Unknowable, First Manifestation, Divinity, realm of power, angelic realm and that of bodies all are inside you, nothing is out of you. Your ailment is within you and your remedy is yourself. **(Kanz-ul-Arifeen)**[150]

According to Ali ibn Abi Talib:

[150] Exegesis of *Mirat-ul-Arifeen* by Khadim Hussain.

- ❖ Your illness is within you but you do not understand, your medicine is inside you but you do not see. You think you are the microcosm despite that a large universe is absorbed in you (macrocosm) and you are the enlightened Book, the words of which reveal all the mysteries. You do not need anything from outside, your thought process is within you but you do not think. **(Mirqat-ul-Salikeen)**

The Divine Essence manifested Himself step by step to express in multiplicity and this manifestation concluded on human beings. Sufis call these steps of manifestation as the Divine descent. When one advances towards Allah and travels towards Him, he attains Oneness of the Essence by covering these levels that is called ascension. When man achieves the recognition of the Essence, the journey to Allah is over and then starts the journey in Allah. Being engrossed in the Oneness of Allah, the journey in Allah is endless, it has no limit. Like the Essence, the journey is also infinite. The human ascension is to cover all the four arcs of circle of the existence, that is the realm of physical bodies, the angelic realm, the realm of power and the realm of Divinity. The actions of these four stations are called sharia, mysticism (tariqa), reality (*haqiqa*) and gnosis (*marifa*) respectively. The person who covers all these stations is a Prophet or a Saint and is called the Universal Divine Man. The man who is the perfect and ultimate manifestation of all these marvels is Prophet Mohammad. After him whoever achieved this status, it is only through his mediation and he became the Universal Divine Man in the world and also his vicegerent.[151]

To summarize, Allah was concealed in esoteric veils within veils in the realm of Incomparable and Unknowable. His names and attributes were hidden in His Essence. From the realm of Incomparable and Unknowable He descended to the realm of First Manifestation which is the Mohammadan light. At this level the names and attributes were manifested esoterically and concisely. From here He manifested in the realm of Divinity where His names and attributes revealed in esoteric detail. Then the Essence descended in the realm of power and manifested in the form of souls. Descending from here to the angelic realm, He manifested Himself in the symbolic forms. Eventually He manifested in the world of bodies (of all the creations). At this level the names and attributes were revealed in physical detail. The first three realms collectively are the Divine realm and called the universe of Command while the next three realms are related to creation and called the universe of creation. Then Allah desired to reveal such an entity who is comprehensive of all the six levels, representative of His entire names and attributes and is the secret of Allah. Hence he sent the Universal Divine Man. This is the Mohammadan Reality. Thus it is proved that the origin and returning point of everything is the Divine

[151] For details see chapter 'The Universal Divine Man'.

Essence. All the matters are from Him. He is the Origin, He is the End, and all the matters are to return to Him. Like the waves are created from the rising sea and obliterate into it. Hence the Essence is like the ocean and the entire existences of universe are His waves. The universe without the existence of the Universal Divine Man was like a dull mirror. The Divine Majesty demanded the mirror of the universe to be luminous so as to become the abode of manifestation of the Essence or the Mohammadan Reality. Thus Universal Divine Man is the lustre of this mirror and the soul of this abode. Allah casts His theophany in the mirror of inward of the Universal Divine Man who is His representative. The reflection of the mirror of his inward is established on the universe and because of this beneficence the universe remains perpetual.

Without going into the details of terminology of the Oneness of Being, it can simply be explained as man annihilates himself in the Essence in such a way that his own being obliterates and he reaches the station of death before dying. He absorbs in the Divine love in such a manner that he sees only Allah, hears only Allah, takes only from Allah and speaks only to Allah. He beholds Allah everywhere but this waystation is not easy to approach, it needs the guidance of a perfect spiritual guide, the possessor of Divine name and attributes. It also requires the invocation and contemplation of *Ism-e-Allah Zaat,* true intent, sincerity and courage on seeker's own part.

The Holy Prophet said:

◄ اَلنِّهَايَةُ هُوَالرُّجُوْعُ اِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the utmost level.

As the manifestation of Reality commenced from the manifestation of Mohammadan light and the entire creation was revealed from the Mohammadan light therefore the 'origin' is the Divine light of Mohammad. That is why to reach the Mohammadan light is the extreme level. The person who attains to this station becomes an embodiment of Oneness and he is the Universal Divine Man.

Allama Iqbal says in this context:

بیاں میں نکتۂ توحید آ تو سکتا ہے
ترے دماغ میں بت خانہ ہو تو کیا کہیے

Explanation: While delivering sermons scholars and ulema can talk about the Oneness of Allah and give lessons on this topic but they have cherished a lot many idols in their own

thoughts, hence their minds are possessed by different gods instead of the Oneness of Allah. **(Zarb-e-Kalim)**

خودی سے اس طلسمِ رنگ و بو کو توڑ سکتے ہیں
یہی توحید تھی جس کو نہ تُو سمجھا نہ میں سمجھا

Explanation: A purified and elevated soul can break the magic of the worldly charms or attractions and reach Allah crossing all boundaries. This is called the Oneness of Allah which you and I both could not comprehend. **(Bal-e-Jibril)**

اگر نہ ہو تجھے الجھن تو کھول کر کہہ دوں
وجودِ حضرتِ انسان نہ روح ہے نہ بدن

Explanation: If it is not unpleasant to the people and they do not mind, I may reveal openly that the existence of the Universal Divine Man is neither body nor soul rather it is beyond both. **(Zarb-e-Kalim)**

مکانی ہوں کہ آزادِ مکاں ہوں
جہاں بیں ہوں کہ خود سارا جہاں ہوں

Explanation: The Divine Existence may have a worldly abode in the guise of the Universal Divine Man but actually is beyond time and space. The Universal Divine Man is not only watching the universe but his very existence is in fact the entire universe. Here the Immanence (*tashbih*) and the Transcendence (*tanzih*) are described which both constitute the Oneness of Allah. **(Bal-e-Jibril)**

ARGUMENTS IN THE FAVOUR OF ONENESS OF BEING

The Mystics and Sufis have declared the Oneness of Being (gnosis of the Essence) as the Oneness of Allah (*tawhid*). In this regard various Saints and Mystics are quoted here.

Shaikh Abdul Qadir Jilani is the leader of all the Saints as is said:

غوث الاعظمؒ درمیان اولیا
چوں محمدؐ درمیان انبیا

Explanation: Shaikh Abdul Qadir Jilani is among the Saints as Prophet Mohammad is among Prophets.

He said:

◄ قَدَمِیْ هٰذِهٖ عَلٰی رَقَبَةِ کُلِّ وَلِیِّ اللّٰه

Meaning: My foot is on the neck of all the Saints.

This is a fact because all the Mystics and Saints are all praise for his great stature among them. Without his approval nobody can become a Saint.[152]

His creed is gnosis of the Essence, in this context he writes in his book *Sirr al-Asrar*:

❖ Allah says:

◄ خَلَقْتُ رُوْحَ مُحَمَّدٍ مِنْ نُّوْرِ وَجْهِیْ

Meaning: I manifested the soul of Mohammad with the light of My Face.

As the Prophet himself said:

◄ اَوَّلُ مَا خَلَقَ اللّٰهُ رُوْحِیْ

Meaning: First of all Allah manifested my soul.

◄ وَاَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرِیْ

Meaning: And first of all Allah manifested my light.

◄ وَاَوَّلُ مَا خَلَقَ اللّٰهُ الْقَلَمَ

Meaning: And first of all Allah manifested the Divine pen.

◄ وَاَوَّلُ مَا خَلَقَ اللّٰهُ الْعَقْل

Meaning: And first of all Allah manifested wisdom.

Thus all the above mentioned mean the same thing and that is the Mohammadan Reality. It is called Divine light because the Holy Prophet's sacred self is pure of the darkness. As Allah has said:

◄ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِیْنٌ ۝ (۵:۱۵)

[152] For further knowledge, read the chapter 'Shaikh Abdul Qadir Jilani'.

Meaning: There has indeed come to you a light from Allah (Prophet Mohammad) and an enlightening Book. **(5:15)**

The Prophet is called 'wisdom' because he possesses the intuition of the whole knowledge and 'Divine pen' because he is the source of transference of entire knowledge as pen is the source of transmitting information in the world of words. Hence the soul of Prophet Mohammad is the epitome of the whole universe and is its origin and inception as the Holy Prophet himself said:

◄ اَنَا مِنَ اللّٰهِ وَالْمُؤْمِنُوْنَ مِنِّیْ

Meaning: I am from Allah and all the true believers are from me.

Allah created the human soul in the realm of Divinity from Mohammadan soul in beautiful form and named it as human being. The very realm of Divinity is his real homeland. When four thousand years after the creation of human soul had passed Allah created Throne with the Divine light of the sacred eye of the Holy Prophet and from the Throne created the rest of the universe. All the souls were then sent to the lowest part of the universe, the realm of bodies as Allah says:

◄ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ (۹۵:۵)

Meaning: Then We returned him to the lowest state of the low. **(95:5)**

It means first of all the Divine soul descended to the realm of power from the realm of Divinity. Between the universe of Command and universe of creation, the Divine soul was clothed with light of the realm of power and called the kingly soul. Then the Divine soul was sent to the angelic realm where it was dressed in the celestial light of angelic realm and called the soul of celestial light. Then from the angelic realm it was descended to the realm of bodies where it was clothed in the bestial soul in the physical world. Then the bodies for the souls were created as Allah says:

◄ مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى۝ (۲۰:۵۵)

Meaning: We created you from this (very soil of the earth) and We shall return you into the same and shall bring you forth from the very same once more. **(20:55)**

Then Allah commanded the souls to enter the bodies and on the Divine command they penetrated (into the bodies). Allah says:

◄ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ (۱۵:۲۹)

Meaning: And breathe My Soul into it. **(15:29)**

When the relationship of souls and bodies was established, they forgot the promise which they made on the day of Divine covenant in the reply of "Am I not your Lord?" by saying, "Yes! You are." Hence they forgot their real and original homeland (the realm of Divinity). Allah helped them out of His compassion by sending upon them the heavenly Books so that they may remember their original homeland, as Allah says:

◄ وَذَكِّرْهُمْ بِاَيّٰمِ اللّٰهِ (۱۴:۵)

Meaning: And remind them of the days of Allah. **(14:5)**

It means the days which their souls had passed in the nearness of Allah. Thus all the Prophets came in the world and returned making them recall their covenant. **(Sirr al-Asrar)**

❖ Shaikh Abdul Qadir Jilani asked Allah as written in *ar-Risala tul-Ghausia*:

◄ ثُمَّ قُلْتُ يَا رَبِّ الْغَوْثِ هَلْ لَكَ مَطِيَّةٌ ۔ قَالَ يَا غَوْثَ الْاَعْظَمْ جَعَلْتُ الْاِنْسَانَ مَطِيَّتِیْ وَجَعَلْتُ سَايِرِ الْاَكْوَانِ مَطِيَّةَ الْاِنْسَانِ۔ وَقَالَ لِیْ : يَا غَوْثَ الْاَعْظَمْ نِعْمَ الطَّالِبُ اَنَا وَنِعْمَ الْمَطْلُوْبُ الْاِنْسَانُ نِعْمَ الرَّاكِبُ اَنَا وَنِعْمَ الْمَرْكُوْبُ الْاِنْسَانُ وَنِعْمَ الْمَرْكُوْبُ لَهُ سَايِرُ الْاَكْوَانِ۔

Meaning: Then I said, "O the Lord of Ghawth! Do You have a transport for Yourself?" He said, "O Ghawth al-Azam! I have made man My transport and made the universe his transport." He further said, "O Ghawth al-Azam! How nice is the Seeker I am and how nice is the human being as the desired one! How nice is the Rider I am and how nice is the ride of man and how nice is the man as a rider who has such a nice ride, the universe." **(Ar-Risala tul-Ghausia, Interpreter Ghulam Dastgeer al-Qadri)**

The spiritual leaders of *Chishti* order were the followers of 'Oneness of Being'. They deeply studied the books of Ibn Arabi especially *Fusus al-Hikam* and *al-Futuhat al-Makkiyya* and used to regularly teach these books in their *khanqahs* but never involved in debates and discussions. Similarly the spiritual guides of the *Suhrawardi* order remained away from the issue of this doctrine and never made it their topic of discussion. Whereas the *Qadri* order is all about the Oneness of Being. Those who claim to follow this order but oppose this theory simply possess the superficial knowledge and have not been even touched by any spiritual experience. As far as the followers of *Naqshbandi* order are concerned they have not only sternly opposed this doctrine in the subcontinent but also

presented in reaction the theory of 'Oneness of witnessing'. Views of some of the important Mystics and Sufis of subcontinent are presented below in this context.

In the subcontinent the very first book on Sufism *Kashf-ul-Mahjub* was written by Data Ganj Bakhsh Ali ibn Usman al-Hajveri. Although in this book the Oneness of Being is not discussed directly, however the relevant matter can be collected from it. For example, he writes in it about Divine gnosis and Oneness.

- The essence of each and everything is from the Divine Essence, influence of everything owes to His influence and the attribute of every object is due to the Divine attributes. Everything is mobile due to Him and stationary due to Him. The human action is merely metaphorical which actually is Allah's action. Therefore human inward is the abode of Allah's friendship, eyes are the resort of Divine vision and his soul becomes the point of amazement. **(Kashf-ul-Mahjub, Urdu Interpreter Abu al-Hasnaat)**

Khawaja Moinuddin Chishti says in his Sufi transcripts to his disciple Qutbuddin Bakhtiyar Kaaki:

- Qutbuddin! What is the Oneness of Being? It is the state in which a Mystic being intoxicated in the Oneness of Allah feels as if he himself and the entire universe are exactly the Divine Reality. This perception is the result of those imaginative concepts which our sages have established for annihilation in Allah and immortality with Him but actually to consider oneself the absolute Essence of the Reality is infidelity because it is against the Divine attribute of Transcendence (*tanzih*). Similarly the concept of Oneness of Divine shadow (Oneness of witnessing) developed by some Sufis who think that the universe is the shadow of Allah is also wrong. The reason is that the Holy Prophet's sacred body had no shadow at all then how is it possible that Allah has any! Though it is true that the universe is the place of revelations of Divine names and attributes, and Divine names and attributes reveal the Divine Essence. In accordance to this, the Mystics in their state of spiritual intoxication do believe in the Oneness of Being or Oneness of witnessing. Otherwise the Divine Essence is indifferent and pure of everything." **(Maqabees Majalis, Urdu Interpreter Captain Wahid Bakhsh Sial)**

Khawaja Moinuddin Chishti wrote a letter to his spiritual successor and confidant Qutbuddin Bakhtiyar Kaaki in which he openly described the secrets of the five pillars of Islam which the Holy Prophet taught Umar ibn Khattab. In the description of the reality of hajj Khawaja Moinuddin explained the philosophy of Oneness of Being and he quotes the Holy Prophet's saying to Umar ibn Khattab:

❖ "O Umar! Believe me that the Holy Kaaba is the human inward." The Holy Prophet further said:

◄ قَلْبُ الْاِنْسَانِ بَيْتُ الرَّحْمٰنِ

Meaning: The inward of a man is the House of Allah.

Rather he said:

◄ قَلْبُ الْمُؤْمِنِ عَرْشُ اللّٰهِ تَعَالٰى

Meaning: The inward of believer is the Throne of Allah.

Hence hajj of the inward's Kaaba should be performed.

Umar ibn Khattab asked, "How should the hajj of the inward's Kaaba be performed?" The Holy Prophet replied, "The body of a man is like the boundary of a building. If from this boundary the veil of suspicions, illusions and other than Allah is removed then the manifestation of Allah's Essence would be seen clearly from the courtyard of the inward and the purpose of Kaaba's hajj is the same. Furthermore the objective of performing such a true hajj is that man should obliterate his self in such a way that even a bit of his entity may not be left back. To the extent that the physical and the spiritual being of man becomes pure and the inward may be attributed with the Divine traits." Umar ibn Khattab asked, "How one's being would be annihilated?" The Prophet answered, "By becoming an ardent lover of the Beloved. The one who becomes a lover of Allah, annihilates himself in Allah and he who is annihilated in Allah becomes the manifestation of Allah." Again Umar ibn Khattab inquired, "Why the inward is called the abode of Allah and the Throne of Allah?" He replied that Allah says:

◄ وَ فِيْۤ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۲۱﴾ (۵۱:۲۱)

Meaning: And (I am) in your selves. So do you not notice? **(51:21)**

"O Umar! The place of living is called abode or house and as Allah lives in the inward, thus it is called the house and the Throne of Allah."

Umar ibn Khattab again questioned, "O the Messenger of Allah! Who is the speaker, beholder and the listener in this statue of dust and how He looks like?"

The Prophet of Allah replied, "He (Allah) is the Speaker, Observer and the Listener." Umar ibn Khattab asked, "Who performs the hajj of the inward's Kaaba?" He answered, "The Divine Essence! When man gets rid of his innerself there remains no

veil between the worshipper and the Worshipped. He is attributed with the Divine qualities and the Essence manifests Himself within him. This manifestation is the very hajj of inward's Kaaba (the real hajj)."

Umar ibn Khattab again asked, "When everything is the revelation of Divine Essence then for whom is the guidance and why?" The Holy Prophet replied, "He Himself is the Guide and guides Himself." Umar asked, "Then why are there various forms and phenomena?" The Messenger of Allah answered, "Guidance is like trade, whatever the buyer demands, the trader provides him that only. The buyer of wheat is neither given barley nor the barley's buyer is provided wheat. O Umar! The Messengers are like doctors, the doctor gives medicine to the patient according to his disease and health condition so the patient is recovered due to the accurate medication after diagnosis. Similarly the Messengers grant the spiritually honest ones the medicine of Divine gnosis according to their capability and the ailment of their innerself. Due to which the patient getting complete spiritual cure becomes the Mystic."

Umar enquired, "What is the Divine Essence? And what are other things?"

The Holy Prophet answered, "All the things are the manifestation of Allah. In fact all are same, only the attributes of manifestation are different. As the meanings are same but delivered through various statements or texts, similarly the Essence is only One with manifold expressions.

Allah says:

◄ وَكَانَ اللّٰهُ بِكُلِّ شَیۡءٍ مُّحِیۡطًا ﴿۱۲۶﴾ (۴:۱۲۶)

Meaning: Allah has encompassed everything. **(4:126)**

Though man possesses excellence and significance over all the creatures because:

◄ خَلَقَ اللّٰهُ اٰدَمَ عَلٰی صُوْرَتِهٖ (بخاری ۶۲۲۷)

Meaning: Allah created Adam in His picture." **(Bukhari 6227)**

Umar asked, "If the man is superior to all, then what is the reason of his being classified as the chosen one, layman, pagan or a Muslim?" The Prophet said, "Allah says:

◄ وَاللّٰهُ فَضَّلَ بَعۡضَكُمۡ عَلٰی بَعۡضٍ (۱۶:۷۱)

Meaning: And Allah has preferred some of you to others. **(16:71)**

Allah also says:

◄ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ (۳:۱۸۵)

Meaning: Everybody is going to taste death. **(3:185)**

Death should be according to the following Hadith:

◄ اَلْمَوْتُ جِسْرٌ يُوْصِلُ الْحَبِيْبَ اِلَى الْحَبِيْبِ

Meaning: Death is a bridge which the seeker of Allah crosses and meets Allah." **(Asrar-e-Haqiqi)**

An excerpt from the letters of Shaikh Sharafuddin Bu Ali Qalandar carries a colour of the theory of Oneness of Being.

❖ Brother! Be a Divine lover and consider both the worlds as the beauty of the Beloved and call yourself the beauty of the Beloved. The Lover has made the kingdom of your being with His love so that He can see His beauty in your mirror and consider you as His confidant. He has said for your grandeur:

◄ اَلْاِنْسَانُ سِرِّیْ

Meaning: Man is My secret.

Become a Divine lover so that you may behold the Beauty forever.

❖ The following verses of a *Mathnawi* advocate the theory of Oneness of Being:

بودہ ام در باغ وحدت بے نشاں　　چوں بکثرت آمدم گشتم عیاں

دید حسن خویش با چشم شہود　　خود تجلی کرد در ملک وجود

امر ربم روح کردہ نام ما　　کرد پُر ساقیِ وحدت جام ما

Explanation: I was unknown and hidden in the garden of Divine Singularity and when came in the world of multiplicity, I was revealed. Allah beheld His beauty with the eye of witnessing and manifested Himself in the kingdom of existence. The Divine command named me as soul. The cupbearer of Unity (the Universal Divine Man) filled my cup. **(Shaikh-e-Akbar Mohiyuddin Ibn Arabi by Mohammad Shafi Baloch)**

Nizamuddin Auliya has alluded once or twice to the stations of the Saints which gives a clue that he was influenced by the theory of Ibn Arabi. He says:

- When the Saint arrives at the stage of belovedness surpassing his individuality and covering the stations of *al-Qutb* and *al-Ghawth*, he becomes the manifestation of Allah and his intent becomes Allah's Intent. **(Ab-e-Kausar)**[153]

Khawaja Banda Nawaz Gaisu Daraz wrote exegesis of *Fusus al-Hikam* and translated the magazine of Ibn Arabi with the title of *Hawashi Quwwat-ul-Quloob*. It is written with reference to him on page 257 of volume six of *Tareekh Adbiat Muslmanan-e-Pak-o-Hind*:

- The poetry of Khawaja Banda Nawaz and the preliminary part of his writing *Miraj-ul-Ashiqeen* reveal that not only he had the knowledge of Oneness of Being but was also familiar to it on the basis of observation and experience of spiritual states. His pen name was 'Shahbaz'. His following verse in *Raag Ram Kali* consists of the subject of Oneness of Being:

  مخفی نانون معشوق رکھ ظاہر شہباز کہلائے
  عشق کے جینی چند بند اپنی آپ کہلائے

  Explanation: The Beloved concealed Himself in my being and is outwardly called 'Shahbaz'. Only some were there who attained eternal life by fostering Divine love. They became one with the Beloved and were called the divine.

  At another place the poet teaches the lesson of Unity and obliterating duality like this:

  دوئی دوئی تائی دور کریکٹ واحد ہونا
  چاروں کپڑے جال کر مجنوں ہو رہنا

  Explanation: Unity is to remove duality and become one with Allah. Like a passionate lover cross all the four levels of Divine love (realms of physical bodies, angelic realm, realm of power and the realm of Divinity) and attain Unity. **(Majlis-e-Sufia)**

Shaikh Abdul Quddus Gangohi's writings are all about the Oneness of Being. He has written notes on *Fusus al-Hikam*. In the 10th century of *Hijri* he excessively participated in the preaching of this theory. To him the Oneness of Being is the Divine secret and is such a reality which belongs to the esoteric heights. He writes in *Risala Ghareeb-ul-Fawaed*:

- According to the people of sharia, the relationship of God and universe is the same which is of the writer and the words and sentences. To the sages this is same as seed and the tree but to the believers of Unity this relationship is like the ink and words.

[153] Shaikh Mohammad Ikram, Institution of Ab-e-Kausar Lahore, 1987.

The words come out of ink rather they are exactly the ink but words would not be called ink. If somebody says so, it would be his blunder because their physical shape is different but it can be seen and understood that the words are in fact exact ink.

The writing *Haqeeqat-ul-Haqqaiq* of Khawaja Baqi Billah the spiritual guide of Shaikh Ahmad Sirhindi is about the Oneness of Being. Though his quatrains and *Mathnawi* reflect his school of thought but his magazine casts further light on his faith in this theory. On an occasion he writes:

❖ One should remain obsessed with the thought of Unity day and night. If you want to get supremacy, attain Oneness and remain one. To attain Oneness liberate yourself from the very thought of duality. To be one means to ever live in union and never let your mind and inward be involved with grief, sorrow and distractions because all these are the symbols of duality. When duality will be obliterated you would get tranquillity in both the realms. How and where could anyone other than Allah be present in this universe!

If you ponder over this point for thousand years even then you will not find anything except the Absolute Reality which is exactly Unity. It is because He Himself is His other and He is everything. His Existence is the manifested, the non-manifested, the esoteric, the First, the Last, the Obvious, the Hidden, the Confined, the Absolute, the Totality, the Part, the Compared, the Pure, all is He. **(Shaikh-e-Akbar Mohiyuddin Ibn Arabi by Mohammad Shafi Baloch)**

Mian Meer Qadri deeply loved this philosophy. It is written in *Amal-e-Saliha* that he had learned by heart the main part of Ibn Arabi's book *al-Futuhat al-Makkiyya* and the whole exegesis of *Fusus al-Hikam* by Maulana Jami. Dara Shikoh writes in *Sakinat-ul-Auliya:*

❖ He (Mian Meer Qadri) usually kept the issues of Unity and multiplicity secret from most of the people and it was impossible that those matters would slip from his tongue which were about trance and secrets.

The father of Shah Waliullah, Shah Abdul Rahim was also in favour of the Oneness of Being. He had profoundly gone through *Fusus al-Hikam* and proclaimed that it is in accordance to the Quranic verses and Hadiths. However he also used to say, "The people who do not correctly comprehend this theory drown in the heretical and atheistical whirlpool." Although he did not like at all that after endorsing this doctrine the sharia is given up. He presented his own example by executing.

Professor Aziz Ahmad writes about the basic teachings and the moderate, balanced and comparative endeavours of Shah Waliullah for Islam and Sufism:

- During the preliminary period of eighteenth century, the contribution of Shah Waliullah regarding the need of developing a new thinking for the Muslim India was on one side to bring Islamic jurisprudence under the discipline of Hadith and on the other to absorb the remnant parts of different Sufi systems completely into the authentic righteous Islam. He told that after the end of Prophetic revelation the mystic spiritual unveiling started from Ali ibn Abi Talib and ended at the writings of Ibn Arabi. Afterwards he tried to blend the theories of Oneness of Being of Ibn Arabi and Oneness of witnessing of Shaikh Ahmad Sirhindi. **(Shaikh-e-Akbar Mohiyuddin Ibn-e-Arabi by Mohammad Shafi Baloch)**

During the epoch of Shah Waliullah the controversy over the theories of Oneness of Being and Oneness of witnessing was at its peak. He called it a dispute of words and presented the theory of Universal Soul (*an-nafs al-kulliyyah*) comparing both of them, that means:

- Every object of the universe in a way is exactly the Universal Soul that is why the Sufis exemplify it with the relation of ocean and wave. However above it, to know the condition of the station which extends from the Universal Soul up to the ultimate Existence is beyond intellect. Since this station is beyond the intellect that is why while interpreting it, all kinds of dubious words are used. **(Shah Waliullah)**[154]

Apart from the entire subtle Sufi terminology, Shah Waliullah declares the Oneness of Being very clearly as the Oneness of attributes. He writes:

- Oneness of attributes means the seeker beholds only the single Truth manifest in various forms and phenomena and accepts offhand doubtlessly that all the discrepancies and variations are derived from and revert to the same Origin. Then he also observes the Origin manifest in different forms and recognizes the Truth or Origin everywhere. It can be exemplified as, a person observes a man in totality or perfection among all the human beings. Or he finds the same kind of wax in every statue among the various statues made of wax. Anyhow the Reality or Truth is common in every phenomenon of existence and each form of the universe. A spiritual traveller should see this Truth hueless in everything and must not believe that a particular colour is effective in a phenomenon." **(Hama'at)**[155]

Shah Waliullah compares the theories of Oneness of Being and Oneness of witnessing as under:

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[154] Author Professor Mohammad Sarwar, publisher Institution of Islamic Culture Lahore.
[155] By Shah Waliullah, Urdu translation by Professor Mohammad Sarwar, Sindh Sagar Academy Lahore, 1946.

- The Oneness of Being and the Oneness of witnessing are only two terms which are applied in fact on different meanings. At times they are used in the debates on the journey towards Allah therefore it is said that certain seeker is appointed at the station of Oneness of Being and the other is at the Oneness of witnessing. In this context the Oneness of Being means the seeker is engrossed in the quest of gnosis of the comprehensive Reality. This is the station of engrossment where this universe of beauties and distractions is perished along with its variations and only Unity is prevailed in everything. All those orders of differences and disintegration are annulled on which depends the gnosis of good and evil and which the sharia and intellect indicate accurately. This station of spiritual journey is merely transitory, the seeker temporarily stays here but soon Allah's favour takes him out of it. In this context the meaning of the Oneness of witnessing would be that the seeker is appointed at such a station where the boundary lines of commands of Unity and multiplicity are converged. It means the seeker succeeds in finding the reality that the Unity which seems in creation is due to Divine reason and the multiplicity which seems opposite to it, is also due to a reason. This station of spiritual journey and gnosis is comparatively more elevated than the previous. The believers of the Oneness of Being say that under the cover of this universe one single Reality is perpetual. For example, if wax is moulded in the shapes of a man, horse and donkey; all are although different in appearance yet would be called same as regards their origin. The believers of the Oneness of witnessing think this universe as the shadow or reflection of Allah's attributes which is fashioned in His mirror. Some people opine that this explanation of the Oneness of witnessing is not endorsed by Ibn Arabi's sayings but this is entirely a mistake. The believers of Oneness of witnessing also approve the possible existence or the creatures along with the Real Existence while the believers of Oneness of Being have faith only in the Real Existence. The probable existence is frail, defective and imperfect whereas the Real Existence is perfect and powerful. Therefore the probable existence becomes a part of Real Existence on being naught. It is not in any sense against the interpretations of Ibn Arabi to say that the reality of an entity is actually the reflection which is designed in the entity in the front. As far as this fact is concerned that Shaikh Ahmad Sirhindi found the teachings of Ibn Arabi and a few of his followers contrary to his own intuition then it does not matter. This is such a lapse which has no relation to the lapse of unveiling. No one can escape such trivial lapses and they do not relegate high stature of such elevated persons. **(Maktub-e-Madni Shah Waliullah, Urdu Interpreter Mohammad Hanif Nadvi)**

The elder son of Shah Waliullah, Al-Muhaddith Shah Abdul Aziz Dehlvi believed in the Oneness of Being and he says in *Fatawa Azizia*:

- At first the meaning of both the doctrines must be deduced. The Oneness of Being means that the Real Existence is only One and every existence found its existence from the One Who is Divine in Divinity and Probable in the probable existence, Essence in essence and Represented in representation. Such a difference in manifestation does not mean that the Essence is different for each manifestation. For instance the sunrays equally fall on a pure as well as impure thing but the rays are not impure. This issue is quite right and bears no opposition from the sharia because sharia has different orders for every stage among different stages of existence. Some are guides of righteousness, some are perverters, some must be obeyed but the obedience of some is sin, some things are illegal but some are legitimate, some are sacred and pure and some are impure. On the basis of this difference, according to the sharia, saving a true believer and killing or imprisoning of an infidel is ordered. Marital sex is legitimate and extramarital is illegitimate. The respect of father and the humiliation of the insurgent non-believer is obligatory. According to this class of Sufism, it is proved that Existence is the Absolute Essence of Allah and the revelation occurs in the different phenomena of Existence but in spite of it the Existence at the level of Transcendent Unity (*Ahadiyah*) is Holy and pure of defects and attributed with excellence and perfections. This is the religion of several Sufis and scholars. Among the most respected ones are the Shaikhs of *Qadri* order like Ibn Arabi, Shaikh Sadr al-Din al-Qunawi, Sayyid Abdul Karim bin Ibrahim al-Jili, Shaikh Abdul Razzaq Jehjanvi and Shaikh Amaan Panipatti; among the *Kibruiya* order Jalaluddin Mohammad Rumi and Shams of Tabriz; in the *Suhrawardi* order Attar of Nishapur; in the *Chishti* order Khawaja Banda Nawaz Gaisu Daraz and Sayyid Jaffar Makki; in the *Naqshbandi* order Khawaja Ubaidullah Ahrar, Abdul Rehman Jami, Mulla Abdul Ghafoor Lari, Khawaja Baqi Billah, Shaikh Abdul Razzaq Kashi, Shamsuddin Faghari, Qaiseri and Saeeduddin Ferghanani all are the believers of Oneness of Being. According to another class of Sufis this doctrine is not a reality but it is a spiritual state which is at times seen to the traveller like the stars become lightless and invisible in the light of sun. The believers of this school of thought are Shaikh Alaudin Samnai and Shaikh Ahmad Sirhindi and his followers. **(Mirqat-ul-Salikeen)**

Imam Ahmad Raza Khan Barelvi was asked a question in *Fatawa-e-Razvia* that person X is of the view that the Oneness of Being is right but person Y is against it and charges its believers with infidelity. Who among them is right and who is a liar? The leader of the Sunni sect Ahmad Raza Khan Barelvi explained Shahada, Oneness of Being and alliance

while replying to the question, he also described the difference between them and presented a summary of the extracts from hundreds of books of Sufism. One of his passages is presented here.

❖ There are three things; Shahada, Oneness of Being and alliance. Shahada is the base of faith and suspicion about it is infidelity. Oneness of Being is the truth approved from the Holy Quran, Hadiths and the sayings of Saints and to call its believers pagans itself is an abominable and vicious word of infidelity. As far as alliance is concerned it is indeed heresy and atheism and its believer is a pagan definitely. Alliance is to believe that all are gods. Certainly Allah is Allah and the slave is a slave. Neither can a slave be Allah nor can Allah be a slave. In fact the Oneness of Being means that only One is present, all the others are images. The Quran says:

◄ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ (۲۸:۸۸)

Meaning: Everything has to perish but He. **(28:88)**

Abu Hurairah relates that the Holy Prophet said:

◄ اَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيْدٍ اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلٌ (بخاری۳۸۴۱، مسلم۵۸۸۹)

Meaning: The most truthful thing that a poet said is Labid's verse, "Listen! Except Allah everything in itself is a non-reality." **(Bukhari 3841; Muslim 5889)**

In many authentic books including *Musnad*, it is stated that Sawwad ibn Qarib said to the Holy Prophet:

فاشهد ان اللّٰه ربِ غيره وانك مامون علىٰ كُل غائب

Explanation: I witness! Except Allah no one is the Lord and you are the trustee upon all the unseen.

The Holy Prophet did not deny this saying.

There are three sects.

First: The insipid men of exotericism who are unfortunate ones being unaware of the Reality and consider that both the Creator and the creation have their own separate existences.

Second: The true believers of Truth and Reality who have faith in the Divine Essence according to the theory of Oneness of Being.

Third: The atheists, the heretics and the deniers of the difference between Allah and creation, and the ones who affirm the divinity of every person and thing.

The beliefs and thoughts of these three groups are elucidated by this example:

- A king appears in a mirror room in which all mirrors of different types are fitted. The person who has experience of mirrors knows how differently the same thing reflects through them. In some of them the reflection is clearly seen, in others it may be dim, erect or inverted and some show a bigger reflection while the others show smaller. In some it appears thin or broad, a few of them show the image beautifully and some other show it ugly. This discrepancy occurs due to the make of the mirrors otherwise the figure itself which reflects through them is only one. The person being reflected is indifferent to all types of reflections which are created in the mirrors. He cannot be blamed for their being inverted, ugly and obscure.

◄ وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى (١٦:٦٠)

Meaning: And the most exalted attribute is only Allah's. **(16:60)**

The observers of the mirror room are of three types. The first are the immature ones who think that as the king is present, so the reflections are also present because they are also visible like him. Though they are subordinating him. When he stands up, they also stand up, when he walks they also start walking, he sits they do so too. Therefore they misunderstand them as exactly the same, though he is the ruler and they are ruled. Due to their foolishness they do not understand that there is only the king and nothing else. All these are his image reflections. If he is veiled, they all would be extinct absolutely. In fact their extinction is out of question as they have no existence at all. Only the king is present and others are just image reflections.

Second are the people of insight and perfect wisdom, they found the Reality and believe that indeed existence is for one King. The present is One, all others are reflections as they do not possess any actual existence of their own. Part the theophany and then see what is left in them? Absolute nothingness! They are mortal and non-existent but the King exists, they are dependent for this show and existence upon Him. He is Independent and Perfect, they are imperfect, He is the Totality. They do not own a tiny particle whereas He is the Owner of the Empire. They do not possess any perfection and are void of life, knowledge, senses of hearing and sight, power, intent, speech while He is the comprehensive of all. Then how can they be exactly like Him, the Absolute Self! Definitely these all are not Him rather He is Him

and they are merely the display of His theophany. This is the fact and reality and this is the Oneness of Being.

Third: The stupid and unscrupulous people surpassed even the immature ones to think that the reflections have the same face and movements as the king has and have the same crown on their heads. Hence they started saying insensibly that they all are the king and blamed him foolishly for all their defects and shortcomings inherent in them due to their incapability. They declare that the image reflections are deformed and imperfect because of the king as they are exactly like him and if they are disfigured, impaired, feeble, dependent, ugly, inverted or obscure then these are in fact his attributes.

◄ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا (۱۷:۴۳)

Meaning: Holy is He and the most Exalted and the most High, far above all that they keep saying. **(17:43)**

Man is dependent on mirror for his image but the Real Existence is above all needs. Whereas the one who is here called the mirror itself is an image reflection. Further, only the superficial and front image of the human being casts into the mirror but the human traits for instance conversation, hearing, sight, knowledge, intent, life etc. do not come even a bit in the reflection. Though the enlightened manifestation of the Real Existence has cast the theophany of Its Own attributes on the image reflections along with granting them their selves. These facts further became the cause of such childish and spiritually blind people's waywardness. However those who receive righteousness from the Truth apprehended that:

یک چراغ ست دریں خانہ کہ از پرتو آں
ہر کجا می نگری انجمنے ساختہ اند

Explanation: In this house is a lamp whose light has made every place luminous.

They categorized these attributes and the existence itself in two types, the Personal Reality that is particular to the Manifest and the bestowed image that is particular for the reflections. This is the Truth and Reality and the absolute Divine gnosis. The division is just for expression of meaning rather only a verbal conformity. All praises for Allah Almighty! **(Mirqat-ul-Salikeen)**

In pre-partition India, Allama Sayyid Mohammad Muhaddith Kachochavi was a great interpreter of Hadith. He says about the Oneness of Being:

❖ Almost for one thousand years since the inception of Islam, this issue was included in the great consensus in which no true believer had any objection. However, just as the unanimity on this topic in first millennium was unprecedented, similarly in the second millennium it became pivotal point of controversy. Then debates and arguments in negation or affirmation became the fashion of Sufism. The plain and clear reality of this theory is only praising Allah. The ancient sages remembered the Eternal with regard to the Necessary Existence (*Wajib al-Wujud*). Similarly the ancient Sufis glorified Him with regard to Oneness of Being (*Wahdah al-Wujud*). On this basis, in *Lataif Ashrafi*,[156] the first narration started from this very subject that:

"Regarding devotions, the praise of Allah gets the foremost position over every subject. In the philosophic language the issue can be picturised for common understanding with the example, a mirror is placed before an existence. The reflective image of this existence is created in the mirror. The one whose eyes are confined to the mirror would call this figure as moving, still, writing, laughing, present et cetera on the basis of its different actions and movements. Now put some more mirrors before this mirror, the same image would be seen with the same movements through these mirrors which was seen in the first one. Those whose sight has no access to the first mirror and the existence, think that the reflective pictures of these mirrors are moving, still, laughing, writing and present etc. However if the first mirror is removed and the remaining mirrors are still at their place, that image would not last to whom a flawed eye had attributed the motion, stillness and existence etc. Similarly if the existence is not in front of the first mirror then all the images from the first as well as other mirrors would be vanished whom the short-sighted had considered another existence. However, even if all the mirrors before the existence are removed, the existence will remain present with all its attributes. For this reason the realistic minds conceive it a contemptible blunder to call all the reflective images as 'present' that is not the truth. The same speech can be delivered in the language of sharia as:

◄ كَانَ اللّٰهُ وَلَمْ يَكُنْ شَيْئٌ (بخاری۔۷۴۱۸)

Meaning: There was nothing but Allah. **(Bukhari 7418)**

To say, the truly present is only Allah. The Holy Prophet said:

◄ اَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرِیْ

Meaning: First of all Allah manifested my light.

[156] The sayings of Ghaus-ul-Alam Makhdoom Sultan Syed Ashraf Jahangir Semnani deceased 808 AH.

Name of the Divine mirror of Oneness is Mohammad. All the phenomena of creation was revealed perfectly from this first theophany as he said.

◄ اَنَا مِنْ نُّوْرِ اللّٰہِ تَعَالٰی وَکُلُّ خَلَا یِقٍ مِّنْ نُّوْرِیْ

Meaning: I am from the light of Allah and all the creation is from my light.

If you take out the first mirror and the first theophany or the Mohammadan light, the darkness of nothingness would prevail universally and all the reflections would become non-existent. Hence the chosen ones and the Mystics comment that if for a moment they do not behold the reflection of the Mohammadan light even in a particle, they would not consider themselves Muslim. However, to declare the entire phenomena of creation as extinct would not make any difference to the manifestation of the first theophany but if this theophany is not placed (as a mirror) in front of the Real Existence even then He would remain attributed with the excellence of Existence. Therefore actually the true Existence is only of Allah."

The Sufis describe it in the manner that when we witness the manifestation of first theophany in the mirror of our spiritual guide, gradually the mirror is vanished from the sight and the eyes fix on this theophany. Then we observe the Existence in this theophany and its attraction captivates us and each existence other than Allah vanishes. It grasps us so much that we, you, this, that, all perish in the same Existence and involuntarily the tongue utters, "Nothing is present except Allah." The wisdom and sharia depend upon logic and reasoning but the relish of mysticism is based upon spiritual observation. The sweetness of sweets is an obvious thing. The scholars would express this sweetness covered in words but the Sufis would say:

ذوق ایں مے نہ شناسی بخدا تا نچشی

Explanation: As long as you do not taste this wine you would never be familiar to its flavour.

Anyhow the subject of Oneness of Being whether in the perspective of knowledge and intellect or about vision and observation is entirely the glorification of Allah. Oneness of Being is a narrative of incomparability of the Essence and the Eternal Existence of Allah. It is the praise and admiration that has no space for any denial. Though it is a principle of the world that the evil is justified by the cover of nice words and the wine of grapes is declared legit by calling it the essence of grapes. Similarly people started covering their polytheism by attributing it to Oneness of

Being which is purely the Oneness of Allah. Thus Oneness of Being was equalized with 'alliance' practically or ignorantly.

The historical and geographical context of this issue reveals that during the first millennium there were people who could not even tolerate to experience the involuntary spiritual states of Oneness of Being but became self-styled Sufis just on the basis of their bookish knowledge and the traditions which they had heard from others moulding them according to their lustful desires. Their description of 'Oneness of Being' was called the 'conventional Oneness' in the *Lataif* and how eloquently and precisely was rejected such people's frivolous talk in the following words, "O verbose people! The Oneness of Being is a reality and spiritual state instead of a list or dictionary of beautiful and mysterious words. Avoid useless discourse and step up in the field of vision and fine taste."

Along with Islam, when the creed of the Oneness of Being stepped in the pre-partitioned India, the reality of the theory was distorted due to the unavoidable company of people of that region and the Muslims did not even realize this great distortion. Even today such people exist who feign frenzy and talk nonsense in public and private, day and night in the name of Oneness of Being. They are ever ready to claim Divinity. The main part of their writings and speeches is what they themselves do not apprehend but whatever they understand and speak that is just the alliance. The difference between Oneness of Being and alliance is the same as is between Allah and gods of polytheists, between Oneness and making partners with Allah and between the Truth and falsehood. Oneness is the name of that incomparable Uniqueness that has no concern with duality while alliance is the relationship between two entities. Alliance requires permanent existence of each entity, hence duality is unavoidable. This issue is the boundary line between Islamic Sufism and polytheistic asceticism and between proximity of Allah and monasticism.

Islam teaches about the Oneness whereas polytheism teaches about the alliance. The short-sighted people did not see the reality and committed one of the two sins, either they adopted alliance considering it Oneness or denied Oneness considering it alliance.

These wrongs and blunders were rectified by the Shaikhs of the umma to a large extent and were successful too. In this regard Shaikh Ahmad Sirhindi shares a great contribution. He observed that the contemporary people were cladding the Oneness of Being in alliance, so polytheism was prevailing instead of Islam. The way to reform it was that the reality for which the word *Wujud* (Existence or Being) was established

should be represented by another word *shuhud* (witnessing) and the previous word must be obsoleted. If you read his letters thoroughly you will come to know the facts regarding devotion of fools of that era for alliance theory whose reformation he took upon himself. It was the period when the followers of conventional Oneness announced that the reality of alliance is same as Oneness of Being. They ridiculed Shaikh Ahmad Sirhindi considering that the Oneness of Being has always been mentioned by the righteous ones in their perspective of alliance.

If you see somebody talking of Oneness of Being day and night in public and privacy but is not following sharia perfectly being unaware of the virtue of spiritual states and is void of piety then consider him oblivious of Oneness of Allah. Rather his asset is only alliance or polytheism. On the other hand if you find somebody who fully follows sharia and does not leave any Sunna or desirable devotion is engulfed by the trance of spiritual states and is occupied for a few moments in such a state of Divine light which is the demand of the status of Oneness of Being then consider him the Sufi of this school.

The ultimate result of the verbal conflict of *wujud* (Being) and *shuhud* (witnessing) was that a class of learned people proclaimed 'Oneness of knowledge' as the extreme level of progress in the dogma of Oneness but the Oneness of spiritual states which is the true Oneness of Being was considered by them as merely the pleasant eloquence.

In fact the believers of alliance gave such a bad name to the phrase 'Oneness of Being' that the people started thinking it horrifying but the righteous group neither care for the words nor change the meaning and perfectly believe that there are four types of Oneness (*tawhid*).

1. Oneness based on faith which is known and accepted by all.
2. Oneness based on intellectualism which is a good beginning of the taste for Oneness.
3. Conventional Oneness which has defamed the noble ones.
4. Oneness of spiritual states which is the last and the best level of this faith and is called Oneness of Being. Its purpose is to create spiritual states and emotions and for it the verbal field is brief and narrow. **(Mirqat-ul-Salikeen)**

Allama Mufti Ahmad Yar Khan describes about the Oneness of Being:

- When the slave is annihilated in Allah and becomes immortal with Him then by appearance he is his own personality but the Divine love permeates his each and

every cell to the extent that his every action is associated with the Lord. As Rumi refers:

گفتہ او گفتۂ اللہ بود
گرچہ از حلقوم عبداللہ بود

Explanation: His words are the words of Allah though they are uttered by the slave's tongue.

چوں روا باشد انا اللہ از درخت
کے روا نبود کہ گوید نیک بخت

Explanation: If a tree can utter, "I am Allah" then how could utterance of this phrase by a righteous one be considered unjustified!

When Prophet Moses conversed with Allah at Mount Sinai, a voice was heard from a tree:

◄ اَنۡ یّٰمُوۡسٰۤی اِنِّیۡۤ اَنَا اللّٰہُ رَبُّ الۡعٰلَمِیۡنَ ۙ (۲۸:۳۰)

Meaning: O Moses, verily I am Allah, the Sustainer of all the worlds. **(28:30)**

Was that the tree's voice or the tree was claiming, "I am Allah?" Not at all! Rather they were Lord's words and the tree was only a medium. Just as a coal when placed in fire turns into fire too by its effect, now it would burn anything that touches it. Similarly a person obsessed by a jinn speaks the words of the jinn and says, "I am a Jinn, my name is so and so, I belong to certain place and have so and so power." Are the words of that man? No! Instead the tongue belongs to the man but words are of the entity inside. In the same way, apparently it is coal but action belongs to the fire which penetrated. This is only an example. Now it is understandable that on reaching this stage some Mystics utter:

◄ اَنَا اللّٰہُ

Meaning: I am Allah.

Or:

◄ سُبۡحَانِیۡ مَا اَعۡظَمُ شَانِیۡ

Meaning: I am the Exalted, great is my glory.

These are not their words though uttered by their tongue. This is the difference between Pharaoh and Mansur al-Hallaj. Pharaoh said:

◄ اَنَا رَبُّكُمُ الْاَعْلٰى

Meaning: I am your great Lord.

He became pagan because he arrogantly claimed himself as the Lord. Whereas when Mansur al-Hallaj uttered:

◄ اَنَا الْحَقُّ

Meaning: I am the Truth.

He had perished his egoism and was annihilated in Allah. It is thoughtful that Mansur abruptly said, "I am the Truth" and was declared to be hanged whereas the patience and self-restraint of Prophet Mohammad was so great that he ever uttered:

◄ اَنَا الْعَبْدُ

Meaning: I am the slave of Allah.

Though Allah says, "O My beloved you are annihilated in Me to that extent where your words and actions are all Mine." Prophet Moses saw the theophany of Divine attributes and fainted while Prophet Mohammad was softly smiling at the night of Miraj witnessing theophany of the Essence.

موسیٰؑ ز ہوش رفت بہ یک پرتو صفات
تو عین ذات می نگری در تبسمی

Explanation: Moses fainted on witnessing single theophany of Divine attributes while you (O Mohammad) behold the exact Divine Essence but keep smiling.

Allah Almighty also says,

◄ اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ (۴۸:۱۰)

Meaning: (O beloved!) Indeed, those who pledge allegiance to you in fact pledge allegiance to Allah alone. Allah's Hand is over their hands (in the form of your hand). **(48:10)**

◄ وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝ (۵۳:۳-۴)

Meaning: And he does not speak out of his (own) desire. His speech is nothing but revelation, which is sent to him. **(53: 3-4) (Mirqat-ul-Salikeen)**

Shah Rafiuddin Muhaddith Dehlvi exhorted in his book *Dafa-ul-Batil* that accomplishing the stages of faith is not possible without believing in the theory of Oneness of Being.

Shah Ismael Shaheed Dehlvi known as the leader of the critics of Sufism was also of the view like Shah Waliullah that the nature of difference between the Oneness of Being and Oneness of witnessing is only verbal. He writes in his periodical *Abqat*:

❖ Presently Shaikh Sadr al-Din al-Qunawi and Arif Jami are thought to be the greatest supporters of Ibn Arabi's theory of Oneness of Being. Though you must judge yourself as what is the difference and contradiction between the actual meanings of Oneness of Being which these persons themselves told and the meaning that is told by Shaikh Ahmad Sirhindi. Anyhow after admitting the distinguishing factor of 'Self-Sustained' between the Creator and the creation both the claims become correct. This means that regarding essence the Creator and creation are united but regarding their station and quiddity they are different and stranger. This is the situation that has two aspects and each school has inclined more towards one of the both aspects.

Qazi Sanaullah Panipatti writes in *Tafseer-e-Mazhari* about the Oneness of Being:

❖ The demand of Allah's incomparable attributes is that there is no partner as regards His Existence. Existence is the base of all attributes like knowledge, power, intension, speech, hearing, sight and creation while life is the origin of these attributes. Life is a manifestation of Existence. Creation is the Creator's artistic piece of work. How nicely He designed His creation from His Own Existence, so Existence is the origin of objects. Therefore Sufis describe the first part of shahada:

◄ لَآ اِلٰهَ اِلَّا اللّٰهُ

Meaning: There is no God but Allah.

As:

◄ لَا مَوْجُوْدَ اِلَّا اللّٰه

Meaning: No one is present except Allah.

It is due to the fact that Real Present is only Allah and nothing else. The existence of all the probable creation is like the shades of the Immortal. Same is the case with all the attributes, as Allah says:

◄ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ (۲۲:۶۲)

Meaning: And that is because Allah alone is the Truth, and whatever they (the disbelievers) worship besides Him is certainly falsehood. **(22:62)**

Another Quranic verse depicts the same concept:

◄ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ (۲۸:۸۸)

Meaning: Everything has to perish but He. **(28:88)**

Thus the characteristics of the probable creatures are just the representatives of Allah's attributes. **(Tafseer-e-Mazhari)**

Sayyid Ghaus Ali Shah calls the Oneness of Being as the pure Oneness of Allah and it is for special of the specials. He says:

❖ Theophanies of the Absolute Essence on the traveller's inward is pure Oneness where he observes only Divine light without any variation in each particle of the universe. Hence, the universe becomes nothingness in front of the light of Essence and the light of Essence becomes ever visible. Oneness of the special of specials can be exemplified by the unitarian's swimming in the fathomless ocean of Divine Oneness. Then he dives into the profound depth of the ocean of Essence to engross and immerse in annihilation thus obliterates the whole universe along with his own being. **(Seerat-e-Ghausiya)**

❖ Maulana Qasim Nanautavi one of the founders of Darul Uloom Deoband was the disciple of Imdadullah Muhajir Makki and was extremely impressed by his spiritual guide's point of view about this doctrine. His following verses are the evidence of his creed:

جو دیکھیں اپنے کمالوں پہ تیری یکتائی — رہے کسی کو نہ وحدتِ وجود کا انکار

تو آئینہ ہے کمالاتِ کبریائی کا — وہ آپ دیکھتے ہیں اپنا جلوۂ دیدار

جلو میں تیرے سب آئے عدم سے تا بوجود — بجا ہے تم کو اگر کہیئے مبدا آثار

Explanation: Watching the uniqueness of Divinity at its perfections, nobody would deny the Oneness of Existence. You (Prophet Mohammad) are a mirror of the excellence and magnificence of Allah. Allah sees the sight of His Own Divinity in you. All the creation came from non-existence into existence after you. It is right if you are called the fountainhead of the creation. **(Shahab-e-Saqib)**

- The Sufi views of Khawaja Shamsuddin Sialvi are based upon the philosophy of Oneness of Being. In his public meetings this theory remained under discussion in which its scholarly and religious aspects were also debated upon. His point of view about the Oneness of Being was that the denial of this belief prevents a person from reaching the highest stages of spiritual evolution. His being remains thirsty for perfection. However this belief is for the travellers of the path of Truth and the masses have no concern with it. He exhorts upon keeping this belief hidden from common people as had been the tradition of his mystic order. According to him Ibn Arabi was at the point of perfection in the exoteric and esoteric learning. Even the opposition of religious scholars could not harm him in any way. On the question, "What is the reason of denial of the superficial scholars regarding the theory of Oneness of Being?" Khawaja Sialvi's answer was the same as could be expected from a lover of this belief. He replied, "Various scholars deny this doctrine merely in ignorance and unawareness. How can a blind person enjoy the eyesight! Otherwise there is no room for suspecting the truth of this doctrine."

  To answer the question, "Why did Shaikh Ahmad Sirhindi oppose this philosophy when earlier Saints of *Naqshbandi* order believed in it?" Khawaja Sialvi said, "The successor of Sayyid Ghulam Ali Shah Dehlvi, Shaikh Ahmad Saeed when migrated from India (pre-partition), he passed through Taunsa Sharif where he met Taunsvi. During the public meeting he was inquired about the reason of the opposition of Shaikh Ahmad Sirhindi regarding the philosophy of Oneness of Being. He replied that Shaikh Ahmad Sirhindi was the religious interpreter of his time and if he had committed a lapse about this philosophy even then he could not be held accountable because if an interpreter is at fault in his interpretation he gets one reward and if the interpretation is correct he would get double the reward." **(Malfuzat-e-Mehriya)**[157]

The famous scholar Ashraf Ali Thanvi of Deoband school of thought had a great affection for Ibn Arabi. In his defence he wrote the books *Altanbih Altarbi fe Tanzehat Ibn Arabi* and *Khusus al-Kalam fe Hal Fusus al-Hikam.* In the first one the baseless allegations on Ibn Arabi were rejected through the references from Ibn Arabi's own books. The other book *Khusus al-Kalam* is the interpretation of *Fusus al-Hikam's* most difficult points. He writes while considering the difference between the Oneness of Being and the Oneness of witnessing as only a verbal conflict:

- Thus the difference between the Oneness of Being and the Oneness of witnessing is only verbal. Since the meanings of Oneness of Being were wrongly taken by the

[157] Compiled by Maulana Faiz Ahmad Golra Sharif.

masses, some of the researchers changed its title which gave more obvious meaning in the new version in comparison to the obsolete one because the words 'Oneness of Being' are metaphorical on the logic of subject being discussed while the reasoning of 'Oneness of witnessing' on this version is realistic. The argument in favour of this issue can be the verse:

◄ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ (۲۸:۸۸)

Meaning: Everything has to perish but He. **(28:88)**

He explains this doctrine as under:

❖ This is obvious that the entire creation of the universe is mutually common in the Absolute Existence but in the variety of existence which are called manifestations they are different and variable. It means, in every creation the revelation of Existence happens with separate effects. For instance in water the same existence is revealed in such a manner that its sign is to extinguish the fire. The people of unveilings are confirmed of the common Existence in all the existences which is the single Essence. One existence is not different from the other in respect of Essence, the only difference is of effects and attributes. The rest of common existence in everything is the reflection or beneficence of Allah that granted them existence. In other words Allah is treating all equally sharing this benediction. **(Al-Takashaf Un Mehmat-ul-Tasawwuf)**[158]

Imdadullah Muhajir Makki was one of the staunch supporters of the philosophy of Oneness of Being. He describes the meanings of this philosophy very boldly in explicit words:

❖ Man in pre-existence was god as he was present in His inner and after manifestation God is man as He is present in man's inner. The *Qudsi* Hadith 'I was a hidden Treasure' is its proof. The resultant creatures along with their characteristics which are in the Divine knowledge were concealed in the Absolute Essence and the Essence was manifest only on Himself. Hence when the Essence wished His Own manifestation in other styles, He revealed from His Own theophany the reflections cladded in their suitable dresses and He Himself concealed from their eyes overwhelmed by the intensity of revelation. It can be exemplified by the seed in which tree along with its every part, leaves, branches and flowers is hidden. At this point seed is present and the tree is a hidden power in it. When the seed revealed its inner, it concealed itself. Now whoever beholds, only the tree is seen but the seed is invisible. If it is considered,

[158] Ali Kamran Publishers, Lahore 1986.

we come to know that the seed appeared in the form of tree. Now tree is present and the seed is its hidden power. Though on certain basis the tree and seed are exactly the same and not separate, yet there are reasons for their being separate and different to each other. **(Shamaem-e-Imdadia)**

The vast knowledge and great insight of Pir Mehr Ali Shah can be judged from the fact that the unique Islamic thinker and poet Allama Iqbal used to ask his help in difficult learning issues. There is no such precedent in this century as is his command on Ibn Arabi's theory of Oneness of Being. He used to teach *Fusus al-Hikam* regularly and had the understanding of its secrets and mysteries. His opinion about both the schools of thought is that:

- The Oneness of witnessing is the start of spiritual journey and is half the faith whereas Oneness of Being is the extreme level and the perfection of faith. Both should be judged in this context. The former is the starting point and the latter is the extreme point. The Unity is such a great and exalted spiritual station that neither the previous nations were held accountable for not attaining it nor the common Muslims. It is not the superficial eloquence of language but the Divine observation and union specific for the chosen ones. Hence its facts are not necessary to be told to masses. Often such things may be harmful. **(Malfuzat-e-Mehriya)**

Allama Iqbal believes in the Oneness of Being and expresses:

بجاں پوشیدہ رمز کائنات است　　بدن حالے ز احوال حیات است

عروس معنی از صورت حنا بست　　نمود خویش را پیرایہ ہا بست

حقیقت روئے خود را پردہ باف است　　کہ او را لذتے در انکشاف است

Explanation: The secret of the universe or Divinity is hidden in the soul, and body is one of the states of life. The soul applied the henna of form and face and wore various dresses for the sake of Its revelation. Reality enjoys to reveal Itself hence weaves a veil (body) for Its manifestation. **(Zabur-e-Ajam)**

نگاہِ عشق و مستی میں وہیؐ اوّل، وہیؐ آخر

وہیؐ قرآن، وہیؐ فرقان، وہیؐ یٰسٓ، وہیؐ طٰہٰ

Explanation: The passionate lovers of Divinity with their rapturous eyes full of intense love better witness the truth and reality of the Holy Prophet. They know that Prophet

Mohammad is the First and the Last. He is First because he is the first manifestation of Allah and the Last because he was sent last of all Prophets and also because he is immortal with Allah. He is the Holy Quran because his life is a practical Quran. *Yasin*, *Taha* are suras as well as his attributive names and he himself says, "Only Allah knows my reality," as the meanings of these names are also unknown to people. **(Bal-e-Jibril)**

۱۔ لوح بھی تُو، قلم بھی تُو، تیرا وجود الکتاب گنبدِ آبگینہ رنگ تیرے محیط میں حباب

۲۔ عالمِ آب و خاک میں تیرے ظہور سے فروغ ذرّۂ ریگ کو دیا تُو نے طلوعِ آفتاب

۳۔ تیری نگاہِ ناز سے دونوں مراد پا گئے عقلِ غیاب و جستجو، عشقِ حضور و اضطراب

Explanation: (1) (O beloved Mohammad!) You are the Guarded Tablet on which is inscribed the fates of all the humanity, you are the Divine Pen with which the destinies are inscribed and your existence is the Holy Book. Since everything in the universe is created from your light so its value is like a bubble in comparison to your ocean like existence.

(2) Your manifestation has honoured this universe of soil and water with grace and made the particle of sand a rising sun.

(3) Your pure and alchemic sight has benefitted the intellect which is in quest for the hidden as well as the Divine love which is in passion and pangs for the Omnipresent. **(Bal-e-Jibril)**

۱۔ آشنا اپنی حقیقت سے ہو اے دہقاں ذرا دانہ تُو، کھیتی بھی تُو، باراں بھی تُو، حاصل بھی تُو

۲۔ آہ، کسی کی جستجو آوارہ رکھتی ہے تجھے راہ تُو، راہرو بھی تُو، راہبر بھی تُو، منزل بھی تُو

۳۔ کانپتا ہے دل ترا اندیشۂ طوفان سے کیا ناخدا تُو، بحر تُو، کشتی بھی تُو، ساحل بھی تُو

۴۔ دیکھ آکر کوچۂ چاکِ گریباں میں کبھی قیس تُو، لیلیٰ بھی تُو، صحرا بھی تُو، محمل بھی تُو

۵۔ وائے نادانی کہ تو محتاجِ ساقی ہوگیا مے بھی تُو، مینا بھی تُو، ساقی بھی تُو، محفل بھی تُو

۶۔ شعلہ بن کر پھونک دے خاشاکِ غیر اللہ کو خوفِ باطل کیا کہ ہے غارت گرِ باطل بھی تُو

Explanation: (1) O oblivious peasant! You must be familiar to your worth and reality. You are the seed, you are the cultivation, you are yourself the rain and the yield as well.

(2) Alas! A kind of curiosity keeps you roaming about but in fact you are the path, the traveller, you are yourself the guide and the destination as well.

(3) Why your heart is perplexed and horrified by a lurking fear of cyclone? You are the sailor, you are the sea and you are the boat simultaneously and the shore too.

(4) Walk through the desert of crazy lovers where you would find yourself as the lover Qays,[159] beloved Layla,[160] the desert as well as the camel's saddle to cross the desert.

(5) How naive! You are dependent on the cupbearer whereas you yourself are the wine, the goblet, the cupbearer as well as the company.

(6) Flare up O spark and blow out the rubbish of others for Allah. Why are you afraid of the falsehood as you are yourself the destroyer of the falsehood. **(Bang-e-Dara)**

All these verses convey the message of Unity and Oneness of Being through metaphors and similes. He further says:

محبت ہی وہ منزل ہے کہ منزل بھی ہے، صحرا بھی
جرس بھی ، کارواں بھی، راہبر بھی، راہزن بھی ہے

Explanation: Love is such a waystation which is the destination as well as the desert. It is the bell of the caravan as well as the caravan; it is itself the guide and the bandit too. **(Bang-e-Dara)**

حسنِ ازل کی پیدا ہر چیز میں جھلک ہے
انساں میں وہ سخن ہے غنچے میں وہ چٹک ہے

Explanation: Every created thing has a glimpse of the Eternal beauty. The same beauty that manifests through buds' blooming is expressed by human beings through words. **(Bang-e-Dara)**

کثرت میں ہو گیا ہے وحدت کا راز مخفی
جگنو میں جو چمک ہے وہ پھول میں مہک ہے

[159, 160] The love story of Layla and Majnun is a favourite one in the East albeit a tragic one. The theme of love is questioned by rationalism and sanity.

Explanation: The secret of Unity has been hidden in multiplicity (creation). The source of glow in the firefly is same as of the fragrance of flower. **(Bang-e-Dara)**

زندہ قوت تھی جہاں میں یہی توحید کبھی
آج کیا ہے ، فقط ایک مسئلۂ علم کلام

Explanation: There was a time when Oneness of Allah was a living force in the universe but what about today? Now it has become debatable and a maze of words. **(Zarb-e-Kalim)**

یہ نکتہ سیکھا میں نے بوالحسنؓ سے
کہ جان مرتی نہیں مرگِ بدن سے

Explanation: I have learnt this lesson from Ali ibn Abi Talib that soul does not die by the death of body. **(Bal-e-Jibril)**

Ali ibn Abi Talib is the leader of *Faqr*. *Faqr* is all about Unity and Oneness of Allah which takes to the highest levels where duality does not exist at all, rather immortality prevails due to the singleness of Existence in the cosmos.

یہ وحدت ہے کثرت میں ہر دم اسیر
مگر ہر کہیں بے چگوں، بے نظیر

Explanation: The Unity is veiled in the multiplicity and variety of creation yet it is prevalent everywhere and matchless. **(Bal-e-Jibril)**

تو رازِ کُن فکاں ہے، اپنی آنکھوں پر عیاں ہو جا
خودی کا رازداں ہو جا، خدا کا ترجماں ہو جا

Explanation: You are the secret of Divine command (Be) so make efforts to reach your reality hence become a confidant of the soul and representative of God. **(Bang-e-Dara)**

Mansur al-Hallaj uttered, "I am the Truth" and Bayazid Bastami said, "I am the Exalted." These utterances mean, "I am God." Whereas the Holy Prophet always called:

اَنَاعَبْدُہٗ

Meaning: I am *AbduHoo* (Divine Slave).

The delight that is found in being a slave cannot be found in claiming Lordship. In fact the perfect accomplished men like the station of slavehood because to be a Divine lover is the status of humility whereas belovedness is the station of pride.

Actually "I am *AbduHoo*" is more significant than "I am the Truth" and "I am the Exalted." Iqbal has disclosed the secret of 'I am *AbduHoo*' very amicably.

۱۔ پیش او گیتی جبیں فرسودہ است — خویش را خود 'عبدہٗ' فرمودہ است

۲۔ 'عبدہٗ' از فہمِ تُو بالاتر است — زاں کہ او ہم آدم و ہم جوہر است

۳۔ جوہرِ اوّ نے عرب نے عجم است — آدم است و ہم ز آدم اقدام است

۴۔ 'عبدہٗ' صورت گرِ تقدیر ہا — اندر و ویرانہ ہا تعمیر ہا

۵۔ 'عبدہٗ' ہم جاں فزا ہم جاں ستاں — 'عبدہٗ' ہم شیشہ ہم سنگِ گراں

۶۔ عبد دیگر 'عبدہٗ' چیزے دگر — ما سراپا انتظار او منتظر

۷۔ 'عبدُہٗ' دہر است و دہر از 'عبدہٗ' است — ما ہمہ رنگیم او بے رنگ و بو است

۸۔ 'عبدُہٗ' با ابتدائے بے انتہا است — 'عبدُہٗ' را صبح و شام ما کجاست

۹۔ کس ز سِرّ 'عبدُہٗ' آگاہ نیست — 'عبدُہٗ' جز سِرّ 'اِلا اللّٰہ' نیست

۱۰۔ لاالہ تیغ و دمِ او 'عبدُہٗ' — فاش تر خواہی بگو 'ھُو عبدہٗ'

۱۱۔ 'عبدُہٗ' چند و چگونِ کائنات — 'عبدُہٗ' رازِ درونِ کائنات

۱۲۔ مدعا پیدا نگردد زیں دوبیت — تا نہ بینی از مقام 'مَا رَمَیْتَ'

۱۳۔ بگذر از گفت و شنود اے زندہ رود — غرق شو اندر وجود اے زندہ رود

Explanation: (1) The grandeur of Prophet Mohammad is that the whole universe is bowing to him or it can be said the entire universe is obedient to him following his command but it is his greatness that he humbly proclaimed himself *AbduHoo*.

(2) The reality of *AbduHoo* is beyond your intellect because He (Prophet Mohammad) is a human as well as the Essence (the Divine light).

(3) The reality (Divine light) of Prophet Mohammad is neither an Arab nor a non-Arab. He is a man but far more superior to mankind. His light manifested even prior to the creation of Prophet Adam.

(4) *AbduHoo* is the inscriber of destiny. He possesses all the realms whether deserted or populated, mortal or immortal.

(5) *AbduHoo* is the invigorator as well as the origin of life, he is the mirror as well as the rock. It refers to the Quranic verses which say that he was sent as the informer of good tidings and the forewarner *(Bashir* and *Nazir)*.

(6) Slaves (*Abd*) are different from *AbduHoo*. The difference is that slave keeps waiting for Allah's attention but the grandeur of *AbduHoo* is that Allah waits for him and seeks his wish.

(7) *AbduHoo* actually is the universe and universe is in fact from him. We are bound but he is beyond time and space. He himself is the time.

(8) There is a beginning of *AbduHoo* but no end. He transcends time having no mornings and evenings like ours. There is an origin of the Holy Prophet as his light first of all manifested from the Divine light. However he is infinite like the light of Allah.

(9) No human is aware of the secret of *AbduHoo* and he is nothing except the secret of 'none but Allah'.

(10) Negation (لَآ اِلٰہ) is a sword to kill every god other than Allah, and its sharp edge is *AbduHoo*. If you need to know clearly then listen! *Hoo* (ھُو) is *AbduHoo,* it means the one who is called *AbduHoo* in fact is *Hoo*.

(11) *AbduHoo* is the secret and reality of the universe. That is to say if *AbduHoo* had not manifested, there would not have been any existence of the universe at all.

(12) In this verse Iqbal is referring to the incident of battle of Badr when the Holy Prophet threw stones on to the pagans due to which the troops of the enemy retreated. In the Holy Quran this event is described in these words:

وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى (۸:۱۷)

Meaning: (O glorious beloved!) When you smote (them with pebbles), it was not you who smote them but Allah smote. **(8:17)**

In this verse the grandeur of Unity of the Prophet has been alluded. Thus to apprehend the Holy Prophet's status this Quranic verse must be understood. Iqbal says that unless you understand the secret, "It was not you who smote them but Allah smote," no reality would be unfolded upon you.

(13) If you want to get awareness and familiarity to the reality of *AbduHoo*, surpass the level of discourse and annihilate yourself which leads to the gnosis of Divine Essence, hence the reality of *AbduHoo* is disclosed. **(Javid Nama)**

Sayyid Qutb is considered one of the extreme opposers of Sufism. In his exegesis *Fi Zilal al-Quran*, he writes in the interpretation of the following verse that it endorses the belief of Oneness of Being:

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ (۵۷:۳)

Meaning: He is the One Who is the First (of all) and the Last (of all). And He is Manifest and Hidden and He knows everything full well. **(57:3)**

Some Mystics and Fakirs adopted poetry as an outlet for their views about this theory. Some relevant extracts are quoted:

- Mansur al-Hallaj is the pioneer mystic poet who has publically expressed the thought of Oneness of Being that led towards hanging him till death. He says:

  سبحان من اظهر ناسوته سرسنا لاهوته الثاقب

  ثمه بداع مستيتسرا ظاهراً فی صورة الاکل الشارب

  Explanation: I extol the glorification of the Lord Who disclosed the secret of His luminous Divinity in the realm of bodies. He manifested in revealed and concealed form having all human traits. **(Tawasin)**[161]

  جبلت روحك فی روحی کما

  یجبل العنبر بألمسك الفتق

[161] Publisher al-Ma'arif, Lahore.

Explanation: Your Soul has absorbed in my soul like the scent of ambergris blends in the fragrance of pure musk.

مثالك فی عینی و ذکرك فی فمی

ومشواك فی قلبی فاین تغیب

Explanation: (O Lord!) Your Countenance remains in my eyes and Your name remains on my tongue, My inward is Your abode then how can You be apart from me. **(Tawasin)**

❖ Abu Bakr Shibli says:

غِبْتَ عَنِّیْ فَمَا اَحَسُّ بِنَفْسِیْ وَتَلَاشَتْ بِهٖ صِفَاتِیَ الْمَوْصُوْفَةُ

فَاَنَا الْیَوْمَ غَائِبٌ عن جَمِیْعٍ لَیْسَ اِلَّا الْعِبَارَةُ الْمَلْهُمْ فهٗ

Explanation: When I could not see You, I was so unaware of myself that I did not even recognize my reality. Then my human attributes desired to behold You and now I am oblivious of everything else and know only that I am nothing but a Divine expression. **(Kashf-ul-Mahjub)**

❖ Sayyid Abdul Karim bin Ibrahim al-Jili is the excellent interpreter of Ibn Arabi and a Mystic of the doctrine of Oneness of Being. *Al-Insan al-Kamil* and *Maratib al-Wujud* are his representative writings. He has also interpreted *al-Futuhat al-Makkiyya*. A few verses from *al-Insan al-Kamil* are given here:

کُلُّ ما فی الوجود غیر فمِنی هو ذاتی نوعة باختیاری

ومحا الحمرة البیاض وجائت کثرة فهی للتلون طاری

Explanation: Whatever in existence is apart from Me is also from Me rather it is Me. I am the One Who made it diverse by My authority.

The Truth has obliterated the human element of Its Essence and raised again to Its Own heights of Oneness while successfully travelling all the realms of Divine elevation. Hence the Divine light of Oneness has dominated the multiplicity. **(Al-Insan al-Kamil)**

❖ All the interpreters of Rumi are consented that not only he believed in the Oneness of Being rather he was also its enthusiastic preacher. He utters:

گر ہزاراں اند یک کس بیش نیست　　جز خیالاتِ عدد اندیش نیست

بحر وحدانیت جفت و زوج نیست　　گوہر و ما ہستیش غیر موج نیست

نیست اندر بحر شرک ہیچ ہیچ　　لیک باحول چہ گویم ہیچ ہیچ

Explanation: Even if there seem numerous, nothing is there except the One. Numerousness is merely imaginative, only an ocean of Divine Uniqueness exists. In this ocean neither there are singles nor pairs, neither even nor odd. Our essence is not different from His Existence, just as wave is not different from the ocean. There is not any sharing but what can I say to the squint eyed!

❖ Expression of Unity is prevalent in the poetry of Amir Khusrow. For example;

من تو شدم تو من شدی من تن شدم تو جاں شدی

تا کس نگوید بعد ازیں من دیگرم تو دیگری

Explanation: I have become You and You have become me. I am body, You are the soul. Now no one can say that we are two different entities.

❖ A verse imbibed with the thought of this doctrine by Khawaja Hafiz is given below:

ندیم و مطرب و ساقی ہمہ اوست

خیال آب و گل در رہِ بہانہ

Explanation: The four elements water, soil, air and fire are merely the appearance. He Himself is the Lover, the Speaker as well as the Cupbearer.

❖ Maulana Jami utters about this theory:

حبذا روزیکہ قبل از روز و شب　　فارغ از اندوہ و آزاد طلب

متحد بودیم با شاہِ وجود　　حکم غیریت بکلی محو بود

Explanation: There was a time when this universe did not exist, we were free from grief and desires and were unified with Allah having absolutely no alienation between us at all.

- Ghalib has expressed the philosophy of creation and Mohammadan Reality in mystic context as below:

نور محض و اصل ہستی ذات اوست

ہر کہ جز حق بنی از آیات اوست

Explanation: The absolute Divine light and the true Entity is only the Divine Essence. Apart from the Truth whatever you see are only His signs.

ہاں کھائیو مت فریب ہستی

ہر چند کہیں کہ "ہے" نہیں ہے

Explanation: Never be deceived by the presence of created things, as it is just an illusion. No matter how much people claim their presence, in reality they are not.

کثرت آرائی وحدت ہے پرستاری وہم

کر دیا کافر ان اصنام خیالی نے مجھے

Explanation: Multiplicity has covered the Unity hence people are worshipping the illusions. These illusionary idols have made them infidels.

قطرہ میں دجلہ دکھائی نہ دے اور جزو میں کل

کھیل لڑکوں کا ہوا دیدہ بینا نہ ہوا

Explanation: Those lacking insight can neither recognize the ocean from a drop nor understand the reality of part in the Whole. It is not the sport of playful boys but a serious matter of having an insight to see deeper.

- Daagh Dehlvi represents the Oneness of Being through the following verses:

آنکھ والا تیرے جوبن کا تماشا دیکھے

دیدۂ کور کو کیا نظر آئے کیا دیکھے

Explanation: Your bloom and vigour in the universe can be observed only by the people of insight. Those blind of spiritual sight cannot notice with physical eyes the blossom of the Divine beauty.

وہی تو ہے شعلہ تجلی کہ دشتِ ایمن سے تنگ ہو کر

جب اس نے اپنی نمود چاہی کھلا حسینوں میں رنگ ہو کر

Explanation: He is the Flame Who found the theophany at Sinai insufficient to express Himself hence He revealed Himself in totality in the most beautiful perfect individuals but only when He wished.

❖ Amir Minai says:

لاکھ پردوں میں تو ہے بے پردہ سو نشانوں میں بے نشاں تو ہے

تو ہے خلوت میں تو ہے جلوت میں کہیں پنہاں کہیں عیاں تو ہے

رنگ تیرا چمن میں، بو تیری خوب دیکھا تو باغباں تو ہے

Explanation: O Essence! You are the Obvious and Evident, no matter if hidden behind several veils. In spite of hundreds of Your signs, for the worldly ones You are invisible. You are everywhere in solitude and in multitude, hidden at some places but manifest at others. You are evident in the colours of flowers as well as in the fragrance of the whole garden, when it was deeply observed then realized that You are the gardener too.

❖ Maulvi Mohammad Mohsin Kakorvi gained an important status in writing encomiums about the Holy Prophet that are marked by the impact of Oneness of Being.

۱۔ تیری تشبیہہ کا ہے آئینہ خانہ تنزیہہ شانِ بیرنگی مطلق ہے تجھے رنگ محل

۲۔ رفع ہونے کا نہ تھا وحدت کثرت کا خلاف میم احمد نے کیا آکے یہ قصہ فیصل

Explanation: (1) Your Transcendence (*tanzih*) reflects in the mirrors of Immanence (*tashbih*). Your transparency is absolutely intact in spite of being manifested in numerous colours.

(2) Dilemma of the Unknowable and Incomparable as how to manifest in multiplicity against His Oneness ended when Ahad wore the veil of 'M' and manifested as Ahmad who became the medium between Oneness and multiplicity.

- Akbar Allahabadi had a perfect knack in the poetry of beautifying the realities of Oneness of Being. Following couplets represent the same colour:

کہیں جلوہ ہوں صورت کا کہیں ہوں شاہد معنی　　کہیں ہوں محملِ لیلیٰ کہیں لیلائے محفل ہوں

کہیں عاشق کا مطلب ہوں کہیں معشوق کی خواہش　　کہیں مجبورِ مطلق ہوں کہیں مختارِ کامل ہوں

Explanation: At times He manifests in the countenance of the perfect being while He is also the witness to the love of His beloved. Sometimes the Divine Essence is the Beloved and sometimes He becomes the Lover Himself. He is the meaning of love of a lover and at times the desire of the beloved. Many a times His manifestation is forbearing and at other times He is in total command and authority. These verses depict Oneness of Transcendence and Immanence.

- Maulana Zafar Ali Khan was an eminent journalist and a unique writer and poet. He describes about this doctrine:

وہ جس کی شان ہے لَیْسَ کَمِثْلِہٖ شَیْءٌ　　چھپا بھی ہے تو سرا پردہ ظہور میں ہے

برنگِ دور قمر جلوہ اس کی قدرت کا　　کبھی سنین میں ہے اور کبھی شہود میں ہے

کبھی کبھی ہے وہ اوجِ شعیر پر تاباں　　کبھی کبھی وہ خراماں سوادِ طور میں ہے

Explanation: He Whose grandeur is such that 'nothing is likened to Him,' is fully Manifest even when Hidden. His manifestation appears in nature in different forms like rotation of the moon and passing of epochs, at times in the witnessing of the creature. At times His theophany illuminates at zenith in His signs and sometimes He enjoys His elegance at Mount Sinai.

- Sayyid Mohammad Taseen Zaheen Shah Taji is the greatest contemporary interpreter of Oneness of Being. He has also written the exegesis of *Fusus al-Hikam* and the monthly series of essays on this theory in monthly 'Taj' from Karachi. A great poet and orator, his collection of poetry is *Ayat-e-Jamal* in which beauty, love, Oneness of Being and Oneness of witnessing, knowledge, knowledgeable and the known all seem blended.

۱۔ میں نہیں میں، نہ آج تم ہو تم ہو گئے ایک طالب و مطلوب

۲۔ عشق تنہا حقیقتِ عالم بہ حقیقت مجاز سے محجوب

۳۔ تم ہی تم ہوتے ہو میرے سامنے سوچتا ہوں جب کبھی میں کون ہوں

۴۔ دام خود آگہی میں زمانہ چھپا ہوا پھیلا ہوا درخت ہے دانہ چھپا ہوا

Explanation: (1) I am not me neither You are You today, we the lover and Beloved have become one.

(2) Divine love is the only reality of the universe which is veiled by the metaphorical love.

(3) Whenever I wish to explore myself, it is only You Whom I discover.

(4) People's illusion of self-awareness and physical presence has concealed the reality from them just as the tree conceals the seed.

❖ Fariduddin Ganjshakar is one of the pioneer Punjabi poets. His following verses are representing this theory:

فریدا رتی رت نہ نکلے جے تن چِرے کوء

جو تن رتے رب سیوتِن تن رت نہ ھوء

Explanation: If the body of the Divine lover is cut through, it would not bleed even a drop. The body (human being) which is in the deep colour of Divinity does not have blood in it rather love circulates in the veins.

❖ According to Shah Husayn:

اندر توں باہر توں روم روم وچ توں توں ہی تانا توں ہی بانا، سبھ کچھ میرا توں

کہے حسین فقیر سائیں میں ناہیں سبھ توں

Explanation: In my body and soul only You exist. You are present in my every cell. You are my everything rather I am woven with You. Husayn the Fakir says that he is nowhere, only the Essence is everywhere and in everything.

❖ Bulleh Shah the renowned Punjabi poet was as great a poet as a believer of Oneness of Being. The intensity with which he describes the Transcendent Unity, perhaps any other Mystic poet had ever done so. Bulleh Shah has interpreted Mohammadan Reality very subtly and sensibly.

۱۔ سیو ہن میں ساجن پائیونی ہر ہر دے وچ سمائیونی

۲۔ احد احمد دا گیت سنائیو ہر دے وچ اک میم رکھائیو

۳۔ انا احمد ہوں پھر فرمائیو پھر نام رسول دھرائیونی

۴۔ فثم وجه اللّٰه نور تیرا ہر ہر کے بیچ ظہور تیرا

۵۔ ہے الانسان مذکور تیرا اپنے اپنا سِرّ لُکائیونی

۶۔ ہر مظہر وچ اوہا دِس دا اندر باہر جلوہ جس دا

Explanation: (1) My friends I have found my Beloved Who is present everywhere.

(2, 3) Ahad concealed Himself in the veil of 'M' and said, "I am Ahmad" hence was called Messenger in the physical world.

(4) Revelation of His light is prevalent everywhere as He says:

◄ فَاَیۡنَمَا تُوَلُّوۡا فَثَمَّ وَجۡهُ اللّٰه (۲:۱۱۵)

Meaning: So, whichever direction you turn to, there is the Divine Countenance. **(2:115)**

(5) He called the human His secret and kept His secret concealed in him.

(6) His Divine sight is visible inwardly and outwardly in every phenomenon.

❖ Waris Shah believed in Oneness of Being and was aware of the basic difference between this doctrine and Hindu metaphysics. He says:

بچہ سنو اس وچہ قلبوت خاکی سچے ربّ نے تھاؤں بنایائی

وارث شاہ میاں ہمہ اوست جانے سرب موئے بھگوان وسایائی

Explanation: Listen O child! In the human body the Lord has made His abode. O Waris Shah! The believers of philosophy of 'Only He exists' know that He dwells in every cell.

❖ Mian Mohammad Bakhsh's concept of Oneness of Being is that the Divine Essence is the Absolute as well as the Eternal beauty. Including humans every phenomenon of the universe is the reflection of the same Absolute and Eternal beauty.

۱۔ جلوہ حسن گھنے دا دسدا ہر وچ ہر دا پھیرا اینویں نئیں محمد بخشا دل دا حسن لٹیرا

۲۔ جیکر صورت وچ نہ ہوندا مالک آپ دلاں دا غیبوں چھک مہار دلاں دی کیہڑا جیو ملاندا

۳۔ ہر ہر وچ نہ ہوون جے کر ہر دے روپ سمانے دانش منداں دا دل ٹھگن کد معشوق ایانے

۴۔ توڑے بہتے روپ دسیون توڑے تھوڑے تھوڑے اصل اندر سب ہک ہوون گیے ندیوں نیر وچھوڑے

Explanation: (1) In everyone is the Divine sight of the Eternal beauty, that is why the beauty captures the heart.

(2) If the Real Existence Who is the Owner of the inwards had not been present in the physical form (of the Universal Divine Man), who would have attracted and guided towards the unseen!

(3) If everything had not have the spark of His beauty, how could the innocent beloveds have stolen the heart of wise people!

(4) In some He fully shows Himself whereas in some He gives only glimpses. Though He has several forms yet actually He is Single.

❖ Pir Mehr Ali Shah was well versed in the doctrine of Oneness of Being. His poetry especially the Punjabi poetry carries colours of this philosophy.

ایہہ صورت ہے بے صورت تھیں، بے صورت ظاہر صورت تھیں

بے رنگ دسے اس مورت تھیں وچ وحدت پٹھیاں جد گھڑیاں

Explanation: The Formless has appeared in the physical form (of the perfect spiritual guide, the Universal Divine Man). His beautiful self reflects the Colourless. I observed this on returning to the realm of Divinity.

❖ Sachal Sarmast who is also called the poet of seven languages has written poems not only in Sindhi but also in Saraiki. Here a Saraiki piece of poetry is presented which is replete with the philosophy of Oneness of Being.

۱۔ اساں ناں کہیں دے جائے ہیوں　　اساں ناں کہیں دے بنائے ہیوں

۲۔ چھوڑ افلاک زمین تے آیا　　عرش کرسی وچ آپ سمایا

۳۔ ایڈوں دا وت پیوسے رایا　　اساں اپڑیں خوشی سوں آئے ہیوں

۴۔ اصل آہس لا مکانی　　اتھاں آکر ہویس مکانی

۵۔ تکیہ جوڑ کیتم انسانی　　صورت سب سمائے ہیوں

Explanation: (1) I am neither begotten nor created by anyone.

(2) Leaving the heavens I came on the earth and It is Me Who is manifest in the Throne and the Chair.

(3) The passion of coming here aroused in Me and I came in this world gladly.

(4) In fact I am beyond any station but now this physical world has become My station.

(5) I have made human My representative though I am manifest in every form.

❖ Khawaja Ghulam Farid believed Ibn Arabi as his spiritual guide. After esoteric experience, the Oneness of Being became the main theme of his poetry. He was a great preacher of this thought after Bulleh Shah.

سوہنڑے یار پُنل دا ہر جا عین ظہور　　اول آخر ظاہر باطن اُس دا جان ظہور

آپ بنے سلطان جہان دا آپ بنے مزدور　　تھی مشتاق پھرے وچ غم دے واصل تھی مجہور

Explanation: Exact manifestation of my elegant Beloved seems perpetual and prevalent everywhere. His Divine sight is visible at every place in the inner as well as in the outer world since pre-existence till eternity.

He is present as an Emperor as well as struggles and toils. He wanders restlessly as an aggrieved Lover and Himself roams about being a Beloved and passes through the state of parting as well.

At another place he says:

ہے عشق دا جلوہ ہر ہر جا سبحان اللہ سبحان اللہ

خود عاشق خود معشوق بنیا سبحان اللہ سبحان اللہ

Explanation: Everywhere Divine love (Allah) is manifest. He Himself is the Lover and the Beloved. Allah be glorified, what a grace of the Real love!

❖ Azam Chishti the renowned poet has expressed this philosophy very amicably in the following quatrain:

اک اَنَا منصورؒ آکھی اک اَنَا فرعون پکاری　　اک اَنَا مظہر وحدت دی اک وحدت دی انکاری

اَنَا اَنَا وچ فرق گھنیرا، اک رحمت تے اک خواری　　شکلاں ویکھ نہ بھُلیں اعظم اک نوری تے اک ناری

Explanation: Mansur al-Hallaj in a state of intoxication of Divine love uttered, "I am the Truth." On the other hand Pharaoh also claimed to be god but there is an immense difference between the two utterances. As the former is said by a true believer and the latter by the non-believer. Thus both are quite different, one is only Compassion and the other is only damnation. O Azam! Do not be deceived by the appearance because one of them is the Divine light while the other is a satanic fire.

OPPOSITION OF ONENESS OF BEING BY AHMAD SIRHINDI

In the subcontinent if somebody opposed the creed of Oneness of Being vehemently it is Shaikh Ahmad Sirhindi but he never denied the concepts of its followers rather differed only regarding their verbal interpretation. In fact his father Makhdoom Abdul Ahad and the spiritual guide Khawaja Baqi Billah were the believers of this philosophy and he also initially believed in it but afterwards he adopted the creed of Oneness of witnessing and started opposing his former creed. To understand the reasons of his opposition, it should be remembered that in Sufism, gnosis and *Faqr* the seeker or disciple is the reflection of his spiritual guide and he never ever goes against the teachings of his spiritual guide. The

opposition of Shaikh Ahmad Sirhindi was due to some other reasons which are discussed here. He writes in his letters:

- The Sufis who are the believers of Oneness of Being are on righteousness and the religious scholars who are the believers of multiplicity are also right. Oneness of Being is appropriate to the conditions of Mystics whereas multiplicity is apt to the situations of ulema or theologians because the laws of all religions and differences between the laws are related to multiplicity. The invitation of Prophets, conferring blessings or grades and the damnation in the hereafter are also related to multiplicity.

  Since Allah according to "I intended to be recognized" wishes multiplicity and likes manifestation hence it is essential that multiplicity sustains as well because its order is Lord's favourite and desirous.

  The King's majesty requires slaves and servants and His splendour and Divinity demand dependence. Oneness of Being is like Reality Itself and in comparison multiplicity is metaphorical. Therefore the realm of Oneness is called realm of Reality and world of multiplicity is called the metaphorical realm. Since the Essence loves revelations so He has granted an everlasting life to things and brought the nature into the attire of wisdom and discipline. He made the causes and reasons His guise. Due to this, the Reality has become alienated and been introduced as metaphorical. Reality is like the central point while the metaphorical realm is like the circle drawn around it, though the Reality or central point is invisible and the metaphorical circle has become visible." **(Letter 44, Vol. II)**[162]

- Whoever among the Mystics is the believer of Oneness of Being and observes the things as exactly Him supporting the doctrine, he does not mean that the things are united with the Truth, or Transcendent after descent has become Immanent or the Creator has become creature or the Unparalleled has developed parallels because all this is paganism, atheism and hypocrisy. Neither is there alliance nor exact alikeness and descent or Immanence. Allah is as Perfect as ever. He is pure, neither changeable regarding His Essence nor regarding His attributes and names in the creation of different colours and forms. He the Almighty is particular at His absoluteness. He has not inclined from His Absolute Existence to the inferior status of creation. Rather Oneness of Being (*Hamah Aust*) means 'things do not but Allah exists'. Mansur al-Hallaj uttered, "I am the Truth" which does not mean "I am Allah and united with Him" as deriving literal meanings from his words is infidelity which caused his execution, rather he meant "I do not exist and only Allah does." The fact is only that

[162] Letter to Mohammad Sadiq son of Mohammad Momin.

the Sufis know the things are the revelation of His names and attributes and declare them the resort of His manifestation. This manifestation is without any perception of descent and variation. Like the shadow develops from a person but it cannot be said that the shadow is united with him and has the relation of exactness or alikeness or that person appeared in the form of shadow after diminishing. Instead the person is at particular exclusiveness of his true being and the shadow developed from him without changing him. Although sometimes a class may foster such a perfect love for the person's entity that his shadow disappears from their sight and nothing is witnessed except the man. It is quite possible that such people would say that the shadow is the revelation (exactness) of the person, or shadow is extinct and the person exists and that is it. Complying to this, it can be understood that to Sufis the objects are the revelations of Reality rather than the Reality Itself. Thus things are from the Truth instead of being Truth. Hence their doctrine 'Oneness of Being' in fact means 'Oneness of witnessing' which is the domain of religious scholars and no dispute over it is actually proved between ulema and Sufis, hence the conclusion of both the matters becomes same. Although the difference is this much that Sufis say, objects are the revelations of Allah but ulema abstain from this word to be on the safe side from involving in the dispute of transmigration and alliance. **(Letter 44, Vol. II)**

It can be judged from the above debate that Shaikh Ahmad Sirhindi was not the denier of the doctrine of Oneness of Being but was the decliner of its wrong interpretation. He indeed contradicted some of the thoughts of Ibn Arabi but ever believed in his greatness and sagacity. As Shaikh Mohammad Ikram has written in *Rud-e-Kausar*:

- In fact Ahmad Sirhindi's point of view about Ibn Arabi was greatly complicated. He indeed differed in some of the matters while shared same views in a few but he always exhorted upon his splendour and purity.

Ahmad Sirhindi has expressed himself several times about Ibn Arabi, some quotes are given below:

- Respected Shaikh (Ibn Arabi) is among the desired ones in the Divine court and he is considered highly placed among the Saints.

  با کریماں کارہا دشوار نیست

  Explanation: Nothing is difficult for those who are near the Generous.

  Though sometimes the situation is such that beseeching becomes the cause of grief and at times ill-behaviour causes pleasure. The denier of Shaikh is endangered and the one who accepts him along with his sayings is also vulnerable. Respected Shaikh

should be accepted but not his contradictory work. This is the moderate way and the creed which I have adopted about the acceptance and non-acceptance of Shaikh." **(Letter 77, Vol III)**

- As regards the doctrine of Oneness of Being the confronted is Ibn Arabi. At times he is opposed and at times favoured. Anyhow it is him who established the foundation of work upon gnosis of Allah and the intimate Divine knowledge and then explained it very broadly. He is the one who described Oneness and alliance in detail and explained the reason behind Divine wish to manifest in variety. He is the one who attributed the existence to the Divine Essence and declared existence of the universe as only imaginary and unreal. He is the one who affirmed the levels of descent for Existence and segregated the commands for each level. He apprehended that the universe is exactly Him and uttered 'Only He exists'. Despite that he found Allah's level of Transcendence the most elevated one and declared it beyond everybody's sight and wisdom. Whatever the Saints before him said in this context was only symbolic and indirect. No one explained it openly. Most of the Saints who came after him, followed Ibn Arabi and adopted his terminology. We got the advantage of his blessings and favours being benefitted by his knowledge and teachings. May Allah grant him the highest grades and blessings on our behalf. **(Letter 79, Vol. III)**
- He described this complicated issue (Oneness of Being) explicitly due to the perfection of his gnosis. He divided this topic in sections and chapters as is done in other sciences. Despite this research and explanation a group of Sufis could not understand his point of view and condemned him. Even though Ibn Arabi's most of the researches are on righteousness and those who condemn him are far away from the straight path. The way he resolved this complicated issue, the depth and vastness of his knowledge and sagacity must be acknowledged instead of calling him wrong. **(Letter 89, Vol. III)**

WHETHER THE DIFFERENCE BETWEEN BOTH DOCTRINES ONLY VERBAL?

From Shaikh Abdul Haq Muhaddith Dehlvi to Sayyid Sulaiman Nadvi all the religious scholars described the difference between theories of Oneness of Being and witnessing as merely the verbal dispute and did not contradict on purposive or observational basis. Maulana Mohammad Ashraf Khan Sulaimani the author of *Sulook-e-Sulaimani* quotes Sulaiman Nadvi in its volume II:

- The difference between the Oneness of Being and witnessing is verbal. The reality behind this difference is that during the prevalence of spiritual state the creation becomes veiled to the traveller and he is engrossed in the one Single Existence of the

Truth. Now whoever finds only One Divine Existence is the supporter of Oneness of Being and who witnesses the One is the supporter of Oneness of witnessing. The term Oneness of Being is sharp and strong but its meanings were misunderstood by the masses. That is why term 'Oneness of witnessing' was adopted because this is more appropriate regarding its logical meaning.

He proceeds to quote Sulaiman Nadvi:

❖ The outcome of these discussions is only that the issue of both doctrines belongs to a spiritual state which can be understood only by the people experiencing it. Thinking about it profoundly just for the sake of knowledge or discussion and then passing verdict are sternly dangerous and against the pious ancestors.

The strange coincidence is that in the first and second volume of Shaikh Ahmad Sirhindi's letters, the denial of the doctrine of 'Oneness of Being' is observed. Though in letters no. 58, 62, 67, 68, 71, 80, 89, 97, 100, 109 etc. of third volume his attitude towards the Oneness of Being and Ibn Arabi seems reconciling rather in favour. He considered himself as the promoter and accomplisher of Ibn Arabi's work. At the end of the letter to Sahibzada Mohammad Masoom, almost same meanings are told although the title 'Oneness of Being' is not openly used. About the Oneness of Being which is considered main reason of the conflict between him and Ibn Arabi, he said clearly that he was convinced of its truth provided its claimer is proficient. His doctrine of Oneness of witnessing is not in contradiction to Ibn Arabi's Oneness of Being rather it is its next version. Similar is the case with Ibn Arabi's mystic order. Not only Ahmad Sirhindi accepted but progressed it. The level of *Qayyum* in the *Mujaddidiya* order is the evolved form of Ibn Arabi's *al-Qutb*. **(Shaikh Mohiyuddin Ibn Arabi p. 182)**

REASON OF CONTRADICTION TO THE ONENESS OF BEING

If there is no basic difference between both the theories and it is only a verbal dispute then the question is that why did Ahmad Sirhindi need to present another theory parallel to the accurate theory of preceding Saints? For the spiritual accomplishment the role of Oneness of Being is fundamental, not only in that era but today as well. However the theory of Oneness of witnessing was the moral and social necessity more than the spiritual one in the era of Ahmad Sirhindi as well as the logical reaction of the fanatical supporters of the doctrine of Oneness of Being. Hence the doctrine of Oneness of witnessing developed in a particular scenario. Dr. Azkiya Hashmi has written as following:

❖ If it is peeped through the background of different intellectual, reflective and evolutionary movements relating to the blend of Vedanta and Sufism, Hinduism and Islam in the

particular environment of subcontinent, then the clear features of this philosophy would be prominently noticed. Different Hindu reformers like Ramanuja, Ramanand, Bhagat Kabir, Guru Nanak, the extremist Sufis of Singular Existence philosophy and prince Dara Shikoh seemed looking for reconciling factors between Islam and Hinduism preaching the same thought and philosophy.

Although their fundamental thoughts were a bit different but a great deal of similar perception is also found among them. Under its influence they declared the purity of innerself and love as the real religion rejecting the physical rituals of the religions. To them spiritual values were more significant rather than outward aspects of religion. Therefore they proclaimed Hinduism and Islam as the same truth in separate phenomena. During fifteenth and sixteenth centuries these thoughts highly flourished. The difference between Rahim[163] and Raam[164] started to be obliterated. The situation reached to the extent that the differentiation between a Muslim and an infidel began to be wiped out among the extremist Sufi circles. The Hindu scriptures got the status of inspirational books. The rituals of religion were started to be neglected and the ways of sharia and Sufism were to be parted. Hence to nip the evil in the bud, Ahmad Sirhindi presented the theory of Oneness of witnessing.

The Single Existence doctrine propagated by Brahmins, Hindu ascetics, politicians and Vedantians was actually not the Oneness of Being rather it was the theory of transmigration or alliance which is utterly against the Quranic teachings. According to the Sufis all the three beliefs; transmigration, alliance and incarnation are paganism and atheism. It is regretful that most of the educated people and so called believers of Unity consider Oneness of Being equal to transmigration. While for transmigration and alliance two entities must be there but in Oneness of Being there is only one Entity and that is the Divine Essence. This belief of transmigration and alliance, the perverted theory with the name of Oneness of Being was so popularized by fanatics along with Hindus that Ahmad Sirhindi had to present the theory of Oneness of witnessing.

During the period of atheism in Akbar's reign the pseudo Sufis and ulema had spread misconceptions among the Muslims by their wrong interpretations of Oneness of Being. Every human being was thought to be a god without approaching the station of annihilation in Allah. It means, I am god, you are also god. Some people were resolute to prove the Oneness of Being same as alliance and transmigration. Hence to

[163] Allah's attributive name meaning the most Compassionate.
[164] Hindu deity.

save the people from waywardness he changed the terminology and established the new one 'Oneness of witnessing' which had the same very purpose as that of the Oneness of Being. Moreover, this faith is related to the inner observation having no concern with outward. For the masses only the acts of sharia are obligatory. To end this dispute and to maintain the difference between Mohammadan sharia and infidelity he presented the theory of Oneness of witnessing and so the dispute created by pseudo Sufis and ascetic Vedantians was over.

That was the context in which the theory of Oneness of witnessing was brought forward. Shaikh Ahmad Sirhindi was not the denier of Oneness of Being but of the wrong interpretation which was being established in that period. According to Professor Mohammad Hasan Askari, the people who use the name of Ahmad Sirhindi in the opposition of Ibn Arabi presenting the manipulated meanings of his words and interpretations find lame excuse to maintain their wrong-headedness.

SULTAN BAHOO
AND THE ONENESS OF BEING

The creed of Sultan Bahoo is Oneness of Being because it belongs to the gnosis of the Divine Essence and he never approves the spiritual guide who does not grant his seekers *Ism-e-Allah Zaat* for the gnosis of Essence on the very first day. Therefore his books are also the interpretation of *Ism-e-Allah Zaat*. Gnosis of Divine Essence belongs to the universe of Command that is to reach Lordship through slavehood by annihilating in Divine vision and gaining presence in the Mohammadan Assembly through invocation and contemplation of *Ism-e-Allah Zaat.* The seeker of gnosis of Essence is the Mystic who beholds Allah and has Divine secrets. Whereas the Oneness of witnessing or gnosis of Divine attributes starts from conquering the creation and solving their worldly problems and its end is the journey up to the realm of power passing through the angelic realm. It is achieved through daily recitals, forty days seclusion, meditations, different physical and oral worships and struggle. The Mystic of attributes can be an ascetic devoted to adoration but cannot be the confidant, such a man of mystic endeavours is only the possessor of spiritual ranks.

The extreme of gnosis of attributes is to talk to Allah at the lote tree and read the Guarded Tablet. It is the boundary where Gabriel said, "O Prophet! I cannot proceed ahead, I would be burnt on stepping up even a little more." The lote tree is the boundary of creation and ahead of it in the realm of Divinity the seeker is annihilated in the Oneness and this is the station of gnosis of the Essence. The people of gnosis of attributes

remain stuck in multiplicity and cannot enter the Oneness, whereas the person of gnosis of Essence starts his journey from the station of Unity.

Several researchers and interpreters of the books of Sultan Bahoo have told that his creed is Oneness of witnessing (gnosis of attributes) which is a big deception because he always talks about the vision of the Essence. Apart from the vision of the Essence, he considers all the stages and degrees of a seeker as the bandits. Some of the researchers being confused have written him the protagonist of both the creeds, otherwise the study of even his single book makes one understand in a moment that his creed is Oneness of Being. The problem is that such people are interpreting his books who have not availed the company of perfect spiritual guide who possesses the contemplation of *Ism-e-Allah Zaat*. How would they be able to comprehend these books!

Let us be benefitted by the extracts from his books which depict that his creed is Oneness of Being or the gnosis of the Essence.

❖ *Risala Roohi Sharif* is his most subtle and the best writing which is the fathomless sea of Divine gnosis. In its outset he tells the six levels of Divine descent as:

◄ كُنْتُ هَاهُوِيَّتْ، كَنْزًا يَاهُوْت، مَخْفِيًا لَاهُوْت، فَاَرَدْتُّ مَلَكُوْت ،اَنْ اُعْرَفَ جَبَرُوْت، فَخَلَقْتُ الْخَلْقَ نَاسُوْت،

ذات سر چشمۂ چشمانِ حقیقتِ هَاهُوِيَّتْ۔

Meaning: I was in the Incomparable and Unknowable realm, a treasure in the realm of First Manifestation, hidden in the realm of Divinity so I intended in the angelic realm that I may be recognized in the realm of power thus I created the creation in the physical world. I completely manifested in the Universal Divine Man who is the fount and eye of the Reality of My Incomparable and Unknowable Essence.

In this text every word of the following *Qudsi* Hadith has been mentioned corresponding to each stage and level.

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَرَدْتُّ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I intended to be recognized so I created the creation.

All these stages and realms are discussed previously in the chapter. A table of breakup of Sultan Bahoo's words as quoted in *Risala Roohi Sharif* is presented to study it comparatively with the Hadith.

Text	Corresponding Realm	Interpretation
كُنْتُ هَاهُوِيَّتْ *Kunto HaHooiyat*	The Incomparable and Unknowable realm (*alam al-HaHooiyat*)/realm of Transcendent Unity (*alam al-Ahadiyah*)	I was, in the Incomparable and Unknowable realm
كَنْزًا يَاهُوْت *Kanzan YaHoot*	The realm of First Manifestation (*alam al-YaHoot*)/realm of Divine Solitude (*alam al-Wahdah*)	A Treasure, in the realm of First Manifestation
مَخْفِيًا لَاهُوْت *Makhfiyan LaHoot*	The realm of Divinity (*alam al-LaHoot*)/realm of Divine Uniqueness (*alam al-Wahidiyah*)	Hidden, in the realm of Divinity
فَاَرَدْتُ مَلَكُوْت *Fa Aradtu Malakut*	The angelic realm (*alam al-malakut*)/ realm of metaphorical forms (*alam al-mithal*)	So I intended, in the angelic realm
اَنْ اُعْرَفَ جَبَرُوْت *Un O'rafa Jabarut*	The realm of power (*alam al-jabarut*)/realm of souls (*alam al-arwah*)	That I may be recognized, in the realm of power
فَخَلَقْتُ الْخَلْقَ نَاسُوْت *Fa Khalaqtul Khalq Nasut*	The physical world (*alam an-nasut*)/realm of bodies (*alam al-ajsam*)	Thus I created the creation in the physical world
ذات سرچشمہ چشمانِ حقیقتِ هَاهُوِيَّتْ *Zaat Srchashma-e-Chashman Haqeeqat-e-HaHooiyat*	The Universal Divine Man	I completely manifested in the Universal Divine Man who is the fount and eye of the Reality of My Incomparable and Unknowable Essence.

He says in his Persian collection:

یقین دانم دریں عالم کہ لا موجود اِلَّا ھُو

ولا موجود فی الکونین لا مقصود اِلَّا ھُو

Explanation: Surely, no one except *Hoo* (the Divine Essence) is present in the universe, rather in both the worlds nobody exists but *Hoo* (ھُو) and no one is desired apart from Him.

He expresses about Oneness of Being:

ہمہ اوست در مغز و پوست

Meaning: Only the Divine Essence *Hoo* (ھُو) is manifest in the outer as well as in the inner world and in each and everything. **(Ain-ul-Faqr, Nur-ul-Huda Kalan)**

Does this verse not clearly depict his creed of Oneness of Being!

Now consider another extract from *Risala Roohi Sharif*:

◄ سبحان اللہ از اجسامِ عناصرِ خاکی بہزار مظہر ظہورِ آثارِ جمال و جلال قدر تہائے کاملہ آئینہ باصفا ساختہ تماشائے روئے زیبامی فرماید، خُود باخُود قمارِ عشق می بازد، خُود نظر، خُود ناظر و خُود منظور، خُود عشق، خُود عاشق و خُود معشوق اگر پردہ را از خُود بر اندازی، ہمہ یک ذات و دوئی ہمہ از احولِ چشمیست۔ (رسالہ روحی شریف)

Meaning: Allah be glorified! He has manifested the signs of Divine beauty and majesty of His perfect Nature through thousands of earthen elemental bodies which are His perfect manifestations. By making them pure sanctified mirrors He is observing His Own beautiful Countenance. In fact He is experiencing His Own love. He Himself is the Sight, the Beholder and the Beheld. He is the Love, the Lover and the Beloved. If you remove the veil from yourself you will find that only One Entity exists. The duality (the variety of material things) you see is due the lack of your (spiritual) insight. **(Risala Roohi Sharif)**

In *Sultan-ul-Waham* Sultan Bahoo explains:

❖ My dear! When Allah decided to reveal His Essence and create the worlds, he descended four levels. While descending, He created four realms at four levels and named and characterized them differently. As He descended, the density and impurity increased in the creation while subtlety and purity decreased due to the increasing distance between the creation and its pure origin. The first level (in descending order)

is called the realm of Divinity, second is the realm of power, third is the angelic realm and fourth is the realm of physical bodies. Thus the real order of the Divine descent is that the Incomparable and Unknowable was curtained in the veil of 'I was a hidden Treasure' in the realm of Transcendent Unity. Here He was attributed as:

◄ اِنَّ اللّٰهَ لَغَنِیٌّ عَنِ الْعٰلَمِیْنَ ۝ (۲۹:۶)

Meaning: Surely Allah is independent of all the worlds. **(29:6)**

From this realm which is like eternal Divine ocean He stepped down in the realm of Divinity covering Himself in the veil of Ahmad, as Prophet Mohammad said:

◄ اَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرِیْ

Meaning: First of all Allah manifested my light.

Hence Prophet Mohammad is the First Manifestation of Oneness of the Divine Essence. Then from the realm of Divinity Allah descended towards the realm of power.

A Saint beautifully says:

گر دولت و بخت یار بودے مارا　　دَر مسکن خود قرار بودے مارا
گر بخت بدرمان برما نزدے　　دَر شہر کساں چہ کار بودے مارا

Explanation: If my destiny favours me, my Beloved will surely let me reside in His Divine world and bless me with His closeness. If my destiny does not bless me with this favour then I do not wish to live in any other world.

The realm of Divinity is comparatively different from the realm of Unknowable and Incomparable due to certain characteristics and is completely the world of light of Mohammad which contains detail of all the creation in a very fine and precise form. From the realm of power, the Divine Essence descended towards the angelic realm then from angelic realm to the realm of bodies. Allah arranged all these realms by His wisdom and fixed different signs for each world but ultimately all these realms are one entity, as the realm of Divinity is the tree, realm of power is its branches, angelic realm is its leaves and physical world is its fruit. In this fruit there is a seed and that seed is the Universal Divine Man. In this seed the whole tree is present. So all the realms are present in the Universal Divine Man and nothing is above and out of him, as Maulana says:

- O son! Realm of Divinity is the seed, realm of power is its branches, angelic realm is its leaves and physical world is the tree.

On the same pattern, Allah set the foundation of all the four realms and planned them on equal basis. Every realm has its boundary which it cannot exceed nor it can be trespassed by the other. Each realm is a complete world in itself and collectively they form the universe (of Command and creation). The inward of Universal Divine Man contains all the realms in a concise form. Hence the micro universe or the physical world is the reflection and manifestation of his inward. The macro and the micro universes are inter-connected and collaborated, they work on the same principle without any change. **(Sultan-ul-Waham)**

While describing the grandeur of *Sultan-ul-Faqr* he says:

◄ اگر آنہارا خدا خوانی بجاوا گر بندۂ خدا دانی روا۔ عَلِمَ مَنْ عَلِمَ (رسالہ روحی شریف)

Meaning: It is absolutely correct to call them god, and if they are called men of God, it is fine as well. This secret is known only to those who recognize them. **(Risala Roohi Sharif)**

❖ When Sultan Bahoo reached at the peak of *Faqr*, he said it was ordered from the Divine court:

◄ وفرمود! "تو عینِ ذاتِ ما ہستی و ما عینِ تو ہستیم، در حقیقت حقیقتِ مائی و در معرفَتْ یارِ مائی و در ھُو صیرورتِ سرِّ یا ھُو ہستی"۔ (رسالہ روحی شریف)

Meaning: The Divine commandment came, "You are exactly Me and I am exactly you. With respect to the station of reality, you are My reality and with respect to the station of gnosis, you are My beloved and the secret of *Ya-Hoo* (یَاھُو) lies in *Hoo* (ھُو)." **(Risala Roohi Sharif)**

Sultan Bahoo explains the Divine descent from the realm of Incomparable and Unknowable to the realm of First Manifestation in this manner.

◄ بدان کہ چوں نورِ احدی از حجلۂ تنہائیِ وحدت بر مظاہرِ کثرت ارادہ فرمود، حسنِ خود را جلوہ بصفائی گرم بازاری نمود۔ بر شمعِ جمال پروانۂ کونین بسوزید و نقابِ میمِ احمدی پوشیدہ صورتِ احمدی گرفت۔ (رسالہ روحی شریف)

Meaning: Know! When the Divine light of Ahad (the One), coming out of His isolated Oneness, intended to manifest Himself in multiplicity, He graced (all the worlds) with the

splendid disclosure of His pure Divine beauty. Both the realms started burning like a moth on the candle of His blazing beauty. The light of Ahad concealed in the veil of 'M' of Ahmad manifested Himself as Ahmad. **(Risala Roohi Sharif)**

About the status of the Universal Divine Man he says:

◄ عارفِ واصل بہر جا دیدہ کشاید' بجز دیدار ش نہ بیند (رسالہ روحی شریف)

Meaning: The Mystic annihilated in Allah beholds nothing except Allah wherever and whatever he watches. **(Risala Roohi Sharif)**

◄ سُبْحَانَ اللہ! جسمِ ایں بندہ را پردہِ ضعیف حائل' خود بخود در میان ہزار ہا اسرار عجیبہ ولطیفہ ہائے غریبہ فرمودہ! خود ناطق وخود منطوق' خود کاتب وخود مکتوب' خود دال وخود مدلول' خود عاشق وخود معشوق۔ (رسالہ روحی شریف)

Meaning: Allah be Glorified! My physical body is just like a subtle and minor curtain, behind which Allah is revealing thousands of strange secrets and rare facts. He Himself is the Speech as well as the Speaker, He is the Writer as well as the Book, He Himself is the Proof and the Proved, He is the Lover and the Beloved. **(Risala Roohi Sharif)**

In the following couplet Sultan Bahoo is describing the ascension from the realm of bodies to the realm of Unknowable and Incomparable:

چار بُودم سہ شدم اکنوں دویم
و ز دوئی بہ گزشتم و یکتا شدم

Explanation: Previously I was four, then became three and afterwards two, when came out of duality, I became one with Allah.

Now some of the selective references from Sultan Bahoo's other books about the doctrine of Oneness of Being are presented:

- The true and perfect followers of Prophet Mohammad (perfect Fakirs) are drowned in the Oneness of Allah from head to toe and from body to soul. Neither they are Allah nor other than Allah, like a flame in the fire or salt in the food. **(Ain-ul-Faqr)**
- Aisha bint Abi Bakr narrates that the Holy Prophet perpetually remained drowned in the Divine observations of gnosis and closeness of Allah. His oneness with Allah was so absolute and the light of Divine presence radiated so intensely from his existence that he was never left without the vision and presence of Allah even for a moment. He could not find peace for a single breath due to the immeasurable pain and blazing fire of love of the Divine Unity and used to say:

يَالَيْتَ رَبَّ مُحَمَّدٍ لَمْ يَخْلُقْ مُحَمَّدًا

Meaning: O my Holy Lord! Would that Mohammad have not been born! **(Kaleed-ul-Tauheed Kalan)**

❖ I discovered myself having drowned in the river of Oneness. **(Ain-ul-Faqr)**

پیکرِ من از توحیدش شد توحیدش در توحید
عین ازاں توحیدِ مطلق ماسویٰ دیگر ندید

Explanation: I have annihilated myself in the Oneness of Allah in such a way that my existence has become one with the One. Due to this ultimate Oneness I see nothing except Oneness. **(Ain-ul-Faqr)**

بُرد بالا عرش و کرسی باشریعت شاہراہ
ہر مقامش خوش بدیدم سِرِّ وحدت از اِلٰہ

Explanation: I reached above the Throne and the Chair through the path of sharia and thoroughly observed all the spiritual levels and waystations. Then the Holy Lord blessed me with the secret of His Oneness. **(Ain-ul-Faqr)**

ہر حرف توحید بینی ہر سطر توحید بین
باش دائم در مطالعہ تا شوی حق الیقین

Explanation: O seeker of Allah! You must observe Oneness of Allah in each and everything and ever remain in the state of this observation so that you gain perfect belief that there is nothing but Allah everywhere. **(Ain-ul-Faqr)**

اسم و جسم یک شدہ با یک وجود
آنچہ بودہ سرّ پنہاں رُخ نمود

Explanation: When the Divine name and Essence became one for me, I found the concealed Divine secret. **(Ain-ul-Faqr)**

This is the station where name and the Essence assimilate in each other and except Allah everything becomes naught.

چناں کن جسم را در اسم پنہاں
کہ میگردد الف در بسم پنہاں

Explanation: Let your being drown in the Divine name just like the alphabet Alif (ا) is concealed in *Bism*. *Bism* (بسم) is actually *Ba-Ism* (باسم) which means 'with the name of' but while writing Bismillah (بسم اللہ meaning 'with the name of Allah') Alif (ا) becomes silent or it is concealed. **(Kaleed-ul-Tauheed Kalan)**

- The seeker of Allah wraps the cover of *Ism-e-Allah Zaat* around him and makes it his life and soul, hence he finds eternal life with *Hoo* (ھُو). His essence becomes the Divine Essence and his attributes become the Divine attributes. **(Ain-ul-Faqr)**
- One who has surpassed all the levels of servitude and has attained to Lordship after annihilating in Allah, does not need to indulge in physical devotions as he is now a man of Divine observation which is his actual worship. **(Ain-ul-Faqr)**

بے سر بینم خدا مثلش کجا
زاں مقام خود نہ وصلش کجا

Explanation: I behold the unparalleled God after being beheaded (after annihilating myself). It is the station where I am no more, now who will have Divine union! **(Ain-ul-Faqr)**

تا نگردی از خود فنا
کجا رسی با لِیْ مَعَ اللّٰہِ سر ہوا

Explanation: Unless you annihilate yourself, you will remain trapped in the desires of innerself and will never reach the level about which the Holy Prophet said, "At times I have such closeness with Allah when neither any Prophet nor any archangel is between us." **(Ain-ul-Faqr)**

ساغر از توحیدِ وحدت نوش کُن
دنیا و عقبیٰ ہر دو را فراموش کُن

Explanation: Drink the goblet of Divine Oneness and forget the world and the hereafter. **(Ain-ul-Faqr)**

رود در حلقِ عارف لقمۂ حلال

زانکہ عارف دائمی باحق وصال

Explanation: Only the lawful food enters the throat of Mystics because they are blessed with eternal union of Allah. **(Kaleed-ul-Tauheed Kalan)**

۱۔ وحدتِ حق آب عارف آبجو آبجو در آب گم شد آب گو

۲۔ ماہی در آب است و از آب بے خبر از جدائی آب ماہی جان بدر

Explanation: (1) Divine Oneness is the ocean and the Mystic is the water of lake. When the water of lake falls in the ocean, it too becomes the ocean.

(2) Fish lives in water but does not feel it around. However it dies on leaving the water. **(Kaleed-ul-Tauheed Kalan)**

وحدت اندر وحدت اندر وحدت است

ہر چہ بینی غیر وحدت آں بت است

Explanation: At the level of Divine Oneness, there is Oneness of Existence everywhere. If you see anything except the Divine Oneness, that is idolatry. **(Ain-ul-Faqr)**

❖ Know that it is easy to watch the spectacle of both the worlds and every nook and cranny on one's palm or nail by the benediction and power of *Ism-e-Allah Zaat*. However it is very difficult to surpass the levels of gnosis, perish oneself drowning in the state of annihilation in Allah becoming exactly one with the Essence, keep burning in the theophanies of light of Allah day and night and have various Divine observations in a single moment. These are the distinguished levels of annihilation in Allah and union which are possessed only by the men of Divine knowledge and sharia, not by the reprobates who are ignorant, evil, worshippers of innerself and indulged in egoism. **(Kaleed-ul-Tauheed Kalan)**

یک قدم بر نفسِ خود نہ و آن دگر نہ بر ہوا

از ہوا باز آئی تا شوی مردِ خدا

Explanation: Crush the inciting innerself with one foot and its desires with the other. When you abstain from all the wishes of innerself, you will become the true man of Allah. **(Kaleed-ul-Tauheed Kalan)**

بہ بَاھو درمیانِ دو حرف بردار
چو 'با' و 'الف' رفتہ 'ھُو' تُو بشمار

Explanation: If first two alphabets from Bahoo are removed, only *Hoo* (**ھُو**) remains. **(Ain-ul-Faqr)**

دیدہ را دیدار بردہ نفس را بردہ ہوا دل کہ دائم با خدا شد روح بردہ مصطفیٰؐ
ہر چہاری رفت از من عاقبت مارا چہ نام باھوؒ در ھو گمشدہ بد نام را دادم سلام

Explanation: The eyes are engrossed in Divine vision, innerself is taken by desires, the inward is eternally with Allah and the soul is with the Holy Prophet. When all four left me, what eventually is my reality? Bahoo lost his existence in *Hoo* (**ھُو**) and forgot his own name. **(Nur-ul-Huda Kalan)**

❖ He who approaches Oneness during his life remains united with Allah after death. If he is firm footed and persevered in life, he would meet peaceful end and will stay faithful even after death. **(Nur-ul-Huda Kalan)**

نیست آنجا علم نے دانش شعور
غرق فی التوحید اللہ باحضور

Explanation: Where there is immersion in Oneness and Divine presence, neither knowledge exists nor wisdom. **(Nur-ul-Huda Kalan)**

نیست آنجا منزل و نے جا مقام
لامکان و لانشان وحدت تمام

Explanation: Divine Oneness is accomplished at the station of no station where there are no signs and destination. **(Nur-ul-Huda Kalan)**

تا نگردد غرق فی اللہ بے خبر از خود فنا

ہرکہ از خود برآید دل شود راہبر خدا

Explanation: Until the seeker forgets and annihilates himself, he cannot immerse in (the light of) Allah. Whoever leaves himself, his inward becomes the guide towards Allah. **(Kaleed-ul-Tauheed Kalan)**

عرش و کرسی در دل است لوح و قلم ہر کہ دل را یافت آنرا نیست غم

ایں مراتب طفل گانی سر ہوا راہِ وحدت غرق فی اللہ با خدا

Explanation: The Throne, the Chair, the Guarded Tablet and the Pen, all are in the inward. Whoever finds the reality of an alive inward is relieved from all worries. However these are the levels of beginners and are full of desires of innerself. The real destination is the Divine union and immersion in oneness with Allah. **(Kaleed-ul-Tauheed Kalan)**

۱۔ غیر مخلوق است وحدتِ نورِ حق ایں بود مخلوق سیر ہر طبق

۲۔ تا نگردد غرقِ وحدت ذات نور عارفانش کی شود اہل از حضور

Explanation: (1) The light of Divinity and Oneness is non-creation while the spheres of universe are creation and travelling in them keeps the soul stuck in the creation.

(2) Unless one completely immerses in the light of Essence, he cannot be blessed with the Divine presence and become a true Mystic. **(Kaleed-ul-Tauheed Kalan)**

❖ Real human is the one whose outward is busy in servitude of Allah while his inward is engrossed in gaining gnosis of Allah observing the Divine light of Lordship. Outward servitude is related with physical devotions while the Lordship is related with observing the secrets of Divinity in one's inward. Servitude and Lordship both are essential and like the wings for Mystic. **(Kaleed-ul-Tauheed Kalan)**

بہ بحری غرق فی اللہ شو کہ باخود خود نمی مانی

دمی نامحرم است آنجا وجود نور خاقانیؒ

Explanation: You must drown in the ocean of Divinity in such a way that your self remains no more. O Khaqani! When the existence turns into Divine light, even the breath becomes stranger. **(Mohkim-ul-Fuqara)**

- Hence at the station of engrossment in the Divine Essence the abilities to see, apprehend and research fail because there is only the Absolute Oneness that demands to be elevated from slavehood to Lordship. O seeker just know! The elevation from slavehood to Lordship or from your own entity to the Essence of Allah is only possible by the contemplation of *Ism-e-Allah Zaat*. **(Mohkim-ul-Fuqara)**
- Safety lies in relinquishing everything other than Allah and acquiring Singularity. **(Nur-ul-Huda Kalan)**
- The station where an immortal Mystic who is the Fakir annihilated in Allah, submerges in Divine Oneness cannot be approached at by annihilation, destiny or submission. It is the station of 'only the Divine Essence *Hoo* (هُو) is manifest in the outer as well as the inner world and in each and everything'. Whoever reaches this station converts to Divine light and surpasses the level of Divine presence and union. **(Nur-ul-Huda Kalan)**

من کہ گشتم بذاتِ حق فانی
طیر سیر صفات کے دانی

Explanation: Since I have annihilated in the Divine Essence, I consider it useless to have spiritual flight to acquire Divine attributes. **(Nur-ul-Huda Kalan)**

قادری کامل مرا باھوؒ خطاب
باھُوؒ در ھُو گم شود شد بے حجاب

Explanation: I am the perfect (*Sarwari*) *Qadri* Fakir and my title is Bahoo. Bahoo lost his existence in *Hoo* (هُو), hence all the veils are raised for him. **(Nur-ul-Huda Kalan)**

باھُو در ھُو گم شدہ باھوؒ نماند
باھوؒ از ھُو یافتہ یاھُو بخواند

Explanation: Drowned in *Hoo* (هُو) Bahoo lost his existence. He got the invocation of *Ya-Hoo* (یَاھُو) directly from *Hoo* (هُو) and keeps invoking it. **(Nur-ul-Huda Kalan)**

- When the invoker is occupied by *Ism-e-Allah Zaat* due to its continuous invocation, nothing remains in his being apart from *Hoo* (هُو). **(Mehak-ul-Faqr Kalan)**
- The immortal Mystic is the one who is Fakir annihilated in Allah, annihilated in the Prophet, annihilated in *Faqr* and annihilated in *Hoo* (هُو). **(Ain-ul-Faqr)**

فقر سِرّ از رازِ وحدت حق نظر
فقر خاص الخاص از حق باخبر

Explanation: *Faqr* is the secret of Divine Oneness. The eye of *Faqr* always remains on Allah. The most special *Faqr* is that which is aware of the Divine Essence. **(Mehak-ul-Faqr Kalan)**

بَاھُوؒ برخیز از خود شو جدا
تا ترا حاصل شود وحدتِ خدا

Explanation: O Bahoo! Be alienated from your being, so that you may attain Divine Oneness.

He says in his Punjabi quatrains:

عقل فکر دی جا نہ کائی، جتّھے وحدت سِرّ سبحانی ھُو
ناں اُوتھے مُلّاں پنڈت جوشی، ناں اُوتھے عِلم قرآنی ھُو
جد اَحمد اَحد وِکھالی دِتّی، تاں کُل ہوئے فانی ھُو
علم تمام کیتونے حاصل بَاھُوؒ، کتاباں ٹھپ آسمانی ھُو

Explanation: The station of First Manifestation is a secret of Allah and there is no room for any wisdom and reasoning because access to this station is gained after passing beyond them. This is the most exalted station in the path of *Faqr* therefore after having attained to this destination, there remains no need of any other goal and rituals (invocation, recitation or the guidance of religious scholars). On reaching this station when I saw Ahad wearing the veil of 'M' of Ahmad, I was annihilated in the Essence of Ahad and achieved the reality of Oneness of Allah and Messengerhood. All the heavenly Books are the way to reach Allah and when access to Ahad is achieved, there is no need of reading books.

زاہد زُہد کریندے تھکے، روزے نفل نمازاں ھُو
عاشق غرق ہوئے وِچ وحدت، اللہ نال محبت رازاں ھُو
مکھی قید شہد وِچ ہوئی، کیا اُڈسی نال شہبازاں ھُو
جنہاں مجلس نال نبیؐ دے بَاھُوؒ، سوئی صاحبِ راز نیازاں ھُو

Explanation: The ascetics got tired of devotions and hard mystic struggles even then remained in veil and could not gain union with Allah but the lovers became confidant of Allah by their Divine love and are annihilated in His Essence. They became embodiment of Oneness being absorbed in the Oneness of Allah. The seekers of world who are involved in worldly desires, opulence and lust as well as the seekers of the hereafter or paradise who are busy in physical worships and hard mystic struggle being ambitious for heavenly houris, castles and rewards cannot compete such Divine lovers. Lucky are the confidants who got presence in the Mohammadan Assembly.

اَحد جد دِتّی وِکھالی، از خود ہویا فانی ھُو
قرب وِصال مقام نہ منزل، ناں اوتھے جسم نہ جانی ھُو
نہ اوتھے عشق محبت کائی، نہ اوتھے کون مکانی ھُو
عینوں عین تھیوسے بَاھُوؒ، سِرّ وحدت سبحانی ھُو

Explanation: In the Incomparable and Unknowable realm when Allah established the theophany of Essence, the duality was over and I annihilated in the Essence. Being annihilated in *Hoo* (ھُو) or perished in the Oneness of Allah I became all Oneness. Here the concepts of nearness and union, stations and levels, waystations and love, body and soul, creation and space end. In this state I became exactly one with Him and found the secret of Oneness.

لکھن سکھیوئی تے لکھ ناں جاتا، کیوں کاغذ کیتوئی زایا ھُو
قَط قلم نوں مار ناں جانیں، تے کاتب نام دھرایا ھُو

سبھ صلاح تیری ہوسی کھوٹی، جاں کاتب دے ہَتھ آیا ھُو
صحی صلاح تنہاں دِی باھُوؒ، جنہاں الف تے میم پکایا ھُو

Explanation: O the imperfect seeker! You learnt how to write but could not write the reality and wasted the paper because you did not gain the knowledge of Reality. You do not even know the basics but you have entitled yourself as the writer and are writing religious books. When the record of your deeds would be reckoned by the Writer of fate, all the plannings would fail. Then you will come to know that you have wasted your whole life. The real wisdom and faith are of those who have attained the reality and core of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*.

لایحتاج جنہاں نوں ہویا، فقر تنہاں نوں سارا ھُو
نظر جنہاں دِی کیمیا ہووے، اوہ کیوں مارن پارا ھُو
دوست جنہاں دا حاضر ہووے، دشمن لین نہ وَارا ھُو
میں قربان تنہاں توں باھُوؒ، جنہاں مِلیا نبیؐ سوہارا ھُو

Explanation: It is the saying of the Holy Prophet, "When *Faqr* is accomplished that is Allah." The ones who accomplished *Faqr* became immortal and indifferent to all worries. The chemists try hard to convert mercury into gold but the spiritual sight of the Fakirs is a powerful alchemy itself. Instead of making gold they use it to convert the spiritually defective people into perfect ones. They ever remain present in the court of Allah and His Messenger. Their enemies are humiliated and remain unsuccessful because their Friend is always with them. This is our great luck to be the slaves and umma of the Holy Prophet.

اندر وِچ نماز اساڈی، ہکسے جا نتیوے ھُو
نال قیام رکوع سجودے، کر تکرار پڑھیوے ھُو
ایہہ دل ہجر فراقوں سڑیا، ایہہ دَم مرے نہ جیوے ھُو
سچا راہ محمدؐ والا باھُوؒ، جیں وچ ربّ لبھیوے ھُو

Explanation: We are offering the prayer of Divine love every moment in our esoteric self. This salat is being offered for the One with every breath but in spite of having such a nearness and presence in the Divine court, the inward remains burning in the fire of

duality and perpetually suffers from the dilemma of life and death (before dying). The straight path is the Mohammadan *Faqr* in which the Divine vision is achieved. **(Abyat-e-Bahoo Kamil)**

The creed of Sultan Bahoo is Oneness of Being and those who understand his teachings cannot declare his creed as that of witnessing. His path of Sufism starts from Divine vision and presence in the Mohammadan Assembly. He himself says about his station of Unity as:

- The author of this treatise who is secluded in the Divine sanctuary of majesty and beauty of the Incomparable and Unknowable Essence, engrossed in beholding the Absolute Self, blessed by the Divine favour due to witnessing the Omnipresent and worshipped Reality, in the beloved care of "I am the Exalted, great is my glory"[165] and honoured with great respect, adorned with the crown of gnosis of Absolute Oneness and wrapped in the sanctified cover of "You are Me and I am you,"[166] entitled as 'truth' by the Truth, the secret of the Divine secrets of *Ya-Hoo,* annihilated in *Hoo*, Fakir Bahoo, who belongs to the *Awan* tribe and resides in the suburbs of Qila Shore (may Allah keep it safe from calamities and tribulation). **(Risala Roohi Sharif)**

After reading all the extracts from his books there must not be any doubt that his creed is Oneness of Being instead of Oneness of witnessing.

[165] These words were uttered by Bayazid Bastami in his spiritual state of intoxication. The people around him were afraid on hearing such words because they depicted the declaration of a man as God, apparently. After recovering from the state of intoxication when he was inquired about the words, he replied, "If you listen to such words again from my tongue behead me because these are the words of infidelity and one turns reprobate on uttering them." Hence once again he said the same words and people attempted to behead him by a sword repeatedly but he could not be harmed even a little bit. Afterwards when he was asked about it, he answered, "That was not me rather Allah Himself was speaking by my tongue."

[166] *Qudsi* Hadith:

يَامُحَمَّدٍ اَنْتَ اَنَا وَ اَنَا اَنْتَ

Meaning: O Mohammad! You are Me and I am you.
In the inner world, this station of the seeker of Allah is the stage of his annihilation in Allah and immortality with Him. This is the station where the difference of I and You is obliterated. Here the speech of the seeker is the speech of Allah, his hearing is Allah's hearing, his beholding is that of Allah's, his walk is Allah's walk and his holding is Allah's holding.

CHAPTER-12

INSPIRATION

Inspiration (*ilham* الهام) is a blessing. It descends upon the inward from the spiritual world and is of four types:

1) The Divine inspiration;
2) The inspiration from Prophets and Saints;
3) The angelic inspiration;
4) The inspiration from jinns and devils.

Inspiration which is perfect in nature is blessed by the invocation and contemplation of *Ism-e-Allah Zaat* and contemplation of *Ism-e-Mohammad*. The invocation and contemplations of these sacred names cleanse the mirror of soul. The impure inward is strayed from the righteous path and engulfed by sensual desires. The inspiration on such souls comes from the false and misleading sources.

INSPIRATION FROM ALLAH ALMIGHTY

In the narration about Mary, mother of Jesus, Allah says that when she sat beneath the date-palm in cold weather, He inspired to her without any medium:

◄ وَهُزِّيْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۝ فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ عَيْنًا ۚ (۱۹:۲۵-۲۶)

Meaning: And shake the trunk of the date-palm towards you. It will shed fresh ripe dates upon you. So eat and drink and cool (your) eyes. **(19:25-26)**

Fakhruddin Razi writes that Allah addressed Mary through inspiration. This was similar to the inspiration to the mother of Moses. She was distressed and in anguish as soldiers of Pharaoh were on raid at Moses' birth. Allah inspired to her without any medium:

◄ وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِي الْيَمِّ وَلَا تَخَافِيْ وَلَا تَحْزَنِيْ ۚ اِنَّا رَآدُّوْهُ اِلَيْكِ وَ جَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ۝ (۲۸:۷)

Meaning: And We revealed to the inward of the mother of Moses, "Suckle him on, but when you fear (for his life), put him afloat into the river, and be not afraid (of this situation)

nor grieve. Surely, We shall bring him back to you, and shall make him one of Our Messengers." **(28:7)**

The Quranic words used in this verse are وَ اَوْحَيْنَآ which literally mean 'And We revealed' but exegetically it is inspiration. Allama Alusi says that majority of the exegetists have agreed upon it.

INSPIRATION FROM THE PROPHETS AND SAINTS

The souls of Prophets and Saints also guide the seekers of Allah by inspiration in the beginning of their spiritual journey through the *Uwaisi* way. History has many such examples. The most prominent example is of Allama Iqbal who was spiritually guided by the soul of Rumi.

INSPIRATION FROM THE ANGELS

- Angels without any medium inspire to man like the Prophet of Allah said that what is inspired through angels is the promise of good and a source to confirm the truth. Whoever is blessed with it, he should know it is from Allah and should praise Allah for it. **(Tirmidhi 2988)**
- The verse forty-two of sura *aal-Imran* states, "And (remember) when the angels said, 'O Mary, surely Allah has chosen you and has blessed you with purity and has exalted you today over all the women of the world'." Its exegesis as done by Fakhruddin Razi is that Mary was not a Prophet because Prophethood is specific to men. Hence after clarifying this point, it can be accurately said that it was a miracle that angel Gabriel came to her. Angel Gabriel conversed face to face with her but this is not specific to her only as angels inspire to many pious men of Allah. **(Tafsir al-Kabir Vol. II)**

The knowledge transferred through inspiration is called *ilm-e-ladunni* (علمِ لدُنّی) by Sufis. It is gained only by Allah's blessing and beneficence without any medium. Many notable Saints have said that they have been 'inspired with knowledge' directly from Allah.

Al-Ghazali writes in *Minhaj al-Abidin*:

- Allah has appointed an angel on the human inward. It guides towards virtue. This angel is called inspiring angel and his call towards virtue is called inspiration. Opposite to it Satan appoints one of his devils who drives towards vice. This devil's doings are called satanic whispers and the devil is named as satanic whisperer. Most of the scholars agree that the said angel always inspires towards goodness and the devil whispers to

do evil. Whereas my spiritual guide has said that the devil also drives man towards good but his ultimate intentions are bad and harmful. It means he drives towards a minor virtue just to stop from a higher one or to lead a man from that virtue towards a bigger sin where the virtue cannot become an atonement for the sin. Its example is arrogance upon virtues.

Once Ghazali was inquired about inspiration. He said that it is the light of that lamp from the spiritual world which engulfs the pure inward. For this it is necessary that the inward is free from the clutches of sensual desires and filth of the material world. It should not be darkened with sins but enlightened by the Divine light.

- The Prophet said about Umar ibn Khattab, "He is among those whom (Allah) inspires. Inspiration descended upon some persons in nations preceding you and if there is any in my nation then he is Umar ibn Khattab." **(Bukhari 3469, Muslim 6204)**
- Umar ibn Khattab met a few people from the tribe of Muzjaj among whom was included a man named Ashter Nakhai. On observing him Umar said, "May Allah kill this man for he would cause trouble for Muslims one day." It happened as he said. **(Tasawwuf Ky Roshan Haqaiq)**
- It is related by Shaikh Hasan of Basra that Umar ibn Khattab would immediately recognize whenever anyone would lie. **(Tasawwuf Ky Roshan Haqaiq)**
- Shaikh Junayd of Baghdad was sermonizing in the central mosque of Baghdad. A Christian youth in disguise asked, "What does the Hadith mean, 'Fear a believer's insight for he sees with the light of Allah'?"[167] Shaikh Junayd of Baghdad lowered his head for a while and then replied, "O youth! Become a Muslim. It is the time that you accept Islam." He converted to Islam there and then.

The history is abundant with examples of inspirations received by Sufis but it is not feasible to document all.

INSPIRATION FROM SATAN AND JINNS

Satan dominates the inwards which are filthy with worldly and lustful desires like a fly hovers over waste, after which he distracts man away from the invocation and contemplation of *Ism-e-Allah Zaat*. It is the saying of Prophet Mohammad:

- If Satan does not rule over mankind's inwards then they would observe angels in the heaven. **(Musnad Ahmad ibn Hanbal)**

[167] *Tirmidhi* 3127.

Like it is stated in the Quran:

◄ اَفَرَءَيۡتَ مَنِ اتَّخَذَ اِلٰـهَهٗ هَوٰىهُ (۴۵:۲۳)

Meaning: Have you seen him who has made his desire his god. **(45:23)**

Such people are inspired by Satan.

Sultan Bahoo says about inspiration:

❖ What is inspiration? What is its reality? It is said:

◄ اَلۡاِلۡهَامُ اِلۡقَآءُ الۡخَيۡرِ فِيۡ قَلۡبِ الۡغَيۡرِ بِلَا كَسَبٍ

Meaning: Infusing a virtuous thought in someone's inward without any effort is called inspiration.

Know that there are many types of inspiration e.g. the Divine inspiration, inspiration from Messengers and inspiration from the souls of Prophets and Saints. Moreover there is a kind of inspiration which occurs through the invocation, reflection and sanctification of the inward. Inspiration can be from innerself, soul, the secret (*sir'r*),[168] Satan, jinns, angels etc. One comes to know about the kind of inspiration from its effects and inclination on the said person. The sign of man having special inspirations from Divine Oneness is that the love of Allah increases day by day because of the descent of light on him. Secondly, he becomes stronger in religion and third is that his interest in people starts declining. Fourthly, he adopts the path of renunciation (of everything other than Allah). **(Mehak-ul-Faqr Kalan)**

❖ There are various kinds of inspiration accompanied with different levels of Divine favour. Every inspiration helps in verifying truth and falsehood. Some inspirations come from distance and are just messages. While some are from the closeness of Allah and elevate to ultimate levels of Divine presence. The inspiration directly from Allah descends through the contemplation of *Ism-e-Allah Zaat.* This inspiration is non-creation as it is voiceless. It sticks to the flesh of heart's core and then comes on the tongue in the form of words. Hence the voiceless inspirational message converts to physical form. Such inspirations and messages are received by the immortal Mystic scholars having the Divine awareness. They receive them by the Divine favour

[168] This inspiration is from the station of secrets and is possible through the hidden invocation.

from the station of لِیْ مَعَ اللّٰہِ[169] where neither any archangel nor messenger can come between them and Allah. Allah says;

◄ وَنَحْنُ اَقْرَبُ اِلَیْهِ مِنْ حَبْلِ الْوَرِیْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

◄ فَاذْكُرُوْنِیْٓ اَذْكُرْكُمْ (۲:۱۵۲)

Meaning: So remember Me, I shall remember you. **(2:152)**

The seeker has rounds of invocation and conversation with Allah during which he gets answers of his questions through inspiration and accomplishes in *Faqr*. The Holy Prophet said, "When *Faqr* is accomplished that is Allah." Receiving such inspirations exalts to the ultimate status of perfectly enlightened Fakir who is annihilated in Allah and immortal with Him and His lover, beloved and laudable. **(Nur-ul-Huda Kalan)**

❖ The inspiration that comes from Prophets, Saints and martyrs has the creation (soundless) voice blended with fragrance. The inspiration from the angels is also the same and it comes from the right side or front. The inspiration that comes from back or left side and has a bad smell is from Satan or jinn. The inspiration that creates greed and covetousness in the existence is from the world. The inspiration that arouses lust, instability and anxiety is from the inciting innerself. The inspiration that produces delight, renunciation, trust upon Allah, isolation and separation in the existence and grants gnosis of Oneness is from the Divine Soul. Inspiration which sanctifies the being and manifests the Divine light in the dark inner is from the inward. The special inspiration that enlightens the being with Divine light honouring the seeker with Divine vision and blesses him with *ghanayat* and righteousness granting authority upon both the worlds and everything in them as well as upon every country from the east to the west is from the Holy Prophet.

Listen! Every word of the perfect man of inspiration is eternal as it is from the Divine closeness while whatever an imperfect says is a lie. Thus through which practice, wisdom and knowledge one can recognize whether the word is from an imperfect or perfect? The word of an imperfect is usually clichéd, neither impressive nor trustworthy. While the word of a perfect is not only inspiring but also proves to be true and mystery solver at the right time for every trial and challenge. Where everything is evident, there

[169] Referring to the Hadith of the Holy Prophet:

لِیْ مَعَ اللّٰہِ وَقْتٌ لَّا یَسَعُنِیْ فِیْهِ مَلَكٌ مُّقَرَّبٌ وَلَا نَبِیٌّ مُّرْسَلٌ

Meaning: At times I have such closeness with Allah when neither any Prophet nor any archangel is between us.

is no need to explain. The man of evidence is ever satisfied while the man of explanation is always perplexed and needy. **(Nur-ul-Huda Kalan)**

- Know that knowledge is a word that means to know and it is to bring out the information. Angel Gabriel listened to the voice of Allah that informed then revealed to Prophet Mohammad. Knowledge refers to the word of Allah which is non-creation, soundless and formless. Likewise knowledge refers to promises and warnings from Allah, events from the lives of Prophets and Divine instructions towards gnosis. Knowledge refers to every word, action, state and gnosis whether secret or loud in all circumstances. Prophethood and sainthood are in fact different strata of Divine union. Thus knowledge is the message of Allah through Gabriel to Prophets and Messengers and it is an inspiration for Saints. Inspiration has six categories and it means that a voice is heard from six directions which are left, right, up, down, front and back. The inspiration which comes from behind is from Satan or inciting innerself which is a thief within. The inspiration which comes from left side is from the hidden creations which include fairies, giants or jinns. The inspiration which comes from right side is from angels or from the souls of Saints. The inspiration which comes from front is from the souls of Prophets, the men of pure inward or the Companions. The inspiration which comes from both the shoulders or head is by the inward. The formless and soundless inspiration which is infused in the inward as a thought or belief is the rightful inspiration. From it the inward finds reasoning and is always remembered by a person. Whatever a person knows esoterically is revealed exoterically. This inspiration is from Allah through which one acquires the knowledge of hidden events and doubtless revelations.

  The imperfect people with dead inward cannot walk the esoteric path rather these veiled and deprived ones know nothing about it. Such people advise others but themselves are engulfed in inciting innerself and are disgraced. The men of grace keep the disgraced ones away. All these are initial levels of *Faqr* therefore do not think about them rather aim towards Divine proximity and union which is the special station of light of presence and is quite far away. The person who annihilates his self, leaps many stations every single moment. The man who feels content on gaining the powers of unveiling, miracles and inclination of creation may becomes famous for his miracles in the world. However there are one lakh and seventy three thousand veils between the aforementioned and immersion in *Ism-e-Allah Zaat* and gnosis of annihilation in light of Allah. These veils cannot be torn without gaining control over one's inward and liberating oneself from unveiling, miracles and inclination of creation because the levels of Divine love and gnosis are infinite and boundless. If one desires he can cover all these stages in a step whether he is alive or dead and can witness thousands

of stations in a moment rather progress in them through perpetual observations and become eternal. The seeker who desires and loves Allah purely is the one who reaches Allah. The beatitude of shahada cannot turn hellfire into flowers unless one sacrifices one's son like Prophet Abraham as well as every relation and everything one holds dear. The person who is deprived of these attributes should not claim love of Allah as he is a liar. These are the attributes of special ones. **(Mehak-ul-Faqr Kalan)**

A seeker attains these levels of inspiration from invocation, contemplation and inscribing *Ism-e-Allah Zaat* on the body.

❖ The inscribing practice of *Ism-e-Allah Zaat* raises one to the level of beloved. Hence, he neither needs dreams nor meditation because his spiritual and physical self become the same and he gets right answers through inspirations from the Divine closeness and presence in the Mohammadan Assembly whenever he is attentive towards it. Some seekers at this level gain knowledge by reading the Guarded Tablet while some get awareness from their inward which is the result of their closeness to Allah. Some can observe both the worlds on their nail due to the Divine presence gained by *Ism-e-Allah Zaat.* While some have *waham* from the world of Divinity and the inspirational knowledge which descends upon them from the hidden and reveals the reality of all their objectives upon them as well as fulfils them. Some are blessed with the powerful sight which can even see the station of no station and the world of Divinity. While some receive messages from spiritual agents which save them from Satan at every level and strengthen their trust upon Allah. If the esoteric path had been without such spiritual levels, ranks, closeness of Allah, Divine presence, *jamiat,* visibility and bestowal of Self disclosure, all the travellers of this path had gone astray.

طلب کن مرشد ز راہبر راہ تو
کس نشد واصل ز خود با گفتگو

Explanation: Seek the perfect spiritual guide who can lead you on to the Divine path. No one has ever attained union with Allah on his own or through verbal discussions.

رہبر من مصطفیٰؐ مرشد مرا
شد مرا تعلیم علمے از خدا

Explanation: My spiritual guide and leader is the Holy Prophet himself and I have been granted the knowledge directly from Allah. **(Nur-ul-Huda Kalan)**

❖ The Holy Prophet said:

◄ لَا صَلٰوۃَ اِلَّا بِحُضُوْرِ الْقَلْبِ

Meaning: No salat without the presence of inward.

Salat is being one with Allah, not a sorrowful aloofness from Him. This Fakir Bahoo says that those who offer real salat, while prostrating in their daily five times prayer they get the answer of:

◄ لَبَّیْکَ عَبْدِیْ

Meaning: I am here My slave!

However the Mystic immortal with Allah gets this response every moment from the Holy Lord. Allah says:

◄ فَاذْکُرُوْنِیْٓ اَذْکُرْکُمْ (۲:۱۵۲)

Meaning: So remember Me, I shall remember you. **(2:152)**

If I say Allah once, He answers me twenty times through inspiration by saying:

◄ لَبَّیْکَ عَبْدِیْ، لَبَّیْکَ عَبْدِیْ

Meaning: I am here My slave! I am here My slave!

This level of inspiration is easy to achieve. A true man must approach the level of annihilation in Allah by drowning in the Divine Oneness. **(Ain-ul-Faqr)**

❖ Inspiration is to find the right answer from Allah through *waham*, thoughts, prayers and beneficence of spiritual guide's attention. **(Taufeeq-ul-Hidayat)**

❖ The Mystic of observations is indifferent to everything. He receives all answers from Allah through inspirations and gains Divine presence through proximity. All the travellers of this path would have gone astray if it had none of *jamiat*, proximity and gnosis. Which is the path where one sees all the world and the hereafter? Understand that it is the contemplation of *Ism-e-Allah Zaat*. From this it is concluded that worldly command is gained from closeness to Satan and command over hereafter is utter foolishness. Whereas command over gnosis is eternal *jamiat* and immersion in Oneness of Allah is the station of no station. **(Taigh-e-Barhana)**

The inward which has been enlightened by the contemplation of *Ism-e-Allah Zaat* receives special inspirations from Allah. If you wish to achieve these levels then get *Ism-e-Allah Zaat* from the spiritual guide of the *Sarwari Qadri* order who is the man of Divine Essence.

CHAPTER-13

UNVEILING

Unveiling (*kashf* کشف) literally means revelation or manifestation of the veiled. It is the spiritual level whereby hidden secrets start revealing upon the seeker. A Hadith refers to unveiling in the following way:

◄ اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهٗ يَنْظُرُ بِنُوْرِ اللّٰهِ (ترمذی۔۳۱۲۷)

Meaning: Fear a believer's insight for he sees with the light of Allah. **(Tirmidhi 3127)**

Unveiling is the Divine light which a seeker of Allah is blessed with on the path of *Faqr*. Physical veils are lifted and material means end through excessive invocation and contemplation of *Ism-e-Allah Zaat* and inscribing it on body. Due to this, seeker's physical sight converts into the spiritual one hence he can see with the Divine light those things and incidents which others cannot.

One finds testimony of unveiling on studying the biographies of Prophet Mohammad and sacred Companions, especially Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abi Talib. In fact unveiling is the heritage of Prophet Mohammad which was bequeathed to sacred Companions because of their sincerity, truthfulness and purification of inward. I am quoting one incident each of Prophet Mohammad *sall'Allahu alayh wa'alihi wasallam* and sacred Companions for understanding.

THE PROPHET

Unveiling is beyond the faculty of physical senses and there remains no boundaries of time and space. Therefore for the Prophet, seeing what was remote or close was same.

Prophet Mohammad sent his expedition to Mutah and put Zayd ibn Harithah in command. The Prophet told the following incidents which occurred during the battle of Mutah while he himself was present in Madina.

Anas ibn Malik narrates that the Holy Prophet informed the Companions:

- Zayd ibn Harithah received the standard and was martyred, then Jafar ibn Abi Talib took it and was martyred, then Abdullah ibn Rawaha took it and was martyred (he

was all tears) and then Khalid ibn Walid took it without being appointed and Allah gave him victory. **(Bukhari 3063)**

ABU BAKR SIDDIQ

Abu Bakr Siddiq shortly before his death told Aisha while declaring his will, "After my death there is no one in my family whom I want to see as prosperous as you and your destitution would grieve me greatly. I gave you an amount of dates but it is inheritance property and your two brothers and two sisters have share in it." Aisha replied, "But I have only one sister, Asma." Abu Bakr Siddiq answered, "My wife Habiba is pregnant and I expect it to be a girl. Be kind to her!" After his death, Kulthum was born.

UMAR IBN KHATTAB

Umar ibn Khattab appointed Sariyah to lead an army. While the army laid siege to the gate of Nahavand, he faced great difficulty. Muslims were outnumbered and were about to face defeat. At that time Umar was delivering a sermon in Madina during which he shouted:

◄ يا ساريه الجبل من استرعى الذئب الغنم قد ظلم

Meaning: O Sariyah! Head towards the mountain. The one who shepherds sheep by wolves is cruel indeed.

Sariyah and his army heard and recognized Umar's voice in Nahavand and immediately moved towards the mountain. Thus they came out of danger and soon defeated the enemy.

USMAN IBN AFFAN

A Companion visited Usman ibn Affan who on his way saw a woman. Usman said while referring to him, "There are people among us whose eyes depict signs of adultery." The Companion surprisingly asked, "Is the revelation still continued even after the Prophet." Usman ibn Affan replied, "No! This is the insight of a believer."

ALI IBN ABI TALIB

Asbagh said that once they were with Ali ibn Abi Talib and they happened to pass by the place where in future Husayn ibn Ali's tomb was to be located. Ali said, "This is the place where their horses will rest, this is the place of their tents and this is the place where the youth of Prophet Mohammad's progeny will be martyred and the earth and skies will

lament." Then Ali addressed the people of Kufa, "People of the Prophet's family will come to you and ask for your help but you will not help them."

SUFIS AND UNVEILING

Numerous accounts of Sufis regarding unveiling are recorded in books. I have written one incident each of unveiling from the lives of Prophet Mohammad and the Rashidun Caliphs to clarify its reality and prove the fact that it is not a heresy. This power of unveiling was also with the sacred Companions.

Sultan Bahoo says about the knowledge of unveiling:

❖ The man of inspirations raises to the level of man of unveiling when he reaches the station of:

◄ مَنْ عَرَفَ نَفْسَهٗ

Meaning: Whoever recognized his innerself.

Unveiling is of four types. First is the inward unveiling and for it following prayer is recited:

◄ اَللّٰهُمَّ ثَبِّتْ قَلْبِیْ عَلٰی دِیْنِكَ

Meaning: O Allah! Keep my inward steadfast onto faith upon you.

Second is the spiritual unveiling which is related with annihilation and immersion that is the level of:

◄ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Death before dying.

Third is the egoistic unveiling which is related with desires of innerself and self-conceit, it results from excessive endeavours. Fourth is the satanic unveiling and this one relates to sins, avarice and desire of glory. Beware! Act wisely. If you come you will find doors open and if not then remember that Allah is indifferent.

معشوق و عشق و عاشق ہر سہ یکیست ایں جا

چوں وصل در نہ گنجد ہجران چہ کار آید؟

Explanation: The beloved, the love and the lover become one at the station which is beyond union. Hence there is no question of severance.

Indeed! The path to secrets is revealed by the man who has all the secrets. One who reaches the core of the secret becomes such a man. **(Mehak-ul-Faqr Kalan)**

- Knowledge is not mediation rather only the gate to illuminated path. Whereas the spiritual guide is a mediator who is the protector on the path and leader to the gnosis as he knows about all its stations and the unveiling.

Sultan Bahoo tells seven types of unveiling that are like miracles and some types mislead a person. To him the most important station is the gnosis of Allah. The seven types of unveiling are:

- Unveiling of the inwards, unveiling of states of graves, unveiling of presence, delightful unveiling, unveiling of annihilation in the light of Divine Oneness, deceitful unveiling, satanic and lustful unveiling. The seventh type, satanic and lustful unveiling turns one mad and cursed as it makes the thoughts revolve around material wealth and fame. The real unveiling is Divine proximity and presence before the lord of the universe, Prophet Mohammad. This unveiling creates astonishment, sensation and passion of Divine love and such a seeker remains restless day and night. The difference between two types of unveiling is that of an impure and an exquisite cloth. **(Asrar-e-Qadri)**

Through unveiling of the inwards one comes to know about others' thoughts. Common people use it to earn material wealth, fame and even to become spiritual guides. There is a huge difference between unveiling of the states of graves and *ilm-e-dawat*. *Ilm-e-dawat* is an alchemy through which one finds guidance from the Saints. On the other hand unveiling of the states of graves is for the graves of common people and through it the states of dead or *al-Barzakh*[170] are known. Sufis say that many people become aware of the states of graves but it is dangerous because the one who has this power dies several times daily for he knows the state in which dead are in *Barzakh*. Moreover he knows about rewards and punishments and to see all this is quite brave yet horrendous.

Sultan Bahoo says:

- That unveiling is merely deceit which is meant to earn worldly wealth, fame and position. The real unveiling is the special state of Divine proximity and presence before

[170] *Barzakh* (برزخ) is an Arabic term which means veil, obstacle, hindrance or intermediate state. It is a place where souls reside after death and on doomsday following judgment these souls will either enter paradise or hell.

Prophet Mohammad. My amazement is a witness to the fact that my days and nights go by burning passionately for the Beloved. Unveiling is a subtle cover. There are more types of unveiling. The unveiling about knowledge is from profound learning. The unveiling about pre-existence occurs after passing through spiritual states. The unveiling about eternity is from good deeds. The unveiling about physical world (after performing certain endeavours) leads to decline (in terms of spirituality) because it is to collect worldly riches and wealth (some people use unveiling to tell people about their past, present and future and make money out of it). Unveiling about hereafter is the result of piety which is to overcome the inciting innerself. Quran sates:

◄ وَدَخَلَ جَنَّتَهٗ وَهُوَ ظَالِمٌ لِّنَفۡسِهٖ (۱۸:۳۵)

Meaning: And he entered his garden. Doing wrong to his innerself (by overpowering it). **(18:35)**

Unveiling of gnosis of Allah comes through Divine observation, presence, proximity and union. The man of unveiling is one who reveals any egoistic station of the seeker to him on his wish and then also shows its reality through unveiling. It means the spiritual guide who has command over contemplation of *Ism-e-Allah Zaat* takes the seeker out of falsehood and presents him before Allah. He blesses him with meeting the Prophets and Saints. All the aforementioned are stations and levels of unveiling and miracles. Worldly respect and honour is merely a satanic deceit. **(Asrar-e-Qadri)**

May Allah save from misleading unveiling and take to Divine vision and annihilation in Allah by crossing the station of unveiling. (*Ameen*)

CHAPTER-14

WAHAM

The lexical meaning of *waham* is presumption or thought. In the terminology of *Faqr waham* points to that particular state of the seeker of Allah in which whatever question arises, he gets the answer from the Divine court. In other words *waham* means having spiritual conversation with Allah Almighty. Sultan Bahoo entitles this conversation as 'the journey of *waham*' (*Sair-e-Auhaam*).

Prophet Moses was titled *Kalimullah*[171] because he communicated with Allah. He visited Mount Sinai at a specific time and offered supererogatory prayer after ablution then got attentive towards Allah. An aura of engrossment enveloped him and his conversation with Allah started. Even today the Fakirs and Mystics focus their attention towards Allah and converse with Him which is named as the journey of *waham* by Sultan Bahoo.

According to Sultan Bahoo:

- *Waham* is in fact the seeing, hearing, speaking and understanding of the inward. **(Sultan-ul-Waham)**
- Prophet Moses visited Mount Sinai to converse with Allah but for the true followers of Prophet Mohammad their own being is like Mount Sinai. They converse with Allah nearer to their jugular vein and get the answers from their Lord through invocation and Divine presence. **(Kaleed-ul-Tauheed Kalan)**

Allah says in the Holy Quran:

◄ وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ۝ (۴۲:۵۱)

Meaning: And every man does not have the faculty that Allah should speak to him except by revelation or from behind a veil (as He spoke to Moses) or by sending some angel as a messenger to reveal with His permission what Allah may will. Surely, He is the most High, the most Wise. **(42:51)**

The Holy Prophet said:

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[171] The one who converses with Allah.

◄ مَا مِنْكُمْ مِنْ اَحَدٍ اِلَّا سَيُكَلِّمُهٗ رَبُّهٗ لَيْسَ بَيْنَهٗ وَبَيْنَهٗ تُرْجُمَانٌ وَلَا حِجَابٌ يَحْجُبُهٗ (بخاری۔۷۴۴۳)

Meaning: There will be none among you that his Lord will not speak to and there will be no interpreter between them nor a veil to veil Him. **(Bukhari 7443)**

Ibn Arabi says in *Fusus al-Hikam*:

- *Waham* makes gnosis of Allah far more firm and stronger by contemplation. That is why within the human nature, the dynasty of *waham* overpowers intelligence because the intelligent person may become the wisest but his wisdom is due to the sovereignty of *waham*. Whichever things are comprehended by intellect, *waham* retells them in form and shape. Hence in the perfect human being, *waham* is the sultan. Its dynasty is powerful.
- The Universal Divine Man is the great sultan as regards the eternal reflection, focus and engrossment. That is to say the perfection owned by him is due to *waham*. *Waham* refers to eternal thought and engrossment which is the reward of Divine love.
- When Allah unveils *waham* in the soul of Mystic he comes to know the secret that the Divine Essence Whom he considered distant from the mankind and himself actually manifests in his inward. This is the peak of gnosis. **(Sharah Fusus al-Hikam Wal Aiqaan)**

Sayyid Abdul Karim bin Ibrahim al-Jili writes about *waham* in his book *al-Insan al-Kamil*:

- The light brighter than satin on the angelic realm is represented by the word *waham* among the humans. That is the sign of the most Beneficent. By sign, I mean the countenance in which He manifested His subtlest beauty. *Waham* is His wrath, knowledge, command, Essence and the safest station. It is His action, attribute, name and the manifestation of His elegance in every form. It is like the beautiful mole which captivates a person who then never retreats, it means that the one who is preoccupied with *waham* dares to take every risky step. That is why he is remembered by the association of *waham* as a heroic youth is associated with Hatim.[172] Allah swears upon *waham* as it is His covering. It is like the cloak of black silk on a virgin with light coloured eyes. Thus be surprised but need not to be because that is not dreary but extremely concealed.
- Allah created the *waham* of Prophet Mohammad from His perfect name (*Hoo* هُو) and from the light of his *waham*, Allah created angel Azrael (which means that Azrael is the

[172] Name of a pre-Islamic Arab chief of Tai tribe who was famous for his generosity.

angel of *waham* because he has more knowledge of souls by virtue of seizing them). Since Allah created the *waham* of Prophet Mohammad from His Own perfect light, therefore He made it exist in the world in the perfect beings.

- One should know that Allah made light of *waham* like a mirror for His Essence and has called it the manifestation of His sanctity. There is no other sagacity in the entire world greater than this nor is there any other such powerful custodian (of soul). It has authority upon everything that exists and because of this the whole world worships Allah. It was due to its Divine light that Allah glanced towards Adam. Whoever walked on water, walked due to it and whoever flew in the air, flew with its help. It is the light of faith and the essence of supremacy and dignity. One who subdues this light and wins over it, gets authority over all the superior and inferior creations. Whoever is predominated by Sultan of *waham*,[173] converses with him about the esoteric matters (through *waham* or spiritual conversation).
- When Allah created *waham,* He addressed it, "I swear! I shall not enlighten the people of conformation through anything except you. I will not manifest Myself in the world but only through the cover of your secrecy." **(Al-Insan al-Kamil)**

The process of revelations and descending of angels came to an end on the sacred demise of the seal of the Prophets, the beloved Prophet Mohammad. However, even today Allah converses with Fakirs from behind a veil. This conversation is known as the journey of *waham* and *waham* is nearest to the station of union with Allah. This is the station of Divinity and its centre is the inward. Through persistent invocation and contemplation of *Ism-e-Allah Zaat*, it is retained in the inward of the seeker and enlivens his soul. The inward is then strengthened by Divine love, the seeker receives eternal presence in the court of Allah and achieves the level of *waham* where he gets the answers of all his questions from the Divine court. Then such pleasant moments are experienced on the path of *Faqr* by the seeker when he remains engrossed in conversation with Allah all the time. At this point an interesting and exhilarating discussion about Divine secrets starts between the lover and the Beloved, the seeker and Allah. Here the faith of the believer is tested and his courage, belief and trust are judged. He is showered with the Divine lights of theophanies. Sometimes his soul is bruised with the arrows of cruel yet lovable manners and at times the bounty of sweet syrup of the exhilarating speech is poured onto him which augments his soul. At this station the lover is compared to the classic tales of candle and moth or rose and nightingale and is bestowed with special attention. Sometimes he is honoured by the splendid sights of unveiled lustre of the majestic beauty that creates a state of passion in his soul and then he is reduced to ashes by the fire of being apart from

[173] Sultan of *waham* means the perfect spiritual guide because he is dominant over the esoteric self of every seeker.

the Beloved. At this point such a relationship is developed between the slave and the Lord or lover and the Beloved, in which thousands of facts and secrets are revealed upon him. Inspirational knowledge and the knowledge of Divine secrets are gifted to him and he is entertained with various kinds of theophanies.

Sometimes the lightning of grandeur and magnificence descends upon the lover and at times the charisma of magnificent beauty delights him. At times the arrows of duality and alienation are showered upon him and at times he is satiated with the wine of Divine union. Sometimes he is captivated by the black ensnaring hair locks and at times his soul is enlivened by the light of the lustrous face of Beloved. Sometimes he is tried with distance and at times graced with nearness. At times he is enraptured by the forgetfulness of his being, deep engrossment and absorption and at times consumed by the fire of awe and fright. Sometimes he is invited to be sacrificed like a nightingale on the blooming Countenance and at times he is burnt madly like a moth over the candle of the Divine beauty.

In short the lovable styles and sportiveness of the real Beloved are varied but the true lover is happy with all of them. Both the beauty and wrath of the Beloved are dear to him. During closeness he observes the attribute of His magnificence while being distant he observes His beauty and sometimes it is vice versa. The main objective of his delight, grief, alienation, union, passion, ecstasy, aspiration, anxiety, knowledge, wisdom, struggle, sacrifice, devotion, refuge, grandeur, respect, faith, prestige, modesty, piety, hajj, zakat, fasts, salats, life and death is only to gain the pleasure and approval of his Beloved.

The Prophet said that Allah says:

◄ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ (بخاری۔۷۵۰۵)

Meaning: I am as My slave perceives Me. **(Bukhari 7505)**

Whatever a man perceives about Allah, He treats him accordingly. If he wants Divine inspiration, He descends inspiration upon him. Remember! This inspiration is one sided as Allah puts a virtuous thought in His slave's mind. While awareness or wish means whatever somebody wants it is endowed upon him in the form of knowledge or blessing, respectively. While unveiling is to know the hidden secrets but *waham* is the superior station among all of them as in it inner conversation with Allah is continued every moment. Now it depends upon the seeker, what does he want? Since it is said:

◄ اَلسَّکُوْتُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ

Meaning: Stagnation is forbidden on the inwards of Saints.

Therefore they cannot stay at one spiritual station. Thus one should progress from inspiration towards awareness and then from awareness to *waham* as it is said by Sultan Bahoo:

❖ Allah says;

◄ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ (۲:۱۵۲)

Meaning: So remember Me, I shall remember you. **(2: 152)**
Listen O imperfect miser! The way of perfect ones which leads to the magnificent Lord is that they get *waham* from Divine *waham*, awareness from the Divine awareness and reasoning from the Divine reasoning. This way is verified by shahada and *Ism-e-Allah Zaat* (اللہ). **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo says in his book *Sultan-ul-Waham*:

❖ Dear! Let me briefly elaborate the way of *waham*. You must understand that the quickest and shortest mystic way which leads to the Reality is only through the inward (and soul). Reaching close to Allah through any other way is impossible. As the spiritual journey is possible only for the soul. The soul cannot cover this journey without the guidance of Sultan of *waham* who is the king of perception, Allah says:

◄ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ (بخاری۔۷۵۰۵)

Meaning: I am as My slave perceives Me. **(Bukhari 7505)**

This means the clearer and finer your perception is, the stronger is your *waham*. Without the Sultan of *waham*, it is impossible to step into the grand spiritual kingdom. The following saying endorses this fact:

◄ وَلِذٰلِكَ كَمَا كَانَتْ اَوْهَامُ اَقْوٰى سُلْطَانًا فِيْ هٰذِهِ النَّشْأَةِ

Meaning: The Sultan of *waham* is the most powerful entity who is dominant over all the aspects of the mystic path. **(Sultan-ul-Waham)**

❖ Dear! This path begins and ends by the blessing of the perfect spiritual guide as is said:

◄ اَلشَّيْخُ اَبْلَغُ فِيْ هٰذِهِ الطَّرِيْقِ مِنْ كُلِّ شَيْءٍ

Meaning: Only the spiritual guide is aware of ups and downs of this path.

The sign of a perfect spiritual guide who is one with Allah is that he opens the inward avenue and leads his disciples towards the spiritual world of *waham.* The disciple then covers the spiritual journey inwardly according to his capability and courage and finds the eternal bliss. Opening the esoteric way actually means giving life to the inward and the soul as is said about the spiritual guide:

◄ اَلشَّیْخُ یُحْیِ وَیُمِیْتُ

Meaning: The spiritual guide gives life (to the soul) and death (to the innerself).

He enlivens the soul of the disciple by his spiritual authority through *waham* and permanent remembrance of Allah in such a way that none of the disciple's breath is without His remembrance. He is eternally connected with Allah through *waham* and remains in this state forever. He gains an enlightened insight with which he can view all the spiritual worlds and is ever blessed with the vision of the Divine beauty. The Holy Prophet who is the perfect spiritual guide for everyone points towards the life of the inward by saying:

◄ رَاْیُ قَلْبِیْ رَبِّیْ

Meaning: My inward viewed my Lord.

The following saying of Prophet David also gives the same meanings:

◄ اُوْحِیَ بِرُؤْیَتِی اللّٰہِ تَعَالٰی اَنْظَرِیْ مَعْرِفَتَنِیْ قُلْتُ لَا رُؤْیَتَ قَالَ قَلْبُکَ فِیْ شَاھِدَتِیْ وَبِرُؤْیَتِیْ

Meaning: Allah descended a revelation upon me and asked, "Did you have My vision and get My gnosis?" I replied, "No!" Allah said, "Your inward views Me, you can also have My vision in your inward." **(Sultan-ul-Waham)**

❖ My dear! The spiritual journey through *waham* is the way of Prophets and Saints. If this spiritual journey is discontinued, the traveller of the mystic way suffers loss because he is left behind in the spiritual world as a Hadith says:

◄ مَنِ اسْتَوٰی یَوْمَاہُ فَھُوَ مَغْبُوْنٌ

Meaning: One who stays at a station for two days suffers loss.

The mystic travellers should not go against the rule stated in the following Hadith:

◄ اَلسُّکُوْتُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ

Meaning: Stagnation is forbidden on the inwards of Saints.

Hence, the mystic traveller should always try to acquire and continue his spiritual journey under the supervision and guidance of Sultan of *waham*. There are three levels of this spiritual journey on the basis of the following Hadiths:

◄ تَفَكُّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ سَنَةٍ

Meaning: Concentration of a moment is better than the worship of a year.

◄ تَفَكُّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ سِتِّيْنَ سَنَةٍ

Meaning: Concentration of a moment is better than the worship of sixty years.

◄ تَفَكُّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Concentration of a moment is better than the worship of both the worlds.
These are the levels of spiritual concentration of the mystic travellers at initial, middle and final stages respectively. The concentration of mystic traveller who is at the initial stage of spiritual journey is equal to the worship of one year. The concentration of traveller who is at the middle stage of spiritual journey is equal to the worship of sixty years. While concentration of the traveller at final level is equal to the worship of all the humans and jinns. **(Sultan-ul-Waham)**

❖ My dear! You must know the path to union and gnosis of Allah and how it can be attained. This is the path of having Divine vision in the inward and it must be covered under the supervision of the perfect spiritual guide who leads it. Although the seeker progresses on this path according to his courage. The following sayings explain my words:

◄ فَالْوَهْمُ هُوَ السُّلْطَانُ الْاَعْظَمُ فِيْ هٰذِهِ الشَّارَةِ اَلصُّوْرَةُ الْكَامِلَةُ الْاَنْبِيَآءِ

Meaning: The greatest sultan of this path is *waham* and its perfect embodiment are the Prophets.

◄ اَلشَّيْخُ فِيْ قَوْمِهٖ كَنَبِيٍّ فِيْ اُمَّتِهٖ

Meaning: A spiritual guide is among his people as a Prophet is among his nation.

Hence just like the Holy Prophet was a guide for his Companions similarly the spiritual guide is the leader for his disciples. It is dangerous to cover a journey without a guide (as one can get depraved or trapped). A seeker can attain closeness of Allah by renouncing his inciting innerself. Once Bayazid Bastami asked Allah, "How can I reach close to You?" Allah said,

◄ دَعْ نَفْسَكَ وَتَعَالَ

Meaning: Leave your innerself and be exalted

Hamadani states in his book *Ayn al-Quzat*, "The path to Allah neither goes from the Throne nor from east, west, north or south. It is within your inward. Search your inward and find it."

Therefore a seeker of Allah should always try to progress on the path of gnosis and union of Allah through the inward deeds such as *waham*. Those who remain busy in physical and outward acts without paying any heed to reform their esoteric self and are unaware of the spiritual world of *waham* have wasted their whole life. A rule has been mentioned that when you see a Fakir who shows off that he is taking much pain in physical worships but is not trying to improve inwardly then understand that he is worthless and good for nothing. **(Sultan-ul-Waham)**

❖ It is said about the spiritual journey of the true seeker and lover of Allah:

◄ اِعْلَمْ رِزْقُ اللّٰهِ سَيْرُ الْقَلْبِ بِسُلْطَانُ الْوَهْمِ بِلَا اِسْتَوَا وَقُصُوْرُ

Meaning: Know that inward journey with the Sultan of *waham* without any pause or blunder is the sustenance of soul from Allah.

My dear! The foremost requirement of this spiritual journey is the perfect spiritual guide. Travelling this path without him is painful and brings only disappointment. However when a true seeker joins the perfect spiritual guide and follows him sincerely, the spiritual guide himself confers the blessing of *waham* upon the seeker by his spiritual authority and makes his inward perfect for it so that the seeker's soul is set on the eternal spiritual journey through *waham.* The spiritual guide makes the seeker cover all the waystations according to his courage and capability. It is ordered:

◄ اَصْبَحُوْ مَعَ اللّٰهِ وَاِنِ اسْتَطِيْعُوْا فَاَصْبَحُوْا مَعَ اللّٰهِ مَنْ صَحَبَ اللّٰهِ

Meaning: Acquire the company of Allah and if you are not capable then acquire the company of those who are close to Allah.

When a true seeker acquires company of the perfect spiritual guide, firstly he starts the secret invocation inside the seeker and lays the foundation of *waham* in his inward by his authority. The seeker becomes the invoker of Allah without any hard work and involuntarily remembers Allah with his each breath. He follows the rule mentioned in the Hadith:

◄ اَلْاَنْفَاسُ مَعْدُوْدَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللّٰهِ تَعَالٰى فَهُوَ مَيِّتٌ

Meaning: Everyone has counted breaths. The breath which passes without the invocation of Allah is dead.

Hence by remembering Allah with each breath, the inward and soul of the seeker wake up. It is said in a Hadith:

◄ اَلنَّاسُ يَنَامُوْا فَاِذَا مَاتُوْا فَانْتَبِهُوْا

Meaning: People are sleeping (spiritually), when they die they wake up.

The inward of the seeker wakes up from the deep slumber of ignorance towards Allah and gains life. He verifies the verse:

◄ اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ (۶:۱۲۲)

Meaning: Can he who was dead then We gave him life. **(6:122)**

The following Hadith is proved upon him:

◄ اَلشَّيْخُ يُحْيِ وَيُمِيْتُ اَیْ يُحْيِ الْقَلْبَ الْمَيِّتَ الْمُرِيْدِ بِذِكْرِ اللّٰهِ

Meaning: The spiritual guide gives life (to the soul) and death (to the innerself). He gives life to the dead inward of seeker by the invocation of Allah.

The spiritual guide enlivens the soul of seeker by the gnosis of Allah, kills his inciting innerself and begins the invocation of Allah within him. The grand status of the spiritual guide is confirmed by the seeker and shahada is engraved on his inward according to the Hadith:

◄ اَفْضَلُ الذِّكْرِ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (ابن ماجہ ۳۸۰۰)

Meaning: The greatest invocation is "There is no God but Allah, Mohammad is the Messenger of Allah." **(Ibn Maja 3800)**

By the authority of the spiritual guide, the invocation of Allah continues in every breath of the seeker and he remembers Allah while inhaling and exhaling hence none of his breath leaves without remembering Allah. By the power of this state of *waham,* his inward is enlivened. While exhaling he invokes 'there is no God but Allah' through *waham* due to which all the evil thoughts are removed from his inward and everything other than Allah is eliminated. When he inhales, his breath is purified of everything other than Allah and he is replete with *waham.* As stated in a Hadith:

◄ مَنْ اَحَبَّ شَيْئًا اَكْثَرَ ذِكْرَهٗ

Meaning: A person frequently remembers and mentions the things he loves the most.

The remembrance of Allah is rooted deeply in the inward of the seeker. Allah says:

◄ اَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ

Meaning: I am his companion who remembers Me.

Allah accompanies him when he remembers Allah. His state complies with the saying:

◄ مَنْ اَنَسَ بِاللّٰهِ مُتَوَحِّشٌ عَنْ غَيْرِ اللّٰه

Meaning: One who loves Allah feels disgusted from everyone other than Allah.

He is esoterically cut off from everyone other than Allah and his inward gains eternal life which is the ultimate achievement for a seeker. It is related that four thousand scholars of Sufism unanimously agreed that the ultimate achievement of a seeker is that he always finds himself in the servitude of Allah. On achieving this level his *waham* is accomplished. **(Sultan-ul-Waham)**

❖ Dear! You must purify and sanctify your inward which has become polluted and rusty (due to the desires and love of this filthy world). When the disciple cleanses his inward according to the Hadith:

◄ لِكُلِّ شَيْءٍ مُصْقِلَةٌ وَمُصْقِلَةُ الْقَلْبِ ذِكْرُ اللّٰهِ تَعَالٰى

Meaning: There is a burnisher for everything and the burnisher of inward is the invocation of Allah.

Then the mirror of his inward is enlightened and the theophanies of Allah appear in it. There remains no veil between the slave and the Lord.

سعدی حجاب نیست تو آئینہ صاف دار

زنگار خوردہ کے نماید جمالِ دوست

Explanation: O Saadi! There is no veil between you and Allah. Just keep the mirror of your inward clean because a rusty mirror cannot show the beauty of the Beloved. **(Sultan-ul-Waham)**

❖ When the light of invocation merges with the light of Essence, the invocation becomes the personal attribute of the seeker's inward which is never separated from it. The inward of seeker then never stops invocation and he gains the sanctification of

innerself, purity of the inward and enlightenment of the soul due to the spiritual efficacy of *waham*. The *waham* expels everything other than Allah which is utterly falsehood from the inward of the seeker according to the verse:

◄ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝ (۱۷:۸۱)

Meaning: And say, "The Truth has come and falsehood has fled. Surely falsehood has to perish." **(17:81)**

جائیکہ سلطان خیمہ زد غوغا نماند

عام را نام و نشان در دِل نماند

Explanation: Where the king encamps, there remains no noise. Similarly when Allah manifests Himself in the inward, there does not remain any sign of anything other than Him. **(Sultan-ul-Waham)**

Sultan Bahoo himself is the Sultan of *waham.* He says about attaining the union with Divinity which is gained through *waham* and concentration:

۱۔ تفکّر بہ اوھام وحدت دہد — رساند بہ مولیٰ و از خود رہد

۲۔ وَھم است سلطان تفکّر وزیر — تذکر بود لشکرت دِل پذیر

۳۔ تجرد و تفرد بکن زادِ راہ — بدیں توشہ وھمت شود عین شاہ

۴۔ چوں وھمت رساند بعالم وصال — تنت عین گردد از صحبت کمال

۵۔ چوں اوھام گردد یقین گیر من — جہان جملہ آید بتدبیرِ من

۶۔ چوں سلطانِ وھمت بیابد کمال — بہر ساعت آید بدل صد جمال

۷۔ بدیں وھمت خود را چو آراستی — وصولِ حقیقت بخود یافتی

Explanation: (1) If concentration is accompanied by *waham*, it grants Oneness and takes to Allah liberating from one's ownself.

(2) In your existence *waham* is the sultan, concentration is its vizier and invocation is the great armed force (which fights against Satan and the innerself).

(3) If you attain the spiritual levels of isolation and separation then your *waham* will become Divine by this provision.

(4) When your *waham* will take you to the station of Divine union, you will attain perfect Divine company.

(5) When I reached the station of perfect certainty through *waham* all the worlds came under my authority.

(6) When the Sultan of *waham* attains excellence in your existence, hundreds of theophanies of Divine beauty appear in your inward every moment.

(7) When you adorn yourself with the power of *waham*, you are blessed with the union of Reality within yourself. **(Sultan-ul-Waham)**

- The person who attains to the status (of *waham*), he loses his peace and tranquillity. At times he is pessimistic and at times he is optimistic. Sometimes he is in the state of spiritual intoxication and at times in the state of sobriety. Sometimes being unconscious he becomes proud and is carried away by self-conceit and sometimes becomes a possessor of eternal presence. At times he is a person of the hidden and at times possessor of the Divine beauty and majesty. At times he is repentant and at times he becomes honourable and delighted. Sometimes by becoming a possessor of Divine observation he relishes upon the flavours of Divine love. Hence his spiritual states keep switching so frequently till eternity that it is impossible to count them. **(Mehak-ul-Faqr Kalan)**

بہ اوھام حالش برآور تو سیر
اگر وصل خواہی بروں شو ز غیر

Explanation: *Waham* makes you cover the journey of spiritual states and if you want union with Allah then be alienated from everything other than Allah. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo says about the seekers who are the possessor of *waham*:

- Some seekers are the possessors of *waham*, they are the ones who are eager to gain Divine Oneness. Their *waham* is the slayer of the innerself. **(Mehak-ul-Faqr Kalan)**
- The men of Divine presence get inspirations through *waham* which comes from Divinity. As soon as they enter the state of *waham*, solution of their problem is

revealed upon them and it is resolved at once. Reality of every hidden and evident thing is exposed upon them through *waham*. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo expresses about Sultan of *waham* in his book *Qurb-e-Deedar*:

- The Fakir who attains the ultimate level of *Faqr* is the Sultan of *waham* and is blessed with the inspiration of entire knowledge from the Divine closeness. The messengers from Allah bring infinite inspirations to him which contain the hidden and intuitive knowledge of the religion. The immortal Mystic covers thousands, rather lakhs and crores of spiritual stations in just a moment by the contemplation of *Ism-e-Allah Zaat.* The malice, hypocrisy, falsehood, filth, spite and the rust of evil thoughts as well as misapprehensions, satanic whispers and obsessions are completely exterminated from his existence. Only *Ism-e-Allah Zaat* remains in his enlightened inward which is also blessed with eternal Divine presence. At this stage his soul gains *jamiat* and he becomes an enlightened ruler upon the innerself. This level is possessed by the Fakir who is annihilated in Allah. He can elevate his seekers to any level of Divine presence by the effect of his spiritual sight. If the veritable invoker blesses someone with his spiritual sight, it affects his whole existence. By inscribing the impression of *Ism-e-Allah Zaat* beautifully on the body with index finger keeping it before eyes, it is engraved upon the entire physical and spiritual being. Although by the contemplation of *Ism-e-Allah Zaat* and the effect of the sight of spiritual guide the dead inward of the disciple receives the warmth of invocation but this is an imperfect level. It cannot be trusted unless the disciple has the observation of Divine presence, is drowned in the gnosis of Allah and blessed with the presence of Mohammadan Assembly. As ego and undesirable temptations may arise in the beginner at this initial level keeping him away from the real Mohammadan *Faqr* and gnosis of Allah. **(Qurb-e-Deedar)**

The journey of *waham* is a great status on the path of *Faqr* and this is attained after Divine presence. This is the blessing which takes the seeker to the station of annihilation in Allah.

CHAPTER-15

ILM-E-DAWAT

The Persian term *ilm-e-dawat* refers to the communication with sacred souls of Prophets, Saints and Mystics. It is a great knowledge according to the teachings of Sultan Bahoo. He clearly explains its secrets and mysteries in his books. It is associated with different names like *dawat-e-qaboor*,[174] *ilm-e-takseer*,[175] *chemiya akseer*,[176] and *tasaruf-e-tehqeeq*.[177] In this chapter *ilm-e-dawat* is shortened to *dawat* at some places.

We can find its religious base and source from the following Hadith of the Holy Prophet:

◄ اِذَا تَحَيَّرْتُمْ فِي الْاُمُوْرِ فَاسْتَعِيْنُوْا مِنْ اَهْلِ الْقُبُوْرِ

Meaning: When you are confused (or worried) about your affairs, just seek help from the dwellers of the shrines.

Ilm-e-dawat is a religious and spiritual act in which verses of the Quran are recited in certain order on the shrine of some Sufi, Mystic, Saint or a Fakir through which the soul in the shrine comes and helps the reciter especially in some spiritual matter. For instance, if he is stuck somewhere in his mystic path or facing some obstacles in continuing his journey towards Allah or if he has committed any mistake and has been demoted from his spiritual status or in other spiritual matters. The sacred souls of Saints help the seeker through *ilm-e-dawat* either by suggesting him the solution of his problem or by just taking him out of the problem or removing the obstacles and elevating his spiritual status by their powers. According to the teachings of Sultan Bahoo, *ilm-e-dawat* should never be recited for worldly purposes. It should be remembered that there is a great difference between *ilm-e-dawat* (seeking help from shrines) and the unveiling of states of graves. In the latter, states of the dwellers of graves are known by reciting Quran on the graves of common Muslims. The reciter comes to know the condition in which they are living in the *Barzakh*. Whereas *ilm-e-dawat* is recited only on the shrines of the Saints and Fakirs to communicate with them, its purpose is already described. There are certain conditions for reciting *ilm-e-dawat:*

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[174] *Dawat* recited at shrines.
[175] The knowledge of augmentation of soul through which a seeker gradually reaches Allah through Mystics.
[176] Alchemy-The process by which metals are converted into gold. In *Faqr* it means to convert a common man into a Mystic.
[177] Possession of verification of every knowledge.

1. The reciter must be a Saint and perfect in the contemplation of *Ism-e-Allah Zaat.* He must have gained eternal presence as stated by Sultan Bahoo:

❖ First of all the Divine presence, proximity and union are attained esoterically only then a person can be capable of reciting *ilm-e-dawat*. The person who does not recite *dawat* in this way is demoted and becomes sick and insane. **(Mehak-ul-Faqr Kalan)**

2. The reciter of *dawat* must be its perfect practitioner, trustworthy, sanctified and blessed with certainty. **(Nur-ul-Huda Kalan)**
3. Without the permission of the spiritual guide *dawat* should never be recited as it can be dangerous.
4. The perfect Fakir who is proficient in *dawat* and is a man of spiritual attention and command needs not to give fixed charity; to count the ominous or auspicious timings; keep account of stars and astrological figures; perform rounds of recitals; adopt (superficial) munificence; locking; eat meat of mild, wild or superior animals; keep ablution constantly; offer (outward) supererogatory prayers; fear from demotion, confiscation or ghosts; keep fasts; observe seclusion or perform forty days mystic struggle. All these create satanic whispers, apprehensions and illusions in the imperfect and unaccomplished. **(Nur-ul-Huda Kalan)**
5. Remaining conscious and safe from every trouble and calamity while reciting *dawat* is the job of perfect ones. An imperfect should never dare to recite *dawat* even if someone beheads him. If someone offers him a great amount of gold for reciting it, he should not accept. You must know that Satan acquired knowledge for thirty thousand years and then taught the knowledge of *dawat* to all angels for thirty thousand years but his arrogance upon knowledge produced intoxication, frenzy of egotism, hypocrisy, conceit and lust in his being. It was his knowledge that prevented him from obeying the order of Allah and prostrating Adam. **(Nur-ul-Huda Kalan)**
6. The imperfect neither recites nor knows the proper way of delivering *dawat.* One who recites *dawat* by physical tongue for the desires of innerself is bound in the physical world. Sometimes the groups of jinns from the hidden world accompany him during *dawat.* One who recites *dawat* by the inward tongue with inner attention, contemplation and authority, all the spiritual agents and angels encircle him and recite *dawat* for him. **(Nur-ul-Huda Kalan)**

DOES THE PERFECT FAKIR NEED TO RECITE DAWAT?

Sultan Bahoo says:

❖ Know that the perfect Fakir is a man of ultimate nearness to Allah so he has no need to recite *dawat.* Rather his single glance is far better than reciting *dawat* day and night, carrying out mystic struggle in seclusion for forty days repeatedly, gathering

grand army of soldiers, horses and elephants, spending infinite wealth in the form of gold, silver or cash. The Fakir who knows to exercise his attention from Divine closeness through the essence of Divine command (Be) and shahada, the effect of his attention keeps on increasing day by day and does not end till the doomsday. **(Nur-ul-Huda Kalan)**

THE METHOD OF RECITING DAWAT

1. Visit the shrine of a Saint or Fakir at night, sit on the head side or foot side or mount the grave like a horse, recite the Holy Quran as much as possible (while reciting *dawat* Sultan Bahoo does not consider it wrong to mount the grave although he warns the imperfect or inexperienced ones about the consequences).
2. If the reciter possesses Divine presence then he should not recite the Quran with the physical tongue because it is usually polluted with foul and worldly conversation. The man of pure soul should recite the Holy Quran with the tongue of his soul and the man of Divine secrets should recite it with his secret tongue.

DAWAT CAN BE RECITED FOR THE FOLLOWING PURPOSES

1. For the spiritual help.
2. For the king of Muslims who is fighting a battle against the infidels.
3. For the *rafidhi* and the *kharijite* that may Allah grant them righteousness.
4. For the hypocrite Islamic scholars who do not accept the truth.
5. For the peace and prosperity of the people and for the blessing of rain.
6. For the help of the person who has become insane and is spiritually demoted while reciting *dawat*.
7. For an Islamic scholar who is also a man of good deeds and needs religious help.

LOGICAL ARGUMENT FOR ILM-E-DAWAT

On the issue of seeking help from the souls of shrines the Islamic theologians have certain differences. One group has been denying and the other supporting and giving a verdict (fatwa) in its favour. Yet the Sufis from all groups have always agreed upon it. As this matter belongs to the spiritual unveiling and observation so the Sufis on the basis of their own spiritual observations and experiences have always been convinced of the authority of Saints to help the seekers of Allah in religious affairs even after death through their beneficence and blessing.

A wellknown event of *ilm-e-dawat* is that of Moinuddin Chishti who performed forty days seclusion regarding certain spiritual issue on the shrine of Ali ibn Usman al-Hajveri

commonly known as Data Ganj Bakhsh. When the problem was resolved, Moinuddin Chishti uttered his pleasant surprise:

گنج بخش فیضِ عالم مظہرِ نورِ خدا

ناقصاں را پیر کامل کاملاں را راہنما

Explanation: O sacred soul of Ali Hajveri! You are the source of benefitting the world with Divine treasures and the true manifestation of the light of Allah. You are a perfect spiritual guide for the imperfect and really a true guide for the perfect ones.

Ibn Taymiyyah was the first scholar who was the denier of seeking help from the shrines. When his attention was drawn towards the unveiling, spiritual experiences and observations, he rejected the argument referring to the subjugation and intervention of evil spirits in such affairs and then a large group of scholars followed him.

In the other group, Sufis as well as ulema are included. First of all Ibn Qayyim focused towards this issue and raised certain knowledgeable aspects in his book *Kitab ar-Ruh*. He proved that the dead can listen to and contact with the spiritually perfect ones in awaken state and the common people in their dreaming state. Countless books have been written on this matter. Here only one extract from the book *Hama'at* by Shah Waliullah is given, he says:

- Regarding this issue, I have been informed that when almost four or five hundred years have passed after the death of Saints and Sufis, their physical powers which did not let their souls appear in pure and subtle form in their lives become ineffective after such a long time. During this time the subtle contents of their souls are dispersed. In this state when a person becomes attentive towards the shrines of these Saints, his soul receives beneficence from their souls.

SULTAN BAHOO AND ILM-E-DAWAT

Sultan Bahoo states a lot of benefits of *ilm-e-dawat*. All the physical and spiritual powers can be conquered through it and great secrets are revealed. Everything of the world unveils its reality on the person reciting *dawat* and he comes to know about the past, present and future. All kinds of purposes can be achieved. If this communication is approved, the person of *dawat* listens to a voice from the hidden or certain Saint gives him the good news of success through dream, meditation, reasoning, *waham* or perception.

According to Sultan Bahoo:

❖ The significance and explanation of *ilm-e-dawat* is that it is a spiritual communication through the recitation of the Holy Quran. The person who makes the Quran his instructor, leader and the guide becomes honourable in both the worlds. Now the explanation of Quran and knowledge of *dawat* are separately stated. *Dawat* is of several kinds for example, *dawat* of part, *dawat* of whole, *dawat* of Divine remembrance, *dawat* of reflection, *dawat* of theophanies of Divine light, *dawat* of a perfect Fakir about whom Allah says:

◄ اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ (۲:۲۵۷)

Meaning: Allah *(Ism-e-Allah Zaat)* is the Guardian of the believers. He brings them out of darkness and takes them towards the light. **(2:257)**

As well as *dawat* of the man of insight who is the Universal Saint about whom Allah says:

◄ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ (۱۰:۶۲)

Meaning: Beware! Verily, the Saints of Allah will not have any fear nor will they grieve. **(10:62)**

مرد مرشد اہلِ دعوت حق حضور
مرشد خود بین بود اہل از غرور

Explanation: The real (all-powerful) spiritual guide is the possessor of *dawat* and Divine presence whereas the self-conceited (pseudo) guide is arrogant.

If a proficient possessor of *dawat* looks at a person angrily that person dies in a moment by the command of Allah as the anger of Fakirs is the symbol of Allah's wrath. If he looks at somebody kindly that person becomes spiritually alive and a true seeker of Allah. Often people proclaim that their spiritual guide is the most special and their own faith is perfect. Their claim (regarding the perfection of faith as their own quality) is because of their misperception, irrationalism, ignorance and foolishness. They should say, since their spiritual guide is most special and the possessor of Divine secrets therefore their faith is complete and sufficient.

Know that *dawat* is recited either to captivate and overcome the demons and the supernatural agents or to respectfully summon the sacred souls of Prophets, Saints, the pious, *al-Qutb*, *al-Ghawth*, martyrs and the Muslims. That is why it is essential that the reciter of *dawat* is spiritually perfect and proficient. He may go near the shrine at midnight and recite *dawat*. If the soul of the shrine appears and solves the reciter's

problem through *waham* or inspiration or by some other way then it is alright otherwise it will be understood that the dweller of the shrine is spiritually dominant or he is getting the treasure and blessing of Divine light from the recitation of the Holy Quran due to which he is delaying the answer. In such a situation the reciter should ride the grave just like a horseman rides a horse. Although to ride the grave is a sin yet for the sake of certain Islamic venture or for the betterment of Muslims it is absolutely a virtuous deed. The person who recites Quran and dives into the ocean of knowledge of Quran becomes perfect in mystic knowledge and an accomplished person in *dawat.* For him reciting *ilm-e-dawat* near the shrine of a martyr or a Fakir is such an act which is graced with Divine wisdom, grandeur, command, wrath, magnificence and wonder. While delivering *dawat* Allah grants such a Divine favour to the reciter that everything in the earth and the sky from Throne to the nether regions even the Holy Kaaba and Madina of the Holy Prophet start shaking. If the man of *dawat* recites such a *dawat* and wants to kill someone with his spiritual attention then by the Divine commandment Angel Azrael would confiscate that person's life anywhere between the east and the west but I seek refuge with Allah from this.

بَاھُوؒ! بہر از خدا بہر از رسولؐ

اطلاعے زیں بدہ اہل الوصول

Explanation: O Bahoo! For the sake of Allah and His Messenger inform the people who are capable to understand it.

The people who are perfect in reciting *dawat* but in spite of that they tolerate the torture of the cruel and do not tease anybody remain alert and are aware of all their spiritual and physical states. Fakirs who are the men of *dawat* own the greatest powers. People should not keep enmity against them considering them weak because they are the seekers of Allah and the seekers of Allah are dominant on both the worlds.

ملک و فلک زیر پائے فقیر

جاودانی بہ زیر سائے فقیر

Explanation: Every station of the earth and the sky is under the feet of a Fakir. That is why they always remain under his patronage.

It is the saying of the Holy Prophet:

◄ خَيْرُ النَّاسِ مَنْ يَّنْفَعُ النَّاسَ

Meaning: The best person is the one who benefits others. **(Mehak-ul-Faqr Kalan)**

❖ The spirit in the grave feels the weight of the communicator heavier than a mountain when he rides on the grave to recite *dawat.* If the reciter lashes the grave with a straw, it inflicts such a wound to the spirit as if given by a sword, axe, lance, knife or a gun. The spirit cries out of torture and requests in the court of the Holy Prophet. From there he gets the sovereign command to fulfil the wish of the reciter and then by the grace of Allah the problem of the communicator is solved at once and he achieves his destination. Such a *dawat* is called an unsheathed sword, as the tongue of such a reciter is Allah's sword. His soul is alive but innerself is dead. He is allowed by the Holy Prophet to recite such a *dawat.*

ہر کرا رخصت نہ باشد از رسولؐ
ایں مراتب کے رسد وحدت وصول

Explanation: One who does not get permission for reciting such a *dawat* from the Holy Prophet, how can he reach the levels of Divine union? **(Mehak-ul-Faqr Kalan)**

❖ These stages of *dawat* do not belong to the verbal conversation rather relate to:

◄ دَعْ نَفْسَكَ وَتَعَالَ

Meaning: Leave your innerself and be exalted.

It is the saying of the Holy Prophet:

◄ اُقْتُلُوْا اَنْفُسَكُمْ بِسَيْفِ الْمُجَاهَدَةِ

Meaning: Kill your innerself by the sword of mystic struggle.

Though the worldly person does not have the strength to go near a grave and ask the spirit. This is the path of mysticism in which the spiritual reality is dominant on the Saints. Understand perfectly that the mystic struggle of *Ism-e-Allah Zaat* is more dominating than the struggle of the sword. *Dawat* neither progresses nor is executed by reciting just once unless the communicator recites it in such a way that while starting he thinks that he is facing Allah then makes the Holy Prophet his mediator and intercessor, considers Shaikh Abdul Qadir Jilani as the possessor of the Divine Trust and thinks of himself as a judge and closes his eyes to meditate that what is better than Allah which can be achieved by reciting *dawat*! If he is completely sure that the entire creation is inferior to the Creator and nothing is better than Him then Allah will

be kind and beneficent to him and will turn both the realms at his disposal and enslave them for him. The man who reaches this stage of spirituality, dust and gold become equivalent for him. As *Ism-e-Allah Zaat* possesses the perfect efficacy, his conscience is enlightened by the Divine effects of the greatest name of Allah (*Ism-e-Azam*) and he acquires an unprecedented status. Every country and state from the east to the west, from one corner of the earth to the other and every kingdom comes under his possession and at his beck and call. That is why it is said that a king is subordinate to the possessor of *Faqr*. Whoever found victory, success and kingdom, it was only because of the Divine attention of a Dervish and a Fakir. **(Mehak-ul-Faqr Kalan)**

❖ *Dawat* communicated by a Fakir is the proof of his eternal presence. Every word of the Fakir is like a word of Prophet Abraham. One blessed with the company of Fakir is in fact blessed with the company of Allah. Such a Fakir who is the manifestation of Divine light is very rare in the world. Certainly! The person whose innerself is cleansed his inward is adorned with the Divine gnosis and becomes a goblet of the Persian king in which he could view the whole world. Such Fakirs always remain silent, as they are connected to Allah and do not talk to anyone except Allah because it creates sorrow. The world is an absolute sorrow whereas *Faqr* is Allah's name which is a great blessing. The people of sorrow have no comparison to the blessed ones. The Fakir proficient in *dawat* is eternal and absolved of decline due to his physical and spiritual powers. Such Fakirs who are the reciters of *dawat* have got the ranks of ultimate nearness and union with Allah. The proficient possessor of *dawat* has no need to count stars and planets or check the auspicious and ominous timings as he belongs to the status of:

◄ لَا تَخَفْ وَلَا تَحْزَنْ (۲۹:۳۳)

Meaning: Do not feel afraid or grieved. **(29:33)**

When he goes near a shrine and meditates, he forgets himself and gets the logical answers from the spirit of the shrine. Although he is already aware of the conditions of the graves yet he receives news from the shrine through his inward, so that his spiritual wish becomes explicit. The existence of the possessor of such a *dawat* is clean and his soul is pure. Fakir who is the reciter of *dawat* is called the slayer and he slays by his sight and attention which is like a sharp sword. The slayer of the innerself and a courageous Fakir is the one who first of all kills his lethal innerself by the Divine ordainment. The Holy Prophet said:

◄ اُقْتُلُوا الْمُؤْذِيَاتِ قَبْلَ الْاِيْذَآءِ

Meaning: Kill the deadly creatures before they harm.

Such slayer Fakir is called the man of command (*Ulil Amr*[178]) and the sword of Allah. At times he is honoured with the stage of:

◄ تُعِزُّ مَنْ تَشَآءُ (۳:۲۶)

Meaning: You confer honour on whom You will. **(3:26)**

At times he is at the level of:

◄ تُذِلُّ مَنْ تَشَآءُ (۳:۲۶)

Meaning: You dishonour whom You will. **(3:26)**

According to the Holy Prophet:

◄ اَلْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ (ابوداؤد۔۴۵۹۹)

Meaning: Love and hate only for the sake of Allah. **(Abu Dawud 4599) (Mehak-ul-Faqr Kalan)**

❖ Get to know that some people are themselves perfect in reciting *dawat* and some are allowed to recite it by an accomplished Fakir who is the practitioner of *dawat*. The perfect possessor of *dawat* is the Fakir who is himself proficient in *dawat*. Apart from it he must be a worshipper, authoritative, devoted and blessed. If somebody wants to dominate the pagans and occupy their country and make the faithless dissenters embrace Islam, he should take two pieces of paper and write three names Nimrod, Shaddad and Korah on one piece and on the other write three names Pharaoh, Haman and the cursed Satan. He should put both the pieces of paper under his feet and offer two units of supererogatory salat with the intention of sending it as a gift to the soul of the Holy Prophet. He should offer the salat in such a way that in the first unit after sura *Fatihah* he should recite sura *Fath* and in the second sura *Yasin*. After the completion of salat he should recite the following prayer in prostration:

◄ اَللّٰهُمَّ انْصُرْ مَنْ نَصَرَ دِيْنَ مُحَمَّدٍ وَاخْذُلْ مَنْ خَذَلَ دِيْنَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Meaning: O Allah! Help him who helps Mohammad in establishment of his faith and withdraw from him who retreats from his faith.

Then gift the reward of this salat to the Holy Prophet and his Companions' souls. So that by reciting *dawat* in this order his pending task is done and he may find his objective by the grace of Allah and the verified efficacy of Quranic verses. If he wants

[178] *Ulil Amr* is the Quranic term for the Universal Divine Man. Refer Sura *an-Nisa*, verse 59.

that his purpose is fulfilled speedily then he must recite the whole Quran in both the units. If he continues this practice for consecutive three days his purpose would be achieved forever. This *dawat* of unsheathed sword can only be recited by the person who is ordained from the Divine court, allowed by the Holy Prophet and permitted by Shaikh Abdul Qadir Jilani. He must have the qualities that he is the courageous rider of graves exoterically and eternally present in the Mohammadan Assembly esoterically. **(Mehak-ul-Faqr Kalan)**

- If any impotent, oblivious of the invocation of *Ism-e-Allah Zaat* and dead soul person with alive body goes to the grave of a Saint whose body is dead but soul is alive and starts reciting *dawat* by riding the grave or sitting at either side, head or foot of the grave, he would die at the spot or would be miserably ill or go crazy being demoted. On the other hand when a strong and spiritually dominant practitioner of *dawat* goes to a grave in which the spirit is merely a dead body to him then the spirit receives prestige from his visit. Therefore such a powerful and pure soul reciter of *dawat* has the option to recite *dawat* from either side of the grave, upper or lower. To recite *dawat* beside the grave is an arduous job. That person is capable of reciting *dawat* on the grave who is an expert practitioner. If a perfect reciter delivers *dawat*, he gets Divine treasures from the grave but the reciter who is imperfect carries disease and grief from the grave and eventually dies. **(Mehak-ul-Faqr Kalan)**

- Get to know *dawat* is the comprehensive blend of seven treasures:

  1) The treasures which are present under the great Empyrean.
  2) Those which are found under the earth like the reserves of gold, silver and riches.
  3) Those which are present on the earth.
  4) The treasures which are in the hereafter such as the reserves of the paradise.
  5) The treasures in the station of pre-existence.
  6) The reserves of faith which are found in the eternity.
  7) The treasures of the gnosis of Allah.

  All these treasures are gained by reciting *dawat* at the shrines of Saints. Hence the reciter must be a powerful and courageous rider of grave. Get to know that the Fakir is demoted when he inclines towards other than Allah leaving the Lord. The knowledgeable person is demoted when he acts against his knowledge. The worldly one is demoted on being miser. The ignorant is demoted due to his polytheism and a king faces decline because of being unjust. The Fakir who is possessor of *dawat* rescues the seeker from each kind of minor and major demotion by his single glance. Get to know, only that person can recite *dawat* on the shrines of Saints who has attained high levels of *dawat* because the grave of a Saint is like a lion hence only he

can ride it who is already a great rider. The grave of a Saint is like Mount Sinai therefore only that man can ride it who is blessed with eternal Divine presence like Prophet Moses. The Saint's grave is a fire, that man can jump into this fire who is courageous like Prophet Abraham. Beware! If there is fire on one side and on the other is a grave then put your foot on the fire but not on the grave. *Dawat* at shrines should be recited on three occasions. Firstly when the Muslim king is fighting jihad against the pagans, secondly when there is domination of infidels, thirdly where Islam is not respected and its safety is at stake. To recite the Quranic verses for these three purposes while riding the grave of a Saint is fair but it is not an easy task. As it is the matter of courage and sacrificing one's life so it is a very tough undertaking. **(Mehak-ul-Faqr Kalan)**

❖ If the inward *dawat* is communicated through continuous invocation and reflection then the absolute spiritual path is opened with which the soul is enlivened and gets busy in seeking the Truth. Such a *dawat* is called the *dawat* of engrossment or absorption. During this *dawat* theophanies of Divine light shower from the alphabets of *Ism-e-Allah Zaat* (اَللّٰہ) like the rain drops. These theophanies descend from the alphabets of *Ism-e-Allah Zaat* which are ا (A), ل (L), second ل (L) and ہ (H). The inner eye acquires the status of eye of certainty on seeing the theophanies erupting from the alphabets of the name 'Allah' and then the physical eye achieves the gnosis to the extent of knowledge of certainty. The person who retreats from this certainty loses his faith and becomes an infidel. The theophany of the alphabets of the name 'Allah' can be verified through the Mohammadan method. When this theophany of the light of Allah emits, evils and devils gather around the reciter in a large number with the intention to plunder and make a show of the fiery theophanies. They involve him in heresy, polytheism and deception. At this point the reciter should remain alert and aware. To tackle such circumstances and states one must have a very well informed and helpful spiritual guide who may take him out of the depravity caused by the ups and downs of these stations and grants him the eternal Divine favour of contemplation of *Ism-e-Allah Zaat*. Wherever you find this virtuous possession, never leave it. True faith is to follow the Mohammadan sharia from the beginning till end. The *dawat* of austerity is entirely different from the *dawat* of Divine secret.

دم رواں باشد بمثل تیغ تیز
دعوتے چوں تیر وھم از دل بخیز

Explanation: When the life-taking *dawat* is streamlined, it cuts like a sword. Such an extremely effective *dawat* arises from the inward through *waham.*

This type of *dawat* which is like an unsheathed sword belongs to reciter of Quran who delivers it with dead innerself and alive soul in the company of the souls of Saints. When the perfect Fakir starts reciting such life-taking *dawat,* no doubt the entire creation of part and whole, all the Prophets, Saints, souls of all the Muslims who recite shahada, the Holy Prophet Mohammad with almost one lakh thirteen thousand of his Companions comprising the great Companions, Companions of al-Suffa and Badr, the people of Madina, Arabs and non-Arabs accompany him. All the guardian angels and souls of all the Prophets from Adam to the seal of Prophethood come to him. The spirits and supernatural beings of eighteen thousand realms, the great Empyrean, Kaaba, all the sections of earth and sky start shaking. Until and unless he stops reciting *dawat*, the spiritual people stay there. No *dawat* is stronger than this one. If somebody recites it for eleven consecutive days, no doubt it will be effective. Swear by Allah's honour (it is so effective that) the angels may shake a country or perish it, even if the inhabitants of that country and city are like Saints. The communicator should recite this *dawat* for one or two nights and if his task is difficult, he may continue it for the third night too. If he delivers it for more than three days then its impact would last till the doomsday.

The man who doubts the effectiveness of *dawat* of *Saifi* prayer[179] which is like the sword of Allah and *dawat* of the Holy Quran, he is an absolute infidel. *Dawat* of the holy verses is true but there is a condition for it. Just like mercury neither becomes oxide without a perfect alchemist nor does it become edible after being burnt, neither iron turns into gold without an alchemist, similarly the act of *dawat* neither becomes feasible and fluent nor is safe from demotion without the permission of the perfect spiritual guide and the company of Saints of the shrines. It is not even a bit difficult for the perfect practitioner of *dawat* to subjugate and enslave the possessor of the knowledge of alchemy. **(Mehak-ul-Faqr Kalan)**

- Man gets gnosis by the Quran. When he recites Quran on the Saints' shrines all his problems are solved. The honour of meeting and shaking hands inwardly with the souls of Prophets and Saints is also gained through reciting Quran on their shrines. Jesus Christ's attributive level of 'rise by the command of Allah' is also achieved through the Quran and the graves of Saints. Beneficence of the greatest name of Allah and the summoning power of spirits are also gained through them. The level of immersion in Unity, inspiration, the fluency of invocation and reflection on Divinity

[179] A prayer for spiritual assistance.

are also acquired through the recitation of Quran on the graves of Saints. The knowledge of Divine beneficence, the inspirational knowledge, the gnosis of Allah and all the conventional and professional kinds of knowledge are gained through this process.
This practice also grants the complete occupation of Solomon Empire, the authority of each exoteric and esoteric station and the domination of universal kingdom in the world. The status of an accomplished practitioner Fakir who is also an immortal Mystic and indifferent to all needs is achieved by the recitation of Quran on the shrines of Saints. All this is received only when the perfect spiritual guide who is the great rider of graves, recognizes every esoteric and exoteric way and is dominant over the innerself, orders and permits to recite *dawat.*

This is the level of the Fakir with pure inward. Around the proficient of *dawat* four armies ever remain present who protect and guard him. Although he does not see these armies with his eyes but no army stays away from him. These four armies are following:

1) The army of the Holy Prophet and his Companions.
2) The army of martyrs including Hasan and Husayn ibn Ali and their Companions.
3) The army of angels.
4) The army of jinns of the invisible world and that of the Saints who are possessor of *dawat*.

All these armies are equipped with all types of weapons like swords, arrows, lances, spears, axes and guns. When they in their rage attack the enemy of the possessor of *dawat* from the hidden world and wound him severely he succumbs to unbearable pain but the Fakir must be beneficent, kind and sympathetic. He should bear the pain himself without hurting any other. As the Holy Prophet said:

◄ مَنْ حَفَرَ بِئْرًا لِاَخِيْهِ فَقَدْ وَقَعَ فِيْه

Meaning: He who digs a pit for his brother falls in it himself.

◄ اَلْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ (ابوداؤد۔۴۵۹۹)

Meaning: Love and hate only for the sake of Allah. **(Abu Dawud 4599)**

The man who troubles the Saints surely faces hardships in both the worlds. Some people recite *dawat* for dominating the worldly people and do not even know the meaning of *dawat.* They are like the snake charmers who ensnare the snake by incantation and the purpose of their incantations is only to capture the beast. Such people cannot be called Saints as they are merely the conjurers. The people who recite Quran for the

sake of getting inclination of the creation, their sole purpose is to conquer the creation of Allah so that they can loot wealth from them and receive gifts and oblations. They get their livelihood in this way considering it as the means of their sustenance and do not trust upon Allah. Such people are involved in polytheism and hypocrisy. I seek refuge with Allah. May He keep us safe from such wayward people. Allah says:

◄ وَلَا تَشْتَرُوْا بِاٰيٰتِیْ ثَمَنًا قَلِیْلًا (۲:۴۱)

Meaning: Do not trade My revelations for a small (worldly) price. **(2:41)**

Had honour depended upon getting power over the world then evil Pharaoh would have been honourable instead of the virtuous Prophet Moses. Thus virtue is to be engaged the whole life in the gnosis of Divine secrets and the devotions like salat as well as other esoteric and exoteric obedience. Allah says;

◄ قُلْ مَتَاعُ الدُّنْیَا قَلِیْلٌ (۴:۷۷)

Meaning: (O Prophet!) Say (to them), "Worldly interest is minor." **(4:77)**

Money is only accumulated by a miser. **(Mehak-ul-Faqr Kalan)**

❖ By *dawat* eighteen thousand different types of earthly and celestial creatures including jinns, humans and angels can be overpowered. All kinds of creatures are controlled and all the levels of closeness to Essence and attributes are achieved. The charity and methods for reciting it are countless but it is difficult to execute. The seeker does not become eligible for *dawat* without the command of Allah and His Prophet. The imperfect and pseudo reciter suffers from lust and greed. The one who remains engrossed in observation of the Essence by the contemplation of *Ism-e-Allah Zaat* receives the company of Prophets and Saints at the end of *dawat*. Every soul meets him. Such levels are achieved by the contemplation of *Ism-e-Allah Zaat*, *dawat* of the shrines and by being praiseworthy in Allah's court. *Dawat* gives four powers. Firstly the reciter is absolved of the need to set up an enclosure. Secondly he does not have to give up eating meat etc. Thirdly he possesses the power of immersing in the Oneness and Divine light. Fourthly he is blessed by the eternal presence in the Mohammadan Assembly where he receives the logical solutions of his problems. Hence for all the worldly and religious ventures he should call azan at night around the grave of *Ghawth*, *Qutb* or a great martyr. Following are the words of azan:

◄ اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ ۔ اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ ۔ اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ ۔ اَشْھَدُ اَنَّ

مُحَمَّدًا رَّسُوْلُ اللّٰہ ؕ اَشْھَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰہ ؕ حَیَّ عَلَی الصَّلٰوۃِ ؕ حَیَّ عَلَی الصَّلٰوۃِ ؕ حَیَّ عَلَی الْفَلَاحِ ؕ حَیَّ عَلَی الْفَلَاحِ ؕ اَللّٰہُ اَکْبَرُ ؕ اَللّٰہُ اَکْبَرُ ؕ لَآ اِلٰہَ اِلَّا اللّٰہُ

Meaning: Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. I bear witness that there is no God but Allah, I bear witness that there is no God but Allah. I bear witness that Mohammad is the Messenger of Allah, I bear witness that Mohammad is the Messenger of Allah. Hurry to salat, hurry to salat. Hurry to salvation, hurry to salvation. Allah is the Greatest, Allah is the Greatest, there is no God but Allah.

By this call the soul is imprisoned in its grave. Afterwards sura *Mulk* from the Quran should be recited respectfully facing the grave. The soul would appear and reply with logic whether by reasoning, *waham*, thought, voice, message or getting out of the grave and give him the news about all the lower and upper spheres. The perfect man does not need any enclosure, he dominates the spirit in every condition and talks to it. He can raise it by uttering, "Rise by the command of Allah" in a moment, in a breath, in a day or a night or within five days. Until and unless he is assured that his problem is solved he does not liberate it.

If the spirit is stronger than the reciter then it confiscates his powers by its own strength. If the reciter is stronger, he rides the grave like a horse rider and recites whatever he has memorized from the Holy Quran. If anyone says to honour the grave, it can be said that reciting Quran is more honourable than the grave. If he recites strongly riding it, nothing in the sky and the earth would remain hidden. To recite Quran riding a grave only for one night is better than the devotion of seventy years in seclusion. **(Asrar-e-Qadri)**

❖ Some men are practitioners of reciting *dawat* while some are proficient in it but those who are both, are the light of guidance and beloveds of Allah. They are always present in the Mohammadan Assembly. Such a man is the possessor of Divine attention, Oneness, contemplation, authority, separation, isolation, Divine favour, mysticism and verification and is a Saint. He does not need to depend on astrology or recognize the ominous and auspicious times. He is absolved of having sanctifying bath, giving charity, locking, recitals, munificence, fear and craziness etc. as well as subduing supernatural beings. He also needs not to be afraid of spiritual demotion, insanity and varying daily recitals. To recite *dawat* in such restraints is just a self-deceit. He who is fearful of madness and evil spirits is fake and imperfect. The accomplished possessors of *dawat* find the key of both the worlds by reciting it. They have control over the kings

of seven kingdoms. It is at their disposal to dismiss or reinstate anyone or bestow such beneficence that would keep him famous till the doomsday. When the perfect possessor of *dawat* recites the Holy Quran sitting by the grave, the souls of Prophets, the true believers, Prophet Mohammad and his Companions, Hasan ibn Ali and Husayn ibn Ali gather around him. Till their presence the spirit of the grave remains in his grasp and cannot get freedom. This kind of *dawat* is called an unsheathed sword, dominantly powered by the All-Powerful. This *dawat* is dignified but it requires the attention of a perfect spiritual guide. **(Asrar-e-Qadri)**

- If one communicates *dawat* by the tongue of soul with inner attention, contemplation and authority, souls of all the Prophets, Saints, Muslims and faithful surround him to help and recite *dawat* in his company. Such *dawat* is accepted instantly. Even if it is recited to conquer the Solomon empire from east to west, the objective is certainly achieved in a single step by the Divine favour. One who recites *dawat* by the secret tongue with the essence of contemplation of *Ism-e-Allah Zaat*, his spiritual and physical self convert to Divine light in a moment and no doubt he becomes desirable in the court of Allah. In terms of *ilm-e-dawat*, such *dawat* is called presence of Divine closeness. When the seeker recites *dawat* by the tongue of light with the contemplation of *Ism-e-Mohammad* which is light itself, the sacred soul of Holy Prophet along with the souls of all his great Companions as well as the junior Companions and the Companions of Badr encircle him and recite rounds of *dawat* with him from the verses of Quran to help him. If such a *dawat* is communicated only once in life, its effects do not stop till the doomsday. This is the level of *dawat* about which it is said:

◄ لِسَانُ الْفُقَرَآءِ سَيْفُ الرَّحْمٰنِ

Meaning: The tongue of Fakirs is the sword of the most Compassionate.

This status is of the Fakir in whose mouth the Holy Prophet has put his sacred saliva and has held his hand esoterically. The key to all these kinds of *dawat* is in the possession of Shaikh Abdul Qadir Jilani. **(Nur-ul-Huda Kalan)**

- When a seeker recites *dawat* by the authority of his soul, all the souls of the Prophets, Saints and believers gather around him and join him to help in reciting *dawat.* By reciting *dawat* in this way, a kingdom like that of Prophet Solomon from the east to the west comes under his possession and authority in a moment and in a single step. Such a *dawat* is called an approved *dawat.* When the seeker recites *dawat* by his spiritual tongue through the contemplation of *Ism-e-Mohammad*, the holy souls of all the senior and junior sacred Companions of the Holy Prophet come and sit around him and recite the verses of Holy Quran to accompany and help him in reciting *dawat*.

Such a *dawat* has alchemic effects and it is enough to recite it once in a lifetime. **(Shams-ul-Arifeen)**

❖ The explanation of *dawat* is that it is such a spiritual act the practice of which fulfils all the desires of the reciter. There is a kind of *dawat* in which by reciting Quran, battalions of thousands of enemies, infidels and depraved ones are warned and admonished. They respectfully appear before the reciter and embrace Islam. Another kind of *dawat* is so effective that by reciting Quran in it, all the enemies of the reciter become blind. Then they come to him for reconciliation and get their eyesight back. By reciting Quran during *dawat* of another kind all the enemies of faith become insane and unconscious. They forget everything and become worried and surprised. Unless they come and meet that Saint, they do not regain consciousness and sanity. There is another kind of *dawat* by reciting Quran during which the reciter gains authority over all the humans, jinns and angels. All the Divine treasures and the hidden treasures of earth are exposed upon him and come under his control. The whole world from east to west become his domain and the kings of the seven climes become his humble servants. There is still another kind of *dawat* in which reciting the greatest name of Allah upon the clods and stones turns them into gold and silver.

If a person wishes that he becomes proficient in reciting *dawat* and gains authority over the jinns through it, if he desires that the holy verses affect and benefit him and raise his spiritual level, all the creatures get inclined towards him and are conquered, he is blessed with the presence in Mohammadan Assembly, if he wants to overcome all the obstacles, win all the ventures and capture all the treasures then he should take bath and ablution and go to a deserted place where he may find pure earth and sand. With an intention of reciting *dawat*, he should draw the map of tomb of the Holy Prophet on the earth beautifully and draw the boundary of tomb around it just according to the original. Inside the tomb he should draw the sacred grave of the Holy Prophet and write the holy name 'Mohammad' on it with his finger in a fine handwriting. Before drawing the tomb he must recite:

◄ اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝ (۳۳:۵۶)

Meaning: Surely Allah and (all) His angels send blessings and greetings on the Holy Prophet. O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently). **(33:56)**

And recite thrice:

◄ اُحْضُرُوْا لِلْمُسَخَّرَاتِ بِحَقِّ مَلَكِ الْاَرْوَاحِ الْمُقَدَّسِ وَالْحَيِّ الْحَقِّ

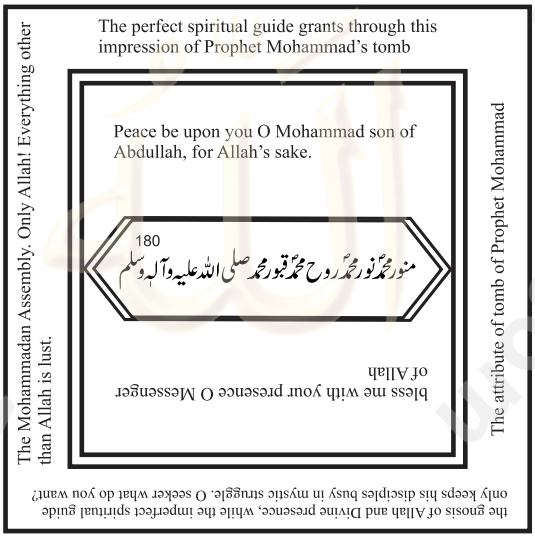
Meaning: O pure souls! For Allah's sake bless me with your presence so that I may conquer, you are the reality and the eternal.

Then call thrice, "O Mohammad! Come to me for Allah's sake." Certainly his soul will come to him. Afterwards, he should recite sura *Mulk* or sura *Muzzammil* or sura *Yasin* or sura *Fath* and recite shahada nine times by heart then invoke blessings upon the Holy Prophet and recite:

◄ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Meaning: There is no might or any power except with Allah, the Exalted, the Great.

Then start the meditation with closed eyes such that his state is in between sleeping and awakening. The souls of all the Companions of Prophet Mohammad will come to him, hold his hand, raise his spiritual level and accomplish the venture for which he is reciting *dawat*. Such a *dawat* is like an unsheathed sword. The impression of sacred tomb is given below:



(Shams-ul-Arifeen)

❖ *Dawat* may fulfil the objective in twelve years or one year or one month or one week or one day or one moment. If a practitioner of *dawat* recites it on a fort on mountain, it would melt even if it is made of iron and the people in the fort would lose control over themselves and surrender. If they are infidels, they would convert to Muslims. If they are *rafidhi* or *kharijites*, they would be uprooted and exiled from the country. If

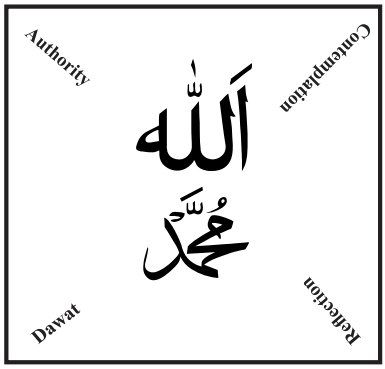
[180] Blessings and greetings upon the light of Mohammad, soul of Mohammad and grave of Mohammad.

a perfect practitioner of *dawat* wishes, he can dethrone the king of seven climes and replace him with a beggar. He can instantly seize the soul of any person or bless any person with righteousness granting him presence of the Mohammadan Assembly whether the person is in the east or the west. If he wills, he can make his seeker the man of insight such that both the worlds and everything in them comes under his command. The men of gnosis can enliven the dead with a single powerful blow like the blow of Christ. This is the way of contemplation and Divine favour which grants authority over the breath and the way of inward verification which is continued by the beneficence of following Divine names:

(Nur-ul-Huda Kalan)

This kind of *dawat* is explained in *Shams-ul-Arifeen* as:

- If the seeker wishes to start *dawat* in order to convert infidels to Muslims, to exterminate the *rafidhi* and *kharijites* or to send them into exile, to kill the enemies of the religion or make them ill forever and if he wants that everyone in the world becomes righteous and gets beneficence of the Holy Prophet, if he wants to have enlightened insight and gain control over both the worlds, if he wishes to be blessed with the spiritual power of giving life to the dead souls by granting them gnosis of Allah just like the Christ gave life to the dead in a moment, then he should contemplate the given below impression. It has two Divine names (Allah اَللّٰه and Mohammad مُحَمَّد) which bless the seeker with the Divine favour and authority:



By contemplating these names, the sacred souls of the Holy Prophet and his Companions bless the seeker with their presence. When the seeker contemplates these two Divine names, his spiritual guide comes to him spiritually and gives him inspirations. Angel Michael visits him and showers the rain of beneficence upon him. Angel Raphael comes to him and destroys the region which the seeker wants to torment in just a moment, then that region is never inhabited again till the doomsday. Angel Azrael comes to him and tells through inspiration that he can seize the soul of his enemies through contemplation in just a moment. **(Shams-ul-Arifeen)**

- The *waham* of the true seeker attains perfection by the attention of the spiritual guide. *Waham* of a Fakir surrounds the whole universe. When the reciter of *dawat* becomes perfect in communicating *dawat,* four spiritual battalions gather around him for the sake of his safety and security. However this army cannot be seen physically as it is spiritual. First battalion consists of those souls who are desirable in the court of Allah, second is the battalion of souls who are desirable in the court of the Holy Prophet, third is the battalion of angels who are dominant over the jinns, fourth is the battalion of souls of martyrs. If such a proficient of *dawat* gets annoyed with someone, that person is injured in such a manner that he never recovers and succumbs to the injury. However it is better for the proficient to tolerate the annoyance of the people, never torment them and be beneficent for all the Muslims. **(Shams-ul-Arifeen)**
- There are five kinds of *dawat*. First leads to the station of pre-existence, second leads to the station of eternity, third is the one which grants the rule over the whole world from east to west and leads to perfection in the world, fourth leads to the hereafter while the fifth grants the gnosis of Allah and presence in the Mohammadan Assembly and leads to the station of eternal observation of the boundless Divine light. **(Shams-ul-Arifeen)**

Ilm-e-dawat has an important role on the path of *Faqr*. It is granted by the spiritual guide when the seeker reaches the Divine presence on contemplating *Ism-e-Allah Zaat.* However the seeker should remember that his yearning must only be the Divine vision and presence in the Mohammadan Assembly.

CHAPTER-16

BENEFICENCE AND GRANDEUR OF THE PEOPLE OF CLOAK

❖ Umm Salama relates that once Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* was in her house. Ali ibn Abi Talib, Fatimah bint Mohammad, Hasan ibn Ali and Husayn ibn Ali came. The verse was revealed:

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ۝ (۳۳:۳۳)

Meaning: Allah only intends to remove *rijs*[181] from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. **(33:33)**

The Prophet covered all of them with his cloak and looked towards the sky and prayed twice, "O Allah! They are People of Cloak, they belong to me and purify them from all impurities."

Umm Salama says that she entered her head in the cloak and asked if she was also with them. The Prophet said, "You are on righteousness, you are on righteousness." **(Musnad Ahmad ibn Hanbal 27041)**

❖ Abu Sa'id al-Khudri relates a tradition that the Prophet said, "This verse has been revealed about the sacred five who include myself, Ali, Fatimah, Hasan and Husayn." **(Musnad Ahmad ibn Hanbal, Tabarani)**

❖ Aisha bint Abi Bakr reports, "Once the Prophet came wearing (black) woollen embroidered cloak. Hasan came to the Holy Prophet, he covered him in his cloak, then Husayn came and he also took him in his cloak. The Holy Prophet took Fatima as well inside the cloak when she came. On Ali's arrival he took him too in his cloak and recited the verse:

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[181] The Arabic word *rijs* (رجس) is interpreted by different exegetists as:

❖ Abu Zayd relates that in the verse *rijs* means Satan.

❖ Ibn Atyah says, "*Rijs* refers to sin, torment, impurities and weaknesses. Allah has saved the People of Cloak from all such things."

❖ Ibn Arabi has written in nineteenth chapter of *al-Futuhat al-Makkiyya*, "Since the Prophet is pure in his essence therefore Allah kept him and his progeny pure in every respect and made them impeccable. In the Arab world every impure, flawed and undesirable thing is referred to as *rijs.*"

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ۝ (۳۳:۳۳)

Meaning: Allah only intends to remove *rijs* from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. **(33:33) (Muslim 6261, Mustadrak 4707)**

❖ Ismail relates from his father Abdullah ibn Jafar that when the Holy Prophet was blessed with revelation of the verse,[182] he said, "Call them! Call them!" Safiyya asked, "Whom should I call O Prophet?" He said, "My family; Ali, Fatimah, Hasan and Husayn." Hence they were called and the Prophet placed his cloak upon them, raised his hands and prayed, "O Allah! This is my progeny. Bless Mohammad and his progeny." **(Mustadrak 4709)**

❖ Anas ibn Malik says that for six months after the revelation of this verse, Holy Prophet would go at the door of house of Fatimah at the time of salat (or morning salat according to another tradition) and say:

◄ اَلصَّلٰوةُ اَهْلَ الْبَيْتِ

Meaning: O People of Cloak! Offer your salat.

After that the Holy Prophet recited the verse:

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ۝ (۳۳:۳۳)

Meaning: Allah only intends to remove *rijs* from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. **(33:33) (Tirmidhi 3206, Mustadrak 4748)**

❖ Abu Sa'id al-Khudri says that for forty days after revelation of this verse the Holy Prophet used to go to the gate of house of Fatimah and say:

◄ اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الْبَيْتِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلصَّلٰوةَ رَحِمَكُمُ اللّٰهُ

Meaning: O People of Cloak! May Allah bring peace, blessings and beatitude upon you, offer your salat, may Allah bless you with His mercy.

After that the Holy Prophet used to recite this verse:

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ۝ (۳۳:۳۳)

[182] Sura *al-Ahzab*, verse 33.

Meaning: Allah only intends to remove *rijs* from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. **(33:33)**

WHO ARE THE PEOPLE OF CLOAK

- Many interpreters of the Quran have related from Ibn Abbas; Al-Suyuti has also written in *al-Durr al-Manthur* while explaining this verse that Companions of the Holy Prophet inquired him about the People of Cloak whom they must love. The Holy Prophet replied, "They are Ali, Fatimah and their children."
- Abu Ishaq relates that once a verse was revealed upon the Holy Prophet and he took Ali ibn Abi Talib, Fatimah-tuz-Zahra and their two sons (Hassan and Husayn) under his cloak and said, "O Allah! They are the People of Cloak." **(Mustadrak 4575)**
- Sa'd ibn Abi Waqqas relates that when the verse was revealed, the Holy Prophet covered Ali ibn Abi Talib, Fatimah-tuz-Zahra, Hasan and Husayn under his cloak and said, "O Allah! They are from me and the People of Cloak." **(Mustadrak 4708)**

MARVELS OF THE PEOPLE OF CLOAK

- Abdullah ibn Abbas narrates that the Holy Prophet said, "Love Allah because of His blessings upon you and love me for Allah and love my family (the People of Cloak) for me." **(Tirmidhi 3789)**
- Abu Hurairah reports that the Prophet said, "The best among you is the one who is best for my family after me." **(Mustadrak, Abu Ya'la)**
- Abd al-Rahman ibn Abi Layla relates a tradition from his father that the Holy Prophet said, "No one can become a true believer until I become dearer to him than his own life, my family becomes dearer than his own family, my children than his own children and until I become dearer to him than himself." **(Tabarani, Bayhaqi)**
- Ḥasan ibn Ali says that the Holy Prophet exhorted, "Consider the love of People of Cloak obligatory upon you. The person who returns to Allah in the state that he loves us undoubtedly he will enter the paradise through our intercession. I swear by Allah Who holds my life, no one's good deeds would benefit him unless he recognizes our status and rights." **(Tabarani)**
- Jabir ibn Abdullah says that there was a maid of the family of Holy Prophet who served them. Her name was Barirah. She came across a person who said to her, "O Barirah cover your head, certainly Mohammad cannot save you (from Allah with his

intercession).” Jabir ibn Abdullah further narrates, “Barirah told the incident to the Holy Prophet. He came out while dragging his cloak and his cheeks were red. We used to recognize anger of the Holy Prophet by his dragging of cloak and red cheeks. We took our weapons and went to the Holy Prophet and asked, ‘O Prophet of Allah! Please order us to do anything you want. We swear to Allah Who made you His Prophet, we will obey your order even if you order us against our parents and children.’ The Holy Prophet stepped to the pedestal and said after praising Allah, ‘Who am I?’ We said, ‘You are the Prophet of Allah.’ The Holy Prophet said, ‘Yes! But who am I?’ We replied, ‘You are Mohammad son of Abdullah son of Abdul Muttalib son of Hashim son of Abd Manaf.’ The Holy Prophet said, ‘I am leader of all the mankind but it is not a matter of pride for me. I am the first who will be raised from his grave but it is not prideful for me. I will be the first one to enter the paradise but this is also not a matter of pride for me. What has happened to the people who think my relation cannot save them or would not benefit them? The reality is opposite to what they think. Undoubtedly! I will intercede on the doomsday and it will surely be accepted by Allah. Even those blessed with my intercession will be allowed to intercede for others. Even Satan will look forward to my intercession for him’.” **(Tabarani)**

- Abdullah bin Masud relates a tradition from the Holy Prophet, “One day’s love of the People of Cloak is better than the devotion of a year and the one who dies in their love will enter the paradise.” **(Daylami)**
- The freed slave of Abd al-Rahman ibn Awf, Mina ibn Abu Mina relates that the Prophet said, “I am the tree, Fatimah is its branch, Ali transfers the seed of this tree while Hasan and Husayn are its fruit. The lovers of People of Cloak are like the leaves of this tree and certainly its roots are in heaven while the rest is spread to different parts of heaven.” **(Mustadrak 4755)**
- Abu Sa’id al-Khudri relates that Prophet Mohammad said, “The most special for me is my family who is a source of comfort for me.” **(Tirmidhi 3904)**
- Abu Sa’id al-Khudri narrates a tradition that the Prophet said, “I am leaving two things among you people. One is the Book of Allah which is like a rope stretched between the earth and heaven. Second is my family. They both cannot be separated from each other till they arrive at the pond of *al-Kawther*.” **(Mustadrak 4711, Tabarani 2612, Tirmidhi 3788)**
- Abdullah ibn Abbas relates that when the verse was revealed:

◄ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى (۴۲:۲۳)

Meaning: Say, "I do not ask for any recompense for this (preaching the faith in Messengership) but (seek) love for (my) kindreds (and Allah's nearness)." **(42:23)**

The Companions asked the Holy Prophet, "O Holy Prophet! Who are your kindreds whose love is obligatory upon us?" The Holy Prophet replied, "Ali, Fatimah, Hasan and Husayn." **(Tabarani 2575)**

- Jabir ibn Abdullah narrates that during the farewell hajj, he watched the Holy Prophet addressing people while riding his camel *al-Qaswa*. He was saying, "O people! I am leaving you with two precious things and if you adhere to them, you will never go astray after me: The Book of Allah and my progeny (the People of Cloak)." **(Tabarani 2614, Tirmidhi 3786)**
- Abdullah ibn Abbas relates that the Holy Prophet said, "Stars save the people from drowning while my progeny is saviour for my umma against discord. Any Arabian tribe which opposes them, itself is eventually included in the class of devils." **(Mustadrak 4715)**
- Abdullah ibn Abbas narrates that the Holy Prophet said, "The People of Cloak are like the Noah's ark. Whosoever joins them will be saved and whosoever is left behind will be destroyed." **(Tabarani 2572)**
- Zayd ibn Arqam relates that the Holy Prophet said to Ali, Fatimah, Hasan and Husayn, "With whom you will befriend, I will also befriend him and who holds enmity with you, I will fight him." **(Tabarani 2554, 2555)**
- Abdullah ibn Masud relates that the Holy Prophet said, "Undoubtedly Fatimah preserved her grace so Allah has forbidden fire on her children." **(Mustadrak 4726)**
- Ali ibn Abi Talib narrates that once he went to meet the Holy Prophet. The Holy Prophet had spread a sheet on the floor. The Holy Prophet, Ali, Fatimah, Hasan and Husayn sat on the sheet. Then the Holy Prophet held the edges of sheet, covered them with sheet and tied the knot and said, "O Allah! Be pleased with them as I am pleased with them." **(Tabarani)**
- Abu Sa'id al-Khudri narrates that the Holy Prophet said, "I swear to Allah who holds my life that whosoever hates the People of Cloak, Allah will throw him in hell." **(Mustadrak, Ibn Hibban)**
- Hasan ibn Ali relates that he said to Muawiya ibn Khadaij, "O Muawiya! You must prevent yourself from keeping malice against us as the Holy Prophet has declared that whosoever keeps spite and jealousy against us will be forced to leave pond of *al-Kawther* with whips of fire on the doomsday." **(Tabarani)**

- Ali ibn Abi Talib relates that the Holy Prophet said, "Whoever does not recognize the status of my progeny, *Ansar* and Arabs, he has one out of the three: either he is a hypocrite, illegitimate or his mother got pregnant in the state of impurity." **(Bayhaqi, Daylami)**
- Ali ibn Abi Talib narrates that the Holy Prophet said, "O Allah! Those who keep malice against me and my progeny, give them excessive wealth and children as it is quite enough for their depravity. The excessive wealth will increase their duration of accountability in front of Allah. May their lust increase manifold which will make them vulnerable to Satan." **(Daylami)**
- Jabir ibn Abdullah narrates that once the Prophet said, "One who possesses these three things, neither he belongs to me nor I belong to him: enmity against Ali, enmity against my progeny and restricting the faith to verification by tongue only." **(Daylami)**

GRANDUER OF FATIMAH BINT MOHAMMAD

- Miswar bin Makhramah relates a tradition that the Holy Prophet said, "Fatimah is a part of my body. Whoever makes her angry in fact makes me angry." **(Bukhari 3714, 3767)**
- Miswar bin Makhramah relates a tradition that the Holy Prophet said, "I severely dislike if someone hurts Fatimah as she is my most beloved daughter. I swear by Allah that daughter of the Prophet of Allah and daughter of the enemy of Allah cannot live together in the same house." **(Agreed upon Hadith)**
- Miswar bin Makhramah relates that he heard the Holy Prophet's words while he was sitting on pulpit, "Son of Hisham ibn al-Mughirah has sought permission for his daughter's marriage with Ali. I do not permit him, again I do not permit him and yet again I do not permit him." The Holy Prophet further said, "Fatimah is a part of my body. Whatever worries her also worries me and whatever hurts her, hurts me too." **(Abu Dawud 2071)**
- Miswar bin Makhramah reports a tradition that the Holy Prophet said, "Fatimah is a part of my body. Whatever hurts her in fact hurts me." **(Muslim 6308)**
- Abdullah ibn al-Zubayr relates that the Holy Prophet said, "Fatimah is a part of me. Whatever hurts her also hurts me and whatever worries her, also worries me." **(Musnad Ahmad ibn Hanbal 16222, Tirmidhi 3869)**
- Ali ibn Abi Talib narrates that the Holy Prophet said to Fatimah, "Undoubtedly Allah becomes angry on your anger and is pleased on your pleasure." **(Mustadrak 4730)**

- Miswar bin Makhramah relates a tradition that the Holy Prophet said, "Fatimah is my branch (progeny). Whatever makes her happy, also makes me happy and whatever hurts her in fact hurts me." **(Musnad Ahmad ibn Hanbal, Mustadrak)**
- Ibn Buraida relates a tradition from his father, "The most beloved to the Holy Prophet was Fatimah among women and Ali ibn Abi Talib among men." **(Tirmidhi 3868, Mustadrak 4735)**
- Soban the servant of Prophet Mohammad relates, "Whenever the Holy Prophet intended to travel, the last person he used to meet before setting on journey was Fatimah. On returning from his journey, the first person he visited was also Fatimah." **(Abu Dawud 4213)**
- Abu Hurairah relates that the Holy Prophet looked lovingly towards Ali, Fatimah, Hasan and Husayn and said, "Whoever fights with you, I will also fight him and whoever makes peace with you, I will also make peace with him." **(Musnad Ahmad ibn Hanbal, Mustadrak)**
- Aisha bint Abi Bakr says, "Whenever Fatimah came to meet the Holy Prophet, he would stand to welcome her, kiss her hand and make her sit on his seat. When the Holy Prophet visited Fatimah, she also stood to welcome him and kissed his sacred hand." **(Abu Dawud 5217)**
- Abu Hurairah relates that once Ali ibn Abi Talib asked the Holy Prophet, "O Holy Prophet! Who is more beloved to you between Fatimah and me?" The Holy Prophet replied, "Fatimah is dearer to me than you and you are nearer to me than Fatimah." **(Tabarani)**
- Aisha bint Abi Bakr relates a tradition that the Holy Prophet said on his deathbed to Fatimah, "Are you not pleased that you are the leader of all the Muslim women in heaven, the women of my umma and all the true believing women!" **(Mustadrak 4740)**
- Hudhayfah ibn al-Yaman narrates that the Holy Prophet said, "An angel who had never descended to earth sought permission from Allah to come to greet me and give the good news that Fatimah is the leader of all the women of paradise and Hasan and Husayn are the leaders of the entire youth of paradise." **(Tirmidhi 3781)**
- Aisha bint Abi Bakr narrates the Hadith, "O Fatimah! Are you not pleased that you are the leader of women of my umma or the leader of all the women who are true believers!" **(Muslim 6314)**
- Ali ibn Abi Talib relates a tradition that the Holy Prophet said to Fatimah, "You, these two (Hasan and Husayn), this sleeping one (Ali had just woken) and I will be on the same place on the day of judgment." **(Musnad Ahmad ibn Hanbal, Musnad al-Bazzar)**

- Ali ibn Abi Talib narrates that he heard the Holy Prophet saying, "On the day of judgment, an announcer will announce from behind the curtain, 'Lower your eyes so that Fatimah bint Mohammad may pass'." **(Tabarani 178, Mustadrak 4728)**
- Ali ibn Abi Talib relates that the Holy Prophet told him, "You, Fatimah, Hasan and Husayn will enter the paradise first." I asked, "O Prophet of Allah where will be our lovers?" The Holy Prophet replied, "They will be following you." **(Mustadrak 4723)**
- Ali ibn Abi Talib narrates a tradition that the Holy Prophet said, "I, Ali, Fatimah, Hasan, Husayn and our lovers will gather on same place on the day of resurrection. We will also have food together while all the decisions will be taken." **(Tabarani)**
- Aisha bint Abi Bakr says, "Once all the wives of Holy Prophet were with him, no one was absent among us. Meanwhile Fatimah came. I swear upon Allah, her gait was just like the gait of Holy Prophet." **(Ibn Majah 1621)**
- Aisha bint Abi Bakr says, "I have never seen any person resembling as much to the Holy Prophet in manners, personality, habits and etiquettes as Fatimah." **(Abu Dawud 5217)**
- Aisha bint Abi Bakr says, "I have never seen any person so similar to the Holy Prophet in his style of speaking as is Fatimah." **(Bukhari, Nisai, Sahih Ibn Hibban)**
- Anas ibn Malik relates that the Prophet prayed particularly for Fatimah, "O Allah! I seek Your refuge for her and her progeny against Satan." **(Musnad Ahmad ibn Hanbal, Sahih Ibn Hibban, Tabarani)**
- Anas ibn Malik relates, "No one resembled the Holy Prophet more than Hasan and Fatimah." **(Musnad Ahmad ibn Hanbal)**
- Jabir ibn Abdullah relates that the Holy Prophet said, "Children of every mother are genealogically associated to their paternal side except the children of Fatimah who are associated to me and I am their guardian." **(Mustadrak 4770, Tabarani 2565)**
- Jabir ibn Abdullah narrates that the Holy Prophet said, "I named my daughter 'Fatimah' because Allah has saved Fatimah and those who love her from fire (of hell)." **(Daylami)**
- Umar ibn Khattab relates that he visited Fatimah and said to her, "O Fatimah! I swear to Allah that I have not seen any person as beloved to the Holy Prophet as you. I swear to Allah that I also do not honour anyone more than you after the Holy Prophet." **(Mustadrak, Musnad Ahmad ibn Hanbal, Musannaf of ibn Ali Shaybah)**
- Aisha bint Abi Bakr says, "I have found no one superior to Fatimah after the Prophet." **(Tabarani)**

- Aisha bint Abi Bakr says, "I have seen no one more truthful in the universe than Fatimah after the Holy Prophet." **(Mustadrak 4756)**

ALI IBN ABI TALIB

- Zayd ibn Arqam relates, "Ali ibn Abi Talib was the first to embrace Islam." **(Tirmidhi 3735, Tabarani 6051)**
- The Holy Prophet said, "I am the city of knowledge and Ali is the door of that city." **(Mustadrak 4637, 4638, 4639)**
- Anas ibn Malik says, "The Holy Prophet announced his Prophethood on Monday and Ali offered salat on Tuesday." **(Tirmidhi 3728)**
- Abdullah ibn Abbas says, "First of all Ali offered salat." **(Tirmidhi 3734)**
- Imam al-Tirmidhi states that scholars have difference of opinion over the matter that who first of all accepted Islam. Some are of the opinion that first of all Abu Bakr Siddiq entered Islam and some say that Ali was the foremost to embrace Islam. Some scholars of traditions say that among men Abu Bakr was the first one to embrace Islam while among children Ali was the first one to enter Islam as he was eight years old. First woman who entered Islam was Khadijah bint Khuwaylid.
- Sa'd ibn Abi Waqqas relates that before leaving for the Battle of Tabuk, the Prophet appointed Ali ibn Abi Talib as his deputy in Madina. Ali said, "O Apostle of Allah! Are you leaving me with children and women?" The Holy Prophet replied, "Are you not pleased that you hold the same status for me as Aaron for Moses! But there would be no Prophet after me." **(Bukhari 4416)**
- Sa'd ibn Abi Waqqas reported that his father narrates, "I heard the Prophet when he appointed Ali as his second in command. Ali said, 'O Apostle of Allah! Are you leaving me with children and women?' The Prophet replied, 'Are you not pleased that you hold the same status for me as Aaron for Moses! But there would be no Prophet after me.' On the occasion of Battle of Khaybar, I heard the Holy Prophet said, 'I would give the flag to the person who loves Allah and His Messenger, and Allah and His Messenger also love him.' We all were anxiously waiting for the blessing. Then the Holy Prophet said, 'Bring Ali to me.' Ali was called, he was suffering from eye inflamation. The Holy Prophet applied his sacred saliva to his eyes and gave him the flag. Allah blessed Ali with victory in the Battle of Khaybar. When the verse was revealed;

◄ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ (٣:٦١)

Meaning: Say! 'Come, let us call our sons and your sons.' **(3:61)**

The Holy Prophet called Ali, Fatimah, Hasan and Husayn and said, 'O Allah! They are my progeny'." **(Muslim 6220, Tirmidhi 3724)**

- Jabir ibn Abdullah relates that on the occasion of Siege of Taif, the Holy Prophet called Ali and whispered in his ear. People wondered as what the Holy Prophet had whispered for so long to his cousin. The Holy Prophet said, "I have not whispered to Ali rather Allah has whispered to him." **(Tirmidhi 3726)**
- Hubshi ibn Junadah narrates a tradition that the Holy Prophet said, "Ali is from me and I am from Ali. No one can fulfil (my promises and responsibilities) on my behalf but myself or Ali." **(Tirmidhi 3719)**
- Abdullah ibn Umar relates that when the Holy Prophet established brotherhood between the migrants from Makkah and the residents of Madina (*Ansar*), Ali came weeping to the Holy Prophet and said, "O Holy Prophet! You have established brotherhood among all your Companions but left me." The Prophet said, "You are my brother in this world and in the hereafter as well." **(Tirmidhi 3720)**
- Anas ibn Malik reports that once the Holy Prophet had some meat of a bird. He prayed, "O Allah! Send Your most beloved person among the whole creation so that he may eat it with me." Then Ali came and ate the meat with the Holy Prophet. **(Tirmidhi 3721)**
- Buraida relates, "The Holy Prophet loved his daughter Fatimah the most among women and Ali among the men." **(Tirmidhi 3868)**
- Jamih ibn Umair Tamimi says that once he visited Aisha bint Abi Bakr with his aunt and asked her, "Who was dearest to the Holy Prophet?" Aisha replied, "Fatimah." I asked, "Who among men?" She replied, "Her husband. As far as I know, he is the man who keeps fasts excessively and offers devotional prayers during night." **(Mustadrak 4744)**
- Umm Salama says, "I swear by Allah, Ali was nearest to the Holy Prophet among all as far as his status was concerned." She relates that once they visited the Holy Prophet when he was not well. The Prophet asked, "Has Ali arrived?" He asked it several times. Fatimah bint Mohammad said that it seemed he had sent him for some important task. Afterwards Ali arrived and all others left the room because they assumed that Ali had something to report to the Holy Prophet. She further relates, "We all sat along the door and I was the nearest. Ali bent and started whispering to the Holy Prophet. On the same day the Holy Prophet left this world. As per status, Ali was his confidant." **(Mustadrak 4671)**

- Abu Sa'id al-Khudri narrates that once people complained about Ali. The Holy Prophet stood up to deliver sermon. I heard that the Holy Prophet said, "O people! Do not complain about Ali, I swear by Allah that he strictly follows His path." **(Musnad Ahmad ibn Hanbal, Mustadrak)**
- Umm Salama relates, "Undoubtedly whenever the Holy Prophet was annoyed, no one had the courage to talk to him except Ali." **(Tabarani, Mustadrak)**
- Abu Rafay relates that the Holy Prophet sent Ali somewhere. When he came back, the Holy Prophet said, "Allah, His Prophet and Gabriel are happy with you." **(Tabarani)**
- Zayd ibn Arqam relates that he heard the Holy Prophet while he was saying, "To whoever I am the master (*Mawla*), Ali is his master (*Mawla*)." **(Tirmidhi 3713, Mustadrak 4577)**
- Imran ibn Husain narrates in a long tradition that the Holy Prophet said, "Undoubtedly Ali is from me and I am from Ali and Ali is the guardian of every believer after me." **(Tirmidhi 3712)**
- Sa'd ibn Abi Waqqas says, "The Holy Prophet narrated three such qualities of Ali that if I could possess even one of them, I would have loved it more than keeping red camels. The Holy Prophet said on one of the occasions, 'Ali holds the same status for me which Aaron held for Moses but there is no Prophet after me.' He also said, 'Today I shall hand over the flag to the individual who loves Allah and His Prophet, and Allah and His Prophet love him too.' I also heard the Holy Prophet saying, 'To whoever I am the master, Ali is his master'." **(Nisai)**
- Sa'd ibn Abi Waqqas relates, "I heard the Holy Prophet while he was saying, 'For whomever I am guardian (*Wali*), Ali is his guardian (*Wali*).' I also heard when the Holy Prophet said to Ali, 'You hold the same status for me which Aaron held for Moses but there is no Prophet after me.' I also heard when the Holy Prophet was saying, 'Today I shall hand over the flag to the individual who loves Allah and His Prophet, and Allah and His Prophet love him too'." **(Nisai, Ibn Majah)**
- Buraida relates, "I had a complaint against Ali during the expedition of Yemen. On returning to the sacred assembly of the Prophet, I criticized Ali. I noticed the sacred face of the Prophet turned red and he said, 'O Buraida! Am I not dearer to the true believers than their lives?' I replied, 'O Holy Prophet! Certainly you are.' The Holy Prophet then said, 'For whoever I am the master, Ali is his master'." **(Nisai, Musnad Ahmad ibn Hanbal, Mustadrak, Musannaf of ibn Abi Shaybah)**
- Riyah ibn Harith relates, "We heard the Prophet said on the event of Ghadir Khumm, 'For whoever I am the master, Ali is his master'." **(Musnad Ahmad ibn Hanbal 23959, Tabarani)**

- Ibn Buraida relates a long tradition from his father, "The Holy Prophet said, 'Doomed are the people who blaspheme Ali. Whoever humiliates Ali, he humiliates me and whoever is away from Ali, he is away from me. Undoubtedly Ali belongs to me and I belong to Ali. He is created from my soil and I am created from the soil of Abraham but I am superior to Abraham. Some of us (Prophets) are the progeny of other Prophets. Allah Almighty hears and knows everything. He (Ali) is the guardian of all of you after me.' I requested, 'O Holy Prophet! Please spare some time for me and give me your hand as I want to renew my oath of allegiance.' I did not detach myself from the Holy Prophet until I renewed my oath of allegiance." **(Tabarani)**
- Abdullah Jadhli relates, "Once I visited Umm Salma. She asked, 'Do you people abuse the Holy Prophet?' I replied, 'I seek refuge with Allah from it.' Or I said, 'Allah is the Holy Essence' or I uttered some similar sentence. She said that she had heard the Holy Prophet while he was saying, 'Whoever abuses Ali (in fact) abuses me'." **(Musnad Ahmad ibn Hanbal, Nisai, Mustadrak)**
- Abdullah ibn Abbas relates a tradition from Ali, he said, "The Holy Prophet looked towards me and said, 'O Ali! You are the leader in this world as well as in the hereafter. Your beloved is my beloved and my beloved is the beloved of Allah. Your enemy is my enemy and my enemy is Allah's enemy. Disaster is for him who keeps spite against you after I pass away'." **(Mustadrak)**
- Ammar ibn Yasir relates, "I heard the Holy Prophet saying to Ali, 'Felicitations for the one who loves you and supports you and there is destruction for him who hates and denies you'." **(Mustadrak, Abu Ya'la, Tabarani)**
- Salman the Persian relates that the Holy Prophet said to Ali, "Whoever loves you in fact loves me and whoever holds malice against you in fact he has it for me." **(Tabarani 5973)**
- Aisha bint Abi Bakr relates that the Prophet said to her, "Bring the master of Arab to me." She asked, "O Holy Prophet! Are you not the master of Arab?" He replied, "I am the master of all mankind and Ali is the master of Arab." **(Mustadrak, Abu Nu'aym)**
- Umm Salama narrates that the Prophet said, "Ali and the Quran are inextricably linked together. They will never separate from each other until they come to me on the pond of *al-Kawther*." **(Mustadrak, Tabarani)**
- Jabir ibn Abdullah reports that the Holy Prophet said, "People belong to different genealogies but I and Ali belong to the same genealogy." **(Tabarani)**

- Abdullah ibn Abbas relates that the Prophet said to Umm Salama, "This is Ali ibn Abi Talib, his body is my body and his blood is my blood and he holds the same status for me as Aaron held for Moses but there is no Prophet after me." **(Tabarani)**
- Abdullah ibn Hakim says that the Prophet said, "On the night of Miraj Allah told me three qualities of Ali through revelation. He is the master of all true believers, head of the pious and leader of the people with radiant faces (the people of *Faqr*)." **(Tabarani)**
- Abdullah ibn As'ad ibn Zurarah relates from his father that the Holy Prophet said, "Allah Almighty has revealed upon me the three titles of Ali;

  1. He is the lord of Muslims.
  2. He is the leader of the pious.
  3. He is the leader of those with enlightened forehead." **(Mustadrak 4668, Tabarani)**

GRANDUER OF HASAN IBN ALI AND HUSAYN IBN ALI

- Abdullah ibn Abbas relates that the Holy Prophet often blew breath on Hasan and Husayn after reciting, "I seek refuge in Allah for both of you from Satan, harmful things and evil eye through the beneficence of Allah's all magnificent words." Afterwards the Holy Prophet quoted that Prophet Abraham also did the same for his sons Ishmael and Isaac. **(Mustadrak 4781)**
- Ali relates, "Hasan is the perfect reflection of the Holy Prophet from head to chest while Husayn is his perfect reflection from chest to feet." **(Tirmidhi 3779)**
- Anas ibn Malik says that he often visited the Holy Prophet and watched Hasan and Husayn playing on his belly. The Holy Prophet would say, "They both are the flowers of my umma." **(Nisai)**
- The Holy Prophet said, "Husayn is from me and I am from Husayn. O Allah! Make him Your beloved who loves Husayn. Husayn is a special grandson. Whoever wishes to see the man of heaven (according to another tradition it is the leader of paradise), he should see Husayn ibn Ali."
- Abu Hurairah relates that Prophet Mohammad came to the mosque and asked about the little child. Husayn walked in and sat in the lap of the Holy Prophet and put fingers in his beard. The Holy Prophet kissed him and said, "O Allah! Love him as I love him." **(Bukhari)**
- Abu Hurairah relates, "I watched the Holy Prophet sucking the sacred saliva of Husayn just like a person sucks a date."

- Abdullah ibn Masud reports that the Holy Prophet was offering salat. When he prostrated, Hasan and Husayn climbed his back. People tried to stop them but the Holy Prophet gestured to let it be. Afterwards he said, "May I sacrifice everything for them. The one who loves me must love them too." **(Tabarani 2578)**
- Abdullah ibn Masud relates a tradition that the Prophet passed by us while carrying Hasan and Husayn. A person said, "What a good ride!" The Holy Prophet replied, "Riders are good too." **(Musannaf of Ibn Abi Shaybah, Mustadrak)**
- Umm Salama relates that once the Holy Prophet said, "Beware! No menstruating woman or impure man is allowed to enter this mosque *(al-Masjid an-Nabwi)* except the Messenger of Allah, Ali, Fatimah, Hasan and Husayn. Be mindful! I have specified the names so that you may not be misled." **(Bayhaqi)**
- Ali ibn Abi Talib says, "Anyone who wants to see a person who is exactly like the Holy Prophet from chest to head, he must see Hasan and anyone who wants to see a person who is exactly like the Holy Prophet from chest to feet, he must see Husayn." **(Tabarani 2702)**
- Abu Rafay relates that when the Holy Prophet was on his deathbed, his beloved daughter Fatimah visited him with her both sons and requested, "They are your sons, please bless them with something from your inheritance." The Holy Prophet replied, "Hasan inherits the legacy of my leadership and steadfastness while the legacy of my power and generosity is for Husayn." **(Tabarani)**
- Fatimah relates that she presented her sons to the Holy Prophet while he was on his deathbed and requested him, "O Messenger of Allah! Please bless them with something from your inheritance." The Holy Prophet said, "Hasan is the heir of my dignity and leadership and Husayn is the heir of my courage and generosity." **(Tabarani, Shaybani)**
- Jabir ibn Abdullah says that once he visited the Holy Prophet and saw Hasan and Husayn riding on his sacred back and he was saying, 'Your camel is great and you both are great riders." **(Tabarani 2595)**
- Sa'd ibn Abi Waqqas states that when the verse was revealed, "Say! Come, let us call our sons and your sons"[183] the Holy Prophet called Ali, Fatimah, Hasan and Husayn and said, "O Allah! They are my progeny." **(Muslim 6220)**
- Abdullah ibn Abbas relates that the Holy Prophet said, "O people! May I inform you about the personalities who are the best among people regarding their maternal grandfather and grandmother? May I inform you about those who are the best among

[183] Sura *aal-Imran*, verse 61.

others regarding their paternal uncle and aunt? May I inform you about those who are the best among others due to their maternal uncle and aunt? May I inform you about those who are the best among others regarding their parents? They are Hasan and Husayn. Their maternal grandfather is the Messenger of Allah, their maternal grandmother is Khadijah bint Khuwaylid, their sacred mother is Fatimah, their sacred father is Ali ibn Abi Talib, their paternal uncle is Jafar ibn Abi Talib, their paternal aunt is Umm Hani bint Abi Talib, their maternal uncle is Qasim ibn Mohammad and their maternal aunts are the daughters of Allah's Messenger; Zainab, Ruqqayya and Umm Kulthum. Their grandfather, grandmother, father, mother, uncles and aunts are blessed and they themselves are blessed." **(Tabarani)**

- Jabir ibn Abdullah relates that a Christian delegation from Najran came to the Holy Prophet and asked his point of view about Jesus Christ. The Holy Prophet replied, "Jesus is *Ruhullah*,[184] *Kalimatullah*,[185] slave of Allah and the Messenger." The delegation said, "Will you have imprecatory argument with us to prove your point as we do not agree with what you have said about Jesus?" The Holy Prophet asked, "Do you really want it?" They replied in yes. The Holy Prophet said, "As you wish." After that the Holy Prophet went home to bring his grandsons Hasan and Husayn along with him. One of the leaders of Christians advised the delegation to avoid such argument and warned them, "By God! If you do this, no one among you will survive." Those Christians came to the Prophet and requested, "Some foolish people among us intended to have imprecatory argument with you but we request you to forgive us." The Holy Prophet replied, "I forgive." Then he said, "Allah's torment had surrounded Najran." **(Mustadrak)**

- Ali ibn Abi Talib narrates that the Holy Prophet held the hands of Hasan and Husayn and said, "Whoever loves me and both of them and their parents, will be with me on my station on the day of judgment." **(Tirmidhi 3733, Musnad Ahmad ibn Hanbal)**

- Zayd ibn Arqam relates that the Holy Prophet said to Ali, Fatimah, Hasan and Husayn, "I will befriend him whom you will befriend and I will have enmity with him who is your enemy." **(Tabarani 2555)**

- Abu Hurairah relates that the Holy Prophet said, "Whoever loves Hasan and Husayn, in fact loves me and whoever keeps malice towards Hasan and Husayn in fact keeps malice towards me." **(Tabarani 2579)**

- Abdullah ibn Masud reports that the Prophet said, "Whoever loves me, it is compulsory for him to love both of them (Hasan and Husayn)." **(Nisai, Ibn Khuzaymah)**

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[184] Title of Jesus Christ which means soul of Allah.
[185] Title of Jesus Christ which means word of Allah.

- Abu Hurairah narrates that once Hasan and Husayn were sitting on each side of Prophet's shoulders. Prophet Mohammad was kissing them in turns. Someone asked him, "O Holy Prophet! Do you love them?" He replied, "Whoever loves them in fact loves me and whoever keeps malice towards them in fact keeps malice towards me." **(Mustadrak 4777)**
- Yaelah ibn Murrah relates a tradition, "Hasan and Husayn walked towards the Holy Prophet. When the first one approached, the Holy Prophet put his arm around his neck and when the second one approached, he put his other arm around his neck. Then the Holy Prophet kissed them both and prayed to Allah, 'O Allah! Please love them as I love them'." **(Tabarani 2523)**
- Abu Ayub al-Ansari narrates that once he visited the Holy Prophet and watched that Hasan and Husayn were playing in front of him or in his lap. I inquired, "O Holy Prophet! Do you love them?" The Holy Prophet replied, "Why should I not love them! They are the flowers of my garden and I keep cherishing their fragrance." **(Tabarani)**
- Salman the Persian narrates that the Holy Prophet said, "Hasan and Husayn are my grandsons. Whoever loves them in fact loves me and whoever keeps malice towards them, Allah will punish him by throwing him in the hell." **(Mustadrak 4776)**
- Salman the Persian states that the Holy Prophet said about Hasan and Husayn, "One who loves them is loved by me and whom I love, Allah also loves him. Whom Allah loves will be sent to the paradise full of blessings. Whoever will keep malice towards them or revolt against them, I shall be angry with him and whomever I shall be angry with, he will be reprimanded by Allah. Whoever is reprimanded by Allah, he will have to face the torment of hell and permanent punishment." **(Tabarani 2589)**
- Umar ibn Khattab relates that the Holy Prophet said, "Hasan and Husayn are the leaders of the youth in paradise." **(Tabarani 2534)**

LOVE OF SULTAN BAHOO FOR THE PEOPLE OF CLOAK

Love for the People of Cloak especially for Husayn ibn Ali is a distinctive aspect of the teachings of Sultan Bahoo. He considers the love of the People of Cloak as an essential part of faith. According to him whoever keeps malice against them is accursed and a *kharijite*. He loved them so much that he held ceremonies in commemoration of martyrs of Karbala from 1st to 10th *Muharram* every year. This tradition is still continued even after more than three hundred years. Thousands of people visit his shrine during first ten days of *Muharram* rather in the last three days the number reaches till lakhs. Some people think that it is the celebration of death anniversary of Sultan Bahoo although his death

anniversary is celebrated on first Thursday of *Jumada ath-thani*. Allah has made the love of Sultan Bahoo eternal for the People of Cloak.

Sultan Bahoo was the first one who mentioned in his treatise *Risala Roohi Sharif* the spiritual status of Fatimah bint Mohammad as *Sultan-ul-Faqr* that no one knew before. The foremost and prime manifestation of Divine light was the light of Prophet Mohammad while the next Divine light which manifested directly from his light was that of Fatimah. In this way she is the first *Sultan-ul-Faqr* and *Faqr* is bestowed only through her mediation.

Sultan Bahoo has narrated the grandeur of the People of Cloak in his books in these words;

- Fatimah was nourished with *Faqr* and was blessed with *Faqr*. Whosoever attains to *Faqr*, he achieves this blessing only by her favour. **(Jamia-ul-Asrar)**
- Whoever denies the status of the People of Cloak is deprived of the gnosis of Allah. **(Nur-ul-Huda Kalan)**
- Ali got *Faqr* from the Holy Prophet. **(Ain-ul-Faqr)**
- Four Companions of the Holy Prophet have command over four attributes; Abu Bakr Siddiq over truthfulness, Umar ibn Khattab over self-accountability and justice, Usman ibn Affan over generosity and modesty while Ali ibn Abi Talib has command over knowledge and *Faqr*. **(Asrar-e-Qadri)**
- Ali is the man of gnosis of Allah. **(Ain-ul-Faqr)**
- Hasan and Husayn reached the ultimate station of, "*Faqr* is my (Holy Prophet's) pride." They were the source of happiness for the Holy Prophet and Fatimah. **(Mehak-ul-Faqr Kalan)**
- The seeker of Allah should be a fighter (against infidelity) and submissive (to Allah's will) like Ali ibn Abi Talib. **(Kaleed-ul-Tauheed Kalan)**
- Ali is the leader of all Saints and all spiritual orders. Whichever spiritual station is bestowed upon anyone, it is bestowed by the favour of People of Cloak.

Sultan Bahoo says:

◄ خاکِ پایم از حسینؓ واز حسنؓ (رسالہ روحی شریف)

Meaning: I am the dust of feet of Husayn and Hasan. **(Risala Roohi Sharif)**

In the following quatrain Sultan Bahoo has narrated about the spiritual oneness of the People of Cloak and their status in the world of multiplicity:

پنجے محل پنجاں وچ چانن، ڈیوا کِت وَل دھریئے ھُو

پنجے مہر پنجے پٹواری، حاصل کِت وَل بھریئے ھُو

پنجے امام تے پنجے قبلے، سجدہ کِت ول کریئے ھُو

باھُوؒ جے صاحب سر منگے، ہرگز ڈِھل نہ کریئے ھُو

Explanation: In this quatrain, Sultan Bahoo has used the metaphor of five castles which refer to the physical existences of the sacred five; the Holy Prophet, Fatimah, Ali, Hasan and Husayn.

The light in these castles is the Divine light of Essence which is one and unique. They are different as humans and manifest different attributes. All of them are perfect in themselves and are the light of guidance. However if we understand their reality mystically then it becomes clear that they are the perfect manifestation of Divine Essence. In reality they all are one but apparently they are different from each other. Sometimes the Divine Oneness manifested in multiple physical forms makes it difficult for the seeker of Allah to have gnosis of the Divine Essence. Seeker remains confused about their status whether he should consider them five different entities regarding their physical status or consider them one keeping in view their inner reality which is *Hoo* (**ھُو**). If they are the manifestation of Divine Essence then whom he should bow and whom he should ask for forgiveness at the time of accountability. The Divine Essence is the Qiblah and is One. The secret behind the manifestation of Divine Essence in apparently five different existences can only be gained by sacrificing one's life. This secret is only disclosed upon those Mystics who are annihilated in the Divine Essence after crossing the station of 'death before dying' and became the confidants of Divine secrets.

In the following piece of poetry Sultan Bahoo has discussed about the martyrdom of Husayn, the leader of Divine lovers;

جے کر دِین علم وِچ ہوندا، تاں سِر نیزے کیوں چڑھدے ھُو

اٹھارہ ہزار جو عالم آہا، اگے حسینؓ دے مردے ھُو

جے کُجھ ملاحظہ سرورؐ دا کردے، تاں تمبو خیمے کیوں سڑدے ھُو

جے کر مندے بیعت رسولؐ، پانی کیوں بند کردے ھُو

پر صادق دین تنہاں دا باھُوؒ، جو سر قربانی کردے ھُو

Explanation: *Alam* (عالم) is an Arabic term meaning either 'scholar' or 'realm'. Sultan Bahoo has used it in the poetry. So either he is referring to the scholars who were present in the army of Yazid at the time of incident of Karbala and fought against the sacred progeny of the Holy Prophet only for the lust of wealth and worldly gains. Or he is pointing towards the eighteen thousand realms created by Allah. He may also have meant the creations of eighteen thousand realms.

If the reality of Islam could be understood through exoteric knowledge (sharia, fiqh and Hadith) then the progeny of Messenger of Allah had never been beheaded. Rather eighteen thousand scholars in the army of Yazid (or eighteen thousand realms or their creations) had sacrificed themselves for Husayn. If the religious scholars of that time possessed a little bit respect for the Holy Prophet then tents of his progeny had not been burnt. If the so called Muslims in the army of Yazid had even a speck of honour for their oath of allegiance to the Holy Prophet then they had not stopped the water supply of his progeny. The true religion is only followed by the Divine lovers who always keep the honour of their love even if they are beheaded.

عاشق سوئی حقیقی جیہڑا، قتل معشوق دے منّے ھُو

عشق نہ چھوڑے مکھ نہ موڑے، توڑے سَے تلواراں کھَنّے ھُو

جِت وَل ویکھے راز ماہی دے، لگّے اُوسے بنّھے ھُو

سچا عشق حسینؓ ابنِ علیؓ دا باھُوؒ، سر دیوے راز نہ بھنے ھُو

Explanation: Husayn ibn Ali was at the peak of Divine love. He is the Universal Divine Man, leader of his era, vicegerent and representative of the Holy Prophet. The Universal Divine Man does not take oath of allegiance to anyone rather Muslims and seekers of Allah take oath at his hand. His tongue holds the power of Divine command (Be). Had Husayn ordered the water of river Euphrates it would have drifted towards the camps of progeny of the Holy Prophet to quench their thirst, the rain would have started on his one gesture to the sky, the sand of battlefield of Karbala would have turned into sandstorm on his command and had destroyed the army of Yazid. Husayn had to choose between using his Divine powers and submitting to the will of Allah. He bowed before the will of Allah.

The true lovers of Allah are those who surrender to their Beloved even when He decides upon their martyrdom. Neither they retreat from the path of Divine love due to its troubles nor go against the will of Beloved rather boldly face all the trials and keep progressing on this path steadfastly. The basic rule of Divine love is to bow to the will of Allah. In the battlefield of Divine love and submission to Allah's will there is no one like Husayn who sacrificed himself and his family but did not disclose the Divine secret. **(Abyat-e-Bahoo Kamil)**

O believers! Remember that love for the People of Cloak is the sign of faith. Whoever keeps grudge against them in fact keeps grudge against the Holy Prophet and grudge against the Holy Prophet is grudge against Allah. One who keeps grudge against Allah is accursed and evicted from the faith.

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CHAPTER-17

GRANDEUR OF COMPANIONS OF PROPHET MOHAMMAD

- Prophet Mohammad said, "My Companions are like stars, you will find straight path whomever you will follow." **(Mishkat al-Masabih)**

In olden times, when convoys travelled through deserts at night, they found direction through the stars. Therefore the Prophet exemplified his Companions with stars that whoever follows any of his Companions would be successful.

Companions had the honour to remain in the company of Prophet Mohammad. They not only accepted Islam but also sacrificed all of their belongings to spread Islam in the world. Companions are the first lovers of Prophet Mohammad and thus they have superiority over all the umma. They are the sacred souls who stood along Prophet Mohammad during hardships and remained steadfast in all trials. They are such exalted personalities who were annihilated in Prophet Mohammad in such a way that they had become his perfect reflection.

CONDITIONS TO BE A COMPANION

Thousands of people had seen the Holy Prophet before and after his declaration of Prophethood but all of them are not included among the sacred group of Companions because there are certain conditions attached to it:

- According to a famous *Tabiun*[186] Sa'id ibn al-Musayyib, to be counted among sacred Companions it is compulsory for the person to have embraced Islam, spent one or two years in the sacred company of Prophet Mohammad and have participated in one or two holy wars.
- Some scholars impose the restriction of being a narrator of Hadiths to include a person among the Companions.
- Al-Sakhawi says in his book named *Fath al-Mughith bi Sharah Alfiyat al-Hadith*, "The Companion is the one who had not only spent a considerable time in the company of Prophet Mohammad but also had followed him completely with true intention."

[186] *Tabiun* are the generation of Muslims who are the followers and successors of Companions of Prophet Mohammad.

He considers them common Muslims who embraced Islam and had been just visiting Prophet Mohammad.

- Some scholars have soft stand over the issue. They have the stance that any adult who had watched Prophet Mohammad in the state of faith is called a Companion.
- Ibn Abd al-Barr in his book *al-Istiab fi Marifat al-Ashab* and Ibn Manda in his book *Marifat al-Sahaba* have relatively soft approach in this regard. According to them every Muslim of the Prophet's era was a Companion whether he had met the Holy Prophet or not.
- Imam al-Bukhari and Ahmad ibn Hanbal have applied the condition of meeting the Holy Prophet to consider one a Companion. According to them the condition of seeing the Prophet is not compulsory as some Companions like Abdullah ibn Umm Maktum were blind.
- There is a saying of Ahmad ibn Hanbal in *Usd al-Ghabah fi Marifat al-Sahabah*, "Any individual who had spent a month, a day, an hour or a moment in the company of the Prophet or watched him, he deserves to be called a Companion. The only prerequisite is that he had faith and died in the state of faith."

The general standards set to be a Companion are piety, righteousness, following Sunna and love for the Prophet. Moreover anyone who had seen or visited Prophet Mohammad in the state of faith is remembered as a Companion.

No one can reach the status of a common Companion, no matter one has achieved the station of *al-Ghawth*, *al-Qutb* or high ranks in piety. He cannot even get status equal to a Companion who used to graze goats all the day but at the time of prayer he offered prayer behind the Holy Prophet and beheld him.

After setting the standard for Companionship, the Companions are also categorised according to their faith, perseverance and closeness to the Prophet.

Khadijah bint Khuwaylid is the first lady on the earth who accepted his Prophethood. She was the beloved wife of the Prophet. According to Abu Hanifa the first man who embraced Islam was Abu Bakr Siddiq, the first woman was Khadijah bint Khuwaylid, the pioneer among young boys was Ali ibn Abi Talib and the first among the freed slaves was Zayd ibn Harithah. They are called as the 'leading Muslims (*Awal-ul-Muslimeen*)'.

GRANDEUR OF COMPANIONS IN THE QURAN

The greatest honour for Companions is that Allah has expressed His pleasure for them in the Quran.

◄ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ (۵:۱۱۹)

Meaning: Allah is pleased with them and they are pleased with Him. This (pleasure of Allah) is the highest achievement. **(5:119)**

◄ وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ (۹:۱۰۰)

Meaning: And the emigrants and their supporters (*Ansar*), the vanguard of the believers and those who follow them in the grade of spiritual excellence—Allah is well-pleased with them (all) and they (all) are well-pleased with Him. **(9:100)**

◄ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ (۴۸:۱۸)

Meaning: Surely Allah was well pleased with the believers when they pledged allegiance to you (O Prophet) under the tree. **(48:18)**

◄ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝ (۵۸:۲۲)

Meaning: Allah is pleased with them and they are pleased with Allah. It is they who are the party of (the devotees of) Allah. Remember! It is the party of (the devotees of) Allah that attain to the goal. **(58:22)**

GRANDEUR OF SACRED COMPANIONS IN HADITHS

❖ Imran ibn Husain relates that the Holy Prophet said, "My era is the best of all eras, after my era the better is of those who will come after me and after their era the good era will be of those who will come after them."

Imran ibn Husain says that he does not remember whether the Holy Prophet talked about two eras or three. Then the Holy Prophet added;

"There would be a nation after you who will make vow for offering but will not fulfil it, they will breach the trust although they will not be held trustee, they will bear witness although they will never be asked for it. They will be physically obese. **(Bukhari 6695)**

❖ Abdullah ibn Masud reports Allah's Messenger as saying, "The best people of my generation is my umma then the people who would be those of the generation nearest to mine (*Tabiun*). Then those nearest to them (*Tabi al-Tabiun*)." Ibn Masud further narrates that he does not remember whether the Prophet included the next generation to *Tabi al-Tabiun* or not. The Prophet added, "Then people would be such that they

would witness without oath and there will be some others who would take oath without witness." **(Muslim 6472)**

- Aisha relates that an individual asked the Holy Prophet, "Who are the best people?" He replied, "The best people belong to my era and then are the people who belong to the era after me and then the people who belong to the era after them." **(Muslim 6478)**
- Umar ibn Khattab narrates a tradition that the Holy Prophet said, "My era is the best era, then comes the second era after me and then comes the third era." **(Tabarani, Abu Nu'aym)**
- Wathila ibn al-Asqa relates a tradition that the Holy Prophet said, "I swear to God! You will remain peaceful until the presence of a person who had watched me and remained in my company. I swear to God! You will remain peaceful until the presence of a person who would have watched and accompanied the person who had watched and accompanied me." **(Ibn Abi Shaybah)**
- Abu Buraida relates that the Holy Prophet said, "Wherever on the earth my Companion will die, on the Judgment Day he will be the leader and Divine light for the inhabitants of that piece of land." **(Tirmidhi 3865)**
- Ali ibn Abi Talib narrates that the Holy Prophet said, "The Judgment Day will not occur until people will search for any of my Companions like a lost treasure which is not found even after effort." **(Musnad Ahmad ibn Hanbal)**
- Abu Burdah relates a tradition from his father that the Holy Prophet said, "My Companions are the source of shelter for my umma. When my Companions will depart, my nation will face the time which has been promised." **(Ibn Abi Shaybah)**
- Umar ibn Khattab relates that the Holy Prophet said, "I inquired Allah about the contradictions that will arise after me among my Companions." Allah sent revelation, "O Mohammad! Your Companions are like stars and some are brighter than the others. Everyone of your Companions has Divine light so whoever will follow any one of them will be on the right path." **(Daylami)**
- Hasan ibn Ali relates that the Prophet said to his Companions, "You are present among people like salt is present in a meal." The relator of Hadith says that Hasan ibn Ali added, "There is no good meal without salt." He again said, "What will be the condition of a nation which has lost its salt!" **(Ibn Abi Shaybah, Musnad Ahmad ibn Hanbal)**
- Umar ibn Khattab says that the Holy Prophet said, "Respect my Companions as they are the best people of my umma." **(Abu Nu'aym, Qazai)**

- Soban relates that the Holy Prophet said, "Be respectful when someone talks about my Companions, be respectful when someone talks about the stars (Companions) and be respectful when someone talks about the honour (Companions)." **(Tabarani)**
- Qatada relates that once someone asked Abdullah ibn Umar, "Did Companions smile?" He said, "Yes! They did and had faith larger than mountains." **(Abu Nu'aym)**
- Abu Sa'id al-Khudri narrates that the Holy Prophet said, "There will be a time when a large army will fight for the cause of Allah and they will be asked, 'Is there anyone among you who remained in the company of the Prophet?' They will reply in yes and ultimately will get victory. There will be an era when a large group of people will go for a war and they will be asked, 'Is there anyone among you who remained in the company of sacred Companions?' They will reply in yes and eventually they will also succeed. Then there will be a time when a large group of people will go for a war and they will be asked, 'Is there anyone among you who remained in the company of those who accompanied the Companions?' When they will reply in yes, they will be victorious." **(Agreed upon Hadith)**
- Abu Sa'id al-Khudri narrates that the Holy Prophet said, "Do not ridicule my Companions. I swear to Allah Who holds my life! You cannot achieve the status equal to the lowest of their status or even half of it even if you donate gold equal to Mount Uhud." **(Abu Dawud 4658)**
- Abu Hurairah relates that the Holy Prophet said, "Do not ridicule my Companions, do not ridicule my Companions. I swear to Allah Who holds my life! You cannot achieve the status equal to the lowest of their status or even half of it even if you donate gold equal to Mount Uhud." **(Muslim, Nisai, Ibn Majah)**
- Abdullah ibn Magaffal narrates a tradition that the Holy Prophet said, "Fear Allah! Fear Allah regarding my Companions. Fear Allah! Fear Him! Do not insult them. Whoever loves me, he will love my Companions because of me and whoever has enmity against me, he will have enmity against my Companions because of enmity against me. Whoever hurts them in fact hurts me and whoever hurts me he hurts Allah and whoever hurts Allah he will be punished soon." **(Tirmidhi 3862)**
- Abdullah ibn Umar relates that the Holy Prophet said, "If you come across people who ridicule my Companions then you must say, 'May Allah curse you because of your evil'." **(Tirmidhi 3866)**
- Nusayr ibn Zauloq relates that Abdullah ibn Umar said, "Do not speak ill about the Companions as their single moment spent in the company of Prophet Mohammad is worth more than your devotion of whole life." **(Ibn Majah 162)**

- Jabir ibn Abdullah says that he heard the Holy Prophet saying, "Undoubtedly there are countless people on the earth but my Companions are very few in number. So do not backbite about my Companions and whoever speaks bad about them, may Allah curse him." **(Tabarani, Al-Qadi Abu Ya'la)**
- Ata ibn Abi Rabah relates that the Holy Prophet said, "Whoever defended my Companions for me and respected them, I shall be his protector on the Judgment Day. May Allah's curse upon the person who abuses my Companions." **(Musnad Ahmad ibn Hanbal)**
- Uwaim bin Saidah relates a tradition that the Holy Prophet said, "Undoubtedly Allah has chosen me and also chosen my Companions for me. He made my ministers, helpers (*Ansar*) and relatives out of them. May Allah, angels and people curse those who criticize my Companions. Allah will not accept their excuses on the day of resurrection." **(Mustadrak, Tabarani, Ibn Abi Asim)**
- Abdullah ibn Abbas says that the Holy Prophet said, "Do not backbite about my Companions as it will create conflict amongst you. Talk about their good deeds that will create harmony amongst you for them." **(Daylami)**
- Abdullah ibn Masud says, "When Allah looked at the inwards of His slaves, He found the inward of Prophet Mohammad the best amongst all, so He chose him for Himself and blessed with Prophethood. After choosing Prophet Mohammad, Allah again looked at the inwards of the rest of mankind and found the inwards of Companions better than the rest and thus chose them as viziers of the Holy Prophet. These Companions fight for the religion of Allah (according to another tradition they have been declared as the helpers of Islam). Thus anything that the Companions find noble is also noble to Allah and whatsoever the Companions find dishonourable is also dishonourable in the court of Allah." **(Musnad Ahmad ibn Hanbal 3600)**
- Abdullah ibn Abbas narrates a tradition that the Holy Prophet said, "Whenever you are ordered something from the Book of Allah it is mandatory for you to follow and no excuse will be acceptable for disobeying. If you do not find the required guidance from the Book of Allah then find it from my Sunna but if you are unable to find it then seek from my Companions." He also said, "My Companions are like shining stars in the sky. You will succeed if you follow any one of them and even their difference of opinion has blessing for you." **(Bayhaqi)**
- Ibn Hajar al-Haytami al-Makki writes in his book *Asna al-Matalib fi Sila-tul-Aqarib*, "It is obligatory upon every Muslim to respect sacred family and Companions of Prophet Mohammad. Every Muslim must show affection towards them, know their virtues and rights and must abstain from opposing them."

- Qadi Ayyad says in his book *Ash-Shifa*, "It is prohibited to abuse or criticize the Companions, the one who commits this sin will be cursed."
- Malik ibn Anas says, "Whosoever considers any of the Companions to be strayed shall be hanged to death and whosoever abuses them shall be punished harshly."

GRANDEUR OF RASHIDUN CALIPHS

The Rashidun Caliphs; Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abi Talib are superior among all Companions. You have read the grandeur of Ali ibn Abi Talib in the previous chapter 'Beneficence and Grandeur of the People of Cloak'. Beneficence and grandeur of rest of the three Rashidun Caliphs are discussed.

ABU BAKR SIDDIQ

Abu Bakr Siddiq is so exalted in prestige that he is entitled as the leader of the pious, the commander of men of separation and isolation, the man of perfect faith, the comrade of the Prophet, the leader of the truthful and best amongst mankind after Prophets.

Allah says:

◄ اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ (۹:۴۰)

Meaning: If you do not help him (the Holy Messenger of Allah in the struggle for the dominance of Islam, then what!). Indeed, Allah helped him (also at the time) when the disbelievers drove him away (from Makkah, his homeland,) whilst he was the second of the two (emigrants). Both (the Messenger and Abu Bakr) were in the cave (of Mount Thawr) when he said to his Companion (Abu Bakr), "Do not grieve. Allah is surely with us." So, Allah sent down His serenity upon him. **(9:40)**

Interpreters of the Quran say that in the verse 'Companion' is Abu Bakr Siddiq and Allah's serenity was conferred upon him as the Prophet was already in the state of serenity. Shaikh Hasan of Basra says, "Allah expressed His wrath for all inhabitants of the earth except Abu Bakr Siddiq by saying:

◄ اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ (۹:۴۰)

Meaning: If you do not help him (the Holy Messenger of Allah in the struggle for the dominance of Islam, then what!). Indeed, Allah helped him (also at the time) when the disbelievers drove him away (from Makkah, his homeland). **(9:40)**

Allah says :

◄ وَ سَيُجَنَّبُهَا الْاَتْقَى ۙ الَّذِیْ یُؤْتِیْ مَالَهٗ یَتَزَكّٰى ۚ وَ مَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰۤى ۙ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۚ وَ لَسَوْفَ یَرْضٰى ۝ (۹۲:۱۷-۲۱)

Meaning: But the most pious one shall be saved from this (fire), who gives his wealth away (in the cause of Allah) to attain to purity (of his soul and assets), and who owes no favour to anyone that he is seeking to pay back. Rather (he spends) seeking the pleasure of his Lord, the most High. And soon shall he be well-pleased (with Allah for His bestowal and Allah with him for his fidelity). **(92:17-21)**

It has been explained in interpretations that this verse is revealed in the favour of Abu Bakr Siddiq.

The Holy Prophet said:

◄ مَا فَضَلَ اَبَا بَكْرٍ بِكَثْرَةِ الصَّلٰوةِ وَلَا بِكَثْرَةِ التِّلَاوَةِ وَالصَّوْمِ وَلٰكِنْ شَيْئًا وَقَرَّ فِیْ قَلْبِهٖ ۝

Meaning: The superiority of Abu Bakr Siddiq is not because of his extensive prayers, recitations or fasting rather it is because of a great thing in his inward (love for the Prophet).

This proves that piety and perfect faith is in fact loving Prophet Mohammad and this is truthfulness. This also proves that Abu Bakr Siddiq is the leader of all lovers and it is obvious from all his actions.

There is another tradition of the Prophet:

◄ مَا صَبَّ اللّٰهُ شَيْئًا فِیْ صَدْرِیْ اِلَّا قَدْ صَبَبْتُهٗ فِیْ صَدْرِ اَبِیْ بَكْرٍ ۝

Meaning: Whatsoever Allah bestowed upon my inward, I bestowed it upon the inward of Abu Bakr Siddiq.

- Hammam relates that he heard from Ammar ibn Yasir, "I have seen the Prophet in the times when he was only accompanied by five slaves, two women and Abu Bakr Siddiq." **(Bukhari 3660)**
- Umar ibn Khattab says, "Abu Bakr Siddiq was the beloved of the Prophet, the best amongst us and our commander." He continued explaining his excellence, "Abu Bakr Siddiq was the first one to accept Islam." **(Ibn Hibban, Musnad al-Bazzar)**
- Abu Umama al-Bahili says that he was told by Amr ibn Abasah that he went to the court of Prophet Mohammad. The Prophet was sitting at a place in Souk Okadh. He

asked, "O Holy Prophet! Who was the first one to follow you?" He replied, "There are two men, one was free and the other was a slave i.e. Abu Bakr and Bilal al-Habashi." Amr ibn Abasah says that he accepted Islam at that time. **(Bukhari, Mustadrak)**

- Mother of the believers Aisha bint Abi Bakr relates that when the Prophet was taken to Al-Aqsa Mosque, he narrated the incident to the people the next morning. Some people refused to believe in him though they had accepted Islam and his Prophethood. They went to Abu Bakr Siddiq and asked, "Do you trust the Holy Prophet that the previous night he was taken to Aqsa Mosque?" He asked, "Has the Holy Prophet said so?" They said, "Yes!" Abu Bakr Siddiq replied, "If the Holy Prophet has said then definitely it is true." They asked, "Do you verify that the Holy Prophet went to Aqsa Mosque in the night and came back before dawn?" Abu Bakr Siddiq replied, "Yes! I even verify those facts about the Prophet which are beyond perception and more unbelievable than this. I absolutely believe all the revelations." Thus due to verification of this very incident he was given the title of Siddiq. **(Mustadrak, Abdul Razzaq, Abu Ya'la)**
- Ali ibn Abi Talib narrates, "Abu Bakr Siddiq is the most blessed with regard to Quran as he was the one who first of all compiled it in the form of a book." **(Ibn Abi Shaybah)**
- Al-Layth ibn Sa'd relates, "Abu Bakr Siddiq was given the title of 'Ateeq' because of his elegance. His real name was Abdullah ibn Usman." **(Tabarani)**
- Abu Hurairah narrates a tradition that the Prophet said to Angel Gabriel, "O Gabriel! My umma will not verify my Miraj." Angel Gabriel replied, "Abu Bakr Siddiq will verify as he is the truthful." **(Tabarani)**
- Abu Yahya relates from Hakim ibn Sa'd, "I heard Ali ibn Abi Talib swore by Allah that Abu Bakr's title 'Siddiq' was descended from the skies." **(Tabarani, Mustadrak)**
- The Holy Prophet sent Amr ibn al-As as the commander of army in the Battle of Chains. Upon return he asked, "O Prophet of Allah who is the most beloved to you amongst the women?" The Prophet replied, "Aisha bint Abi Bakr." Amr ibn al-As again asked, "Who is the most beloved amongst the men." He replied, "Her father (Abu Bakr Siddiq)." Amr asked, "Who is the most beloved after him?" He replied, "Umar ibn Khattab." After that the Holy Prophet named a few other Companions. **(Bukhari 4358)**
- Abdullah ibn Umar relates that one day the Prophet went to the mosque. Abu Bakr Siddiq and Umar ibn Khattab accompanied him. One of them was on right side of the Holy Prophet and the other on the left. He was holding their hands and said, "On the Judgment Day we will be raised together like this." **(Tirmidhi 3669)**

- Anas ibn Malik relates, "We would sit so still in the Mohammadan Assembly as if birds were sitting on our heads. No one amongst us had the courage to talk except Abu Bakr Siddiq and Umar ibn Khattab." **(Tabarani)**
- Anas ibn Malik relates, "When the Prophet departed from this world, he was sixty-three years old and Abu Bakr Siddiq also died at the same age." **(Muslim 6091)**
- Zayd ibn Aslam narrates a tradition from his father that he heard Umar ibn Khattab saying, "The Prophet instructed to donate in the way of Allah. I had a handsome fortune that day. I thought that it was the only opportunity to take lead from Abu Bakr Siddiq in donation. So I brought the half of my total wealth. The Prophet asked, 'What have you left for your family?' I replied, 'I have left an equal amount for them.' Meanwhile Abu Bakr Siddiq arrived with all of his possessions. The Prophet asked him, 'What have you left for your family?' He replied, 'I have left for them Allah and His Messenger'." Umar ibn Khattab said that he could never take lead from Abu Bakr at anything. **(Tirmidhi 3675)**
- Tariq relates, "When the following verse was revealed upon the Prophet, 'Assuredly those who keep their voices low in the presence of Allah's Messenger (out of profound veneration and submissiveness), it is they whose inwards Allah has tested for piety and permeated with sincerity'[187] Abu Bakr Siddiq said, 'On the revelation of this verse, I swore that I would only whisper to the Prophet like a confidant whispers'." **(Mustadrak)**
- Anas ibn Malik relates that at the night of cave Abu Bakr Siddiq said to the Prophet, "O Holy Prophet! Please allow me to enter the cave before you so that if snake or any insect is present, it must harm me not you." The Prophet allowed. Abu Bakr Siddiq entered the cave and started searching the cave with his hands. On finding a hole, he would tear his dress and cover the hole with it until he had used his complete dress. Only one hole was left uncovered. Abu Bakr Siddiq covered that hole with his toe and requested the Prophet to come inside. In the morning, the Prophet asked Abu Bakr Siddiq, "Where are your clothes?" He told everything to the Prophet. The Prophet raised his hands and prayed, "O Allah! Keep Abu Bakr Siddiq with me on the Judgment Day." **(Abu Nu'aym)**
- Abdullah ibn Umar relates that he was sitting in the Mohammadan Assembly. Abu Bakr Siddiq was present there wearing a cape which he had pinned from the front with a small piece of wood. Meanwhile Angel Gabriel came to Prophet Mohammad and said, "O Prophet! I am watching that Abu Bakr Siddiq has worn a cape which he

[187] Sura *al-Hujuraat*, verse 3.

has pinned with wood." Prophet Mohammad replied, "O Gabriel! He has sacrificed everything for me." Gabriel said, "Allah Almighty has sent greetings for you and asked to inquire Abu Bakr Siddiq whether he is happy or angry with Him for his present condition." The Prophet asked Abu Bakr, "O Abu Bakr! Allah has asked whether you are happy or angry with Him in this state?" Abu Bakr replied, "How can I be unhappy with my Allah? I am happy with my Lord, I am happy with my Lord, I am happy with my Lord." **(Abu Nu'aym)**

- Aisha bint Abi Bakr relates, "Prophet Mohammad during his terminal disease asked me to instruct Abu Bakr to lead the prayer. I replied, 'In case Abu Bakr performs this duty, he will keep crying thus he will not be able to recite. With your permission may I ask Umar for it?' The Prophet repeated, 'Ask Abu Bakr to lead the prayer.' Then I asked Hafsa bint Umar, 'Will you request the Prophet to instruct Umar to lead the prayer because if Abu Bakr will stand at the place of Holy Prophet, he will keep weeping and people will not be able to hear his recitation.' Hafsa then requested the Prophet but he said, 'You are like the women of Egypt (of Joseph's era). Instruct Abu Bakr not Umar'." **(Bukhari 7303)**
- Aisha bint Abi Bakr narrates that the Messenger of Allah said, "It is inappropriate for any congregation to let any other individual lead the prayer if Abu Bakr is present among them." **(Tirmidhi 3673)**
- Sa'id ibn al-Musayyib relates that Abu Bakr Siddiq had the status of vizier in Mohammadan Assembly and was the second to Prophet Mohammad. He was the one who accompanied him in the cave, he was the second one in the shelter with Prophet Mohammad during the Battle of Badr. He is also second in the tomb of Prophet Mohammad. The Prophet of Allah never gave anyone more importance than him. **(Mustadrak)**
- Aisha bint Abi Bakr narrates that Abu Bakr entered the Mohammadan Assembly, so the Prophet said, "You are Ateeq, the one whom Allah has freed from fire." Since then he was titled 'Ateeq'. **(Tirmidhi 3679)**
- Abdullah ibn Masud relates that once they were present in the court of Messenger of Allah. The Prophet said, "A man of paradise will come here." Then Abu Bakr came. **(Tirmidhi 3694)**
- Abu Hurairah relates a tradition that Prophet Mohammad said, "Angel Gabriel came and took me along. The angel showed me the gate of paradise through which my umma will enter." Abu Hurairah further relates, "Abu Bakr said, 'O Prophet! I wish I had been with you to see it.' The Prophet replied, 'Certainly! You will be the first one to enter'." **(Abu Dawud 4652)**

- Abu Sa`id al-Khudri relates that the Holy Prophet said, "Abu Bakr Siddiq has favoured me more than anyone else regarding wealth and companionship. If I had to befriend anyone other than Allah then I would have made Abu Bakr my dearest friend. However the relation of companionship and Islamic brotherhood is sufficient." **(Bukhari 3654)**
- The Prophet said, "On the Judgment Day Allah will not look at the person who drags his garment out of arrogance." On that Abu Bakr said, "O Prophet! One side of my garment hangs low if I do not take care of it." The Prophet said, "You are not among those who do it because of arrogance." **(Nisai 5337)**
- Abdullah ibn Abbas relates a tradition that the Prophet in his terminal disease came outside his house and a cloth was knotted round his head. Then he sat on the pulpit, praised Allah and said, "No one has favoured me more than Abu Bakr with his life and wealth." **(Bukhari 467)**
- Ali ibn Abi Talib narrates that Prophet Mohammad said, "May Allah have mercy upon Abu Bakr, he married his daughter to me, took me to the land of Madina and offered his wealth to free Bilal." **(Tirmidhi 3714)**
- Jabir ibn Abdullah relates that once Umar ibn Khattab addressed Abu Bakr Siddiq in these words, "O the best person after Prophet Mohammad." **(Tirmidhi, Mustadrak)**
- Abu Hurairah narrates that Prophet Mohammad said, "There is no one whose favour I have not repaid except Abu Bakr whose recompense is due. Verily! Allah will repay him on the Judgment Day" **(Tirmidhi 3661)**
- Asad ibn Zurara relates that once Prophet Mohammad was addressing people. He did not find Abu Bakr among audience so he said, "O Abu Bakr! O Abu Bakr! Angel Gabriel has informed me that you are the best in my umma after me." **(Tabarani)**
- Muadh ibn Jabal relates that the Holy Prophet said, "Allah does not like that Abu Bakr commits mistake." **(Tabarani)**
- Ali ibn Abi Talib says, "Abu Bakr is the best person in the umma after Prophet Mohammad." **(Tabarani)**
- Ali ibn Abi Talib and Zubayr ibn al-Awam say, "Undoubtedly Abu Bakr deserves caliphate more than anyone else. He accompanied the Prophet in cave and was the second in cave. We are aware of his eminence and exalted station. No doubt! The Prophet instructed him to lead prayer in his life." **(Mustadrak, Bayhaqi)**
- Sahl ibn Sa'd narrates that the Prophet said, "It is compulsory for my umma to love Abu Bakr and to be thankful to him." **(Daylami, al-Khatib al-Baghdadi)**

UMAR IBN KHATTAB

Ali ibn Abi Talib used to remember Umar ibn Khattab in these words, "He is the one who is always right in his decisions (*Rashid-ul-Amr*)." It means that his opinion was right in all matters and there was no chance of his being misled. He was so much exalted in his status that there exists no precedent in history.

Muslims were very few in the beginning thus the unbelievers and idolaters tortured them. The Holy Prophet prayed Allah to strengthen Islam either through Umar ibn Khattab or Amr ibn Hisham.

- Abdullah ibn Umar relates that Prophet Mohammad prayed, "O Allah! Strengthen Islam with Amr ibn Hisham (Abu Jahl) or with Umar ibn Khattab." **(Tirmidhi 3683, Musnad Ahmad ibn Hanbal 5696)**

The relater of this tradition says that Umar ibn Khattab was the beloved of Allah among the two.

Hence Allah accepted the prayer of Prophet Mohammad in favour of Umar ibn Khattab. One day Umar left home in sheer exasperation with a sword in his hand. On his way an individual met him who asked his intention. Umar ibn Khattab replied, "I intend to kill Mohammad." He said, "Then Hashim and Zuhrah tribes will kill you too." Umar ibn Khattab said, "I feel that you have also renounced the religion of our forefathers." He said, "I shall inform you of something that will surprise you. Your sister Fatimah bint Khattab and brother-in-law Sa'id bin Zayd have accepted Islam." Umar ibn Khattab became furious and went to their house. When he reached there Khabbab ibn al-Aratt was reciting sura *Taha*. On his arrival Khabbab hid himself. Umar asked his sister what they were reciting? She answered while concealing the pages of verses that it was merely a conversation with her husband. Umar ibn Khattab shouted at them that they had become depraved. Sa'id bin Zayd replied, "What if your religion is misleading (instead of ours)?" Umar ibn Khattab hit his brother-in-law angrily. Fatimah bint Khattab tried to save her husband but Umar ibn Khattab struck her on face. The blow caused her mouth to bleed. After all she was sister of Umar ibn Khattab, so she fearlessly said, "O Umar! I believe in Allah and Prophethood of Mohammad." After facing disapproval from his sister, he suddenly appeared to relent and then in a changed tone asked her to show him what she was reading. She sensed the change in him but said, "You are unclean, I cannot allow you to touch the Word of Allah as it is pure." Out of curiosity Umar agreed to follow the decorum, performed ablution and read the Quran. He had hardly reached the following verse when he felt a strong desire to meet Prophet Mohammad;

◄ اِنَّنِیۡۤ اَنَا اللّٰہُ لَاۤ اِلٰہَ اِلَّاۤ اَنَا فَاعۡبُدۡنِیۡ ۙ وَ اَقِمِ الصَّلٰوۃَ لِذِکۡرِیۡ ۝ (۲۰:۱۴)

Meaning: Verily, I am Allah. There is no God other than Me. So always worship Me and establish prayer for the sake of My remembrance. **(20:14)**

He requested, "Take me to Prophet Mohammad." On hearing this Khabbab came out from hiding and said, "O Umar! It seems that Prophet Mohammad's prayer has been answered in your favour." Umar then went to the house of Arqam where the Prophet was staying and accepted Islam by reciting shahada.

- Abdullah ibn Abbas narrates a tradition that when Umar accepted Islam, Angel Gabriel came and said, "O Prophet Mohammad! Undoubtedly inhabitants of the heaven have celebrated Umar's conversion." **(Ibn Majah, Mustadrak, Ibn Hibban)**

Umar ibn Khattab's greatest honour is to be an inspired person. It refers to the person with enlightened conscience upon whom Divine power discloses such secrets which are not known and then he conveys them to others. The definition of an 'inspired person (*Muhaddith*)' in *Majma al-Bihar*[188] is:

- He is the person who receives inspiration and then informs others with wisdom. This status is blessed only to the one whom Allah chooses.
- Aisha bint Abi Bakr relates that Prophet Mohammad said, "There had been inspired persons among the past nations and Umar is the one in my umma." **(Muslim 6204)**
- Abu Salama relates from Abd al-Rahman ibn Awf and he relates from Abu Hurairah that Prophet Mohammad said, "There had been inspired persons in the past and in my umma such a person is Umar."

Six authentic books of Hadiths have narrated this tradition but *Bukhari* has narrated it in these words:

- There were some people among the children of Israel who were inspired although they were not Prophets. In Mohammadan umma this status is granted to Umar. **(Bukhari 3689)**
- Jabir ibn Abdullah narrates a tradition that Umar ibn Khattab addressed Abu Bakr Siddiq as, "O the best person after Prophet Mohammad." He replied, "If you call me so then listen, I have also heard Prophet Mohammad saying, 'The sun has not risen upon any person who is better than Umar'." **(Tirmidhi, Mustadrak)**

[188] A lexicon on Hadith.

- Uqbah ibn Amir relates that Prophet Mohammad said, "If there was to be a Prophet after me, it would have been Umar." **(Tirmidhi 3686, Mustadrak 4495, Musnad Ahmad ibn Hanbal)**
- Abu Sa'id al-Khudri relates that Prophet Mohammad said, "If Allah had intended to send Prophet after me, surely it had been Umar." **(Imam Haithmi says that this tradition was reported by Tabarani)**
- Mohammad bin Sa'd relates from his father Sa'd ibn Abi Waqqas that Umar took permission from the Prophet to enter his house while some women of Quraish were talking to the Prophet in loud voices. However when they saw Umar they went behind the curtain. The Prophet gently smiled. Umar said, "O Prophet Mohammad! May Allah keep you smiling all your life." The Prophet said, "I am astonished at these women. They were talking to me but disappeared behind the curtain as soon as they heard your voice." Umar replied, "O Prophet! You deserve that they must fear you more than anyone else." Then Umar said to the women, "O the enemies of yourselves! You fear from me but not the Prophet?" They said, "You are more strict than the Prophet." Then Prophet Mohammad said, "O Umar! I swear by Allah Who has my life, if Satan would come across you, undoubtedly, he would change his path." **(Muslim 6202)**
- Buraida relates a tradition that the Prophet came back from one of his expeditions. A black slave girl came to the Prophet and said, "O Prophet! I vowed to beat the tambourine and sing on your safe return." He said, "Beat it if you have vowed otherwise do not." She started beating tambourine. Meanwhile Abu Bakr Siddiq came. Afterwards Ali ibn Abi Talib came while she was beating it, then Usman ibn Affan came and she kept beating it. As soon as Umar came she stopped beating and sat on the tambourine. The Prophet said, "O Umar! Certainly, Satan is afraid of you. She was beating tambourine in my presence, then Abu Bakr came but she kept beating it. She did not stop even when Ali and Usman came. O Umar! She stopped only when you came." **(Tirmidhi 3690)**
- Aisha bint Abi Bakr relates, "Once the Prophet was sitting with me meanwhile we heard the voices of some children. The Prophet stood to see it. In fact there was a black woman who was dancing in the street and the children had surrounded her. He said, 'O Aisha! Come here and see.' I went and gently put my chin on his shoulder to watch her. Then he said to me, 'Have you watched amply?' I said no to check my importance for him. Meanwhile Umar came and all dispersed. The Prophet said, 'I am watching the jinns and human devils running away from Umar.' Then I returned." **(Tirmidhi 3691)**

- Sadisa, maid of Hafsa bint Umar, relates that the Holy Prophet said, "Indeed, Satan passes by Umar with his head down since the day Umar has accepted Islam." **(Tabarani)**
- Abd al-Rahman ibn Hameed relates from his father who heard it from Sa'id ibn Zayd that the Holy Prophet said, "Ten Companions are promised paradise. Abu Bakr is granted paradise, Umar is granted paradise, Usman is granted paradise, Ali is granted paradise." (This Hadith proceeds with names of rest of the Companions.) **(Tirmidhi 3748)**
- Sa'id ibn Zayd said, "I testify for nine men who are granted paradise. I will not be sinful if I name the tenth one as well." Someone inquired, "Who are they?" He told that he was accompanying the Prophet at Mount Hira. The Prophet said, "Be firm, Hira! There is no one upon you other than the Prophet, the truthful or the martyrs." Then someone asked, "Who were they?" He replied, "The Prophet, Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan, Ali ibn Abi Talib, Talhah, Zubayr, Sa'd and Abd al-Rahman ibn Awf." Again someone asked, "Who is the tenth?" He replied, "I am." **(Tirmidhi 3757)**
- Ubayy ibn Ka'b relates a tradition that the Prophet said, "Umar will be the first one with whom Allah will shake hands and greet with salutations. Umar will be the first person whom Allah will hold hand and send to paradise." **(Ibn Majah 104)**
- Abu Hurairah relates that Prophet Mohammad said, "Umar is the light for the people of paradise." **(Abu Nu'aym, Daylami)**
- Anas ibn Malik narrates that once Umar said, "My Lord agreed with me on three things:

1. I said, 'O Prophet! I wish we take the station of Abraham as our praying place.' Hence came the revelation,

◄ وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ؕ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى (۲:۱۲۵)

Meaning: And (remember) when We made this House (the Kaaba) a central place for mankind to turn to (and assemble) and a sanctuary for peace and (commanded,) 'Make the place, where Abraham stood, a place of prayer.' **(2:125)**

2. Second it was about the veiling of women. I said, 'O Prophet! I wish you instruct your wives to observe purdah as good and bad ones talk to them.' So the verse regarding it was revealed.
3. When the wives of the Prophet unitedly made some demands to him, the following verse was revealed exactly having the same words that I said to them:

◄ عَسٰى رَبُّهٗۤ اِنۡ طَلَّقَكُنَّ اَنۡ يُّبۡدِلَهٗۤ اَزۡوَاجًا خَيۡرًا (٦٦:٥)

Meaning: If he divorces you then it may well be that your Lord will give him in your place better wives than yourselves. **(66:5)**
Thus Allah favoured me through this verse." **(Bukhari 402)**

❖ Abdullah ibn Umar relates from Umar as saying, "My Lord favoured me on three occasions which are regarding the station of Abraham, veiling of women and the prisoners of Badr." **(Muslim 6206)**

❖ Abdullah ibn Umar relates a tradition that the Prophet said, "Definitely Allah has put the truth upon the tongue and the inward of Umar." Abdullah ibn Umar says, "Whenever any opinion was shared on a matter among the people and Umar, Quran was always revealed according to the opinion of Umar." **(Tirmidhi 3682)**

❖ It was the time when prohibition of wine was not announced. Umar ibn Khattab prayed, "O Allah! Guide us clearly about wine." Therefore the following verse was revealed:

◄ يَسۡـَٔلُوۡنَكَ عَنِ الۡخَمۡرِ وَالۡمَيۡسِرِ ؕ قُلۡ فِيۡهِمَاۤ اِثۡمٌ كَبِيۡرٌ (٢:٢١٩)

Meaning: They ask you about alcohol and gambling. Say, "Major sin lies in both of them." **(2:219)**

Then Umar was called. The verse was recited in front of him. He again said, "O Allah! Guide us clearly regarding wine." Then the following verse was revealed:

◄ يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَقۡرَبُوا الصَّلٰوةَ وَاَنۡتُمۡ سُكٰرٰى (٤:٤٣)

Meaning: O believers! Do not go near prayer in a drunken state. **(4:43)**

Then again Umar was called. The verse was recited in front of him. He again said, "O Allah! Guide us (more) clearly regarding wine." So the verse was revealed:

◄ فَهَلۡ اَنۡتُمۡ مُّنۡتَهُوۡنَ ۝ (٥:٩١)

Meaning: Will you abstain (from these evil-generating temptations)? **(5:91)**

Umar said, "We abstained." **(Abu Dawud 3670)**

❖ Jabir ibn Abdullah relates that Ali ibn Abi Talib came to Umar ibn Khattab who was wearing a shawl. Ali ibn Abi Talib said, "May Allah bless Umar. There is no one dearer to me than the one who is in the shawl. Allah reveals His verses considering his opinion." **(Mustadrak, Ibn Abi Shaybah)**

- Aisha bint Abi Bakr relates that Prophet Mohammad said, “There has been no Prophet without one or two scholars in his nation. The scholar of my umma is Umar ibn Khattab. Indeed Allah has put the truth upon his tongue and inward.” **(Tabarani, Ibn Abi Asim)**
- Mujahid relates, “Whenever Umar gave an opinion, Allah revealed verses according to it.” **(Ibn Abi Shaybah)**
- Imam Ash-Shabi relates that when following words of Umar ibn Khattab were narrated in front of Ali ibn Abi Talib, “I am inspired that I shall conquer any enemy I confront,” he said, “It is not difficult for us to believe it as peace manifests from his existence. Many instructions in the Quran are revealed according to the opinion of Umar ibn Khattab.” **(Ibn Asakir, al-Suyuti)**
- Abdullah ibn Umar relates a tradition that Prophet Mohammad said, “I dreamt that I was drawing water from a well with the help of a bucket. Then Abu Bakr arrived and drew a bucket or two but he faced difficulty. Allah may forgive him. After that Umar came. Then this bucket turned into a very large one. I have never seen anyone working so hard. Then all the people drank to their hearts’ content, watered their camels and took them to their destination.” **(Bukhari 3682)**
- Abdullah ibn Umar narrates that the Prophet said, “In a dream I drank so much milk that its freshness started exuding my nails. Then I gave rest of the milk to Umar.” The Companions of the Prophet asked, “O Prophet! What do you interpret from it?” He replied, “It depicts (esoteric and exoteric) knowledge.” **(Bukhari 82)**
- Abu Sa‘id al-Khudri relates that the Prophet said, “I had a dream in which I came across some people who were wearing shirts. Shirts of some people were so small that they were up to the chests only while shirts of others were even shorter. Umar ibn Khattab was wearing such a long shirt that he was dragging it.” It was inquired, “O Prophet! What do you interpret from it?” He replied, “It is his faith.” **(Bukhari 23)**
- Abu Hurairah relates that the Prophet said, “I dreamt that I was present near a well with a leather bucket on a pulley. I took water from the well as much as Allah wanted. After that Abu Bakr took one bucket or two of water from it but he faced difficulty. Allah may forgive him. Then this bucket was converted into larger one. Umar ibn Khattab held that bucket. I never saw a man with such strength. He drew out so much water that even the camels drank water to their satisfaction. Then people took their camels to the rest area.” **(Muslim 6192)**

- Abu Hurairah relates that Prophet Mohammad said, "Undoubtedly on the night of *Arafah* (second day of hajj) Allah feels pride over his slaves especially on Umar ibn Khattab." **(Tabarani, Ibn Abi Asim)**
- Abdullah ibn Masud relates, "We felt heavenly peace from the words of Umar ibn Khattab." **(Tabarani, Ibn Abi Shaybah, Abu Nu'aym)**
- Ammar ibn Yasir relates that the Prophet said, "O Ammar! Angel Gabriel came to me and I asked him the views of inhabitants of heaven about the grandeur of Umar ibn Khattab. Gabriel replied, 'O Prophet! If I keep narrating you the virtues of Umar ibn Khattab for the time equal to the age of Prophet Noah even then his virtues cannot be explained. Moreover Umar ibn Khattab is one of the virtues of Abu Bakr Siddiq'." **(Abu Ya'la, Tabarani)**
- Salim Mawla Abu Hudhayfa relates that people of Najran came to Ali ibn Abi Talib and said, "O Caliph of the believers! You are responsible for your deeds and you have authority to intercede. Umar ibn Khattab had exiled us from our land, grant us permission to return to our land." Ali ibn Abi Talib replied, "You are evil. Undoubtedly Umar ibn Khattab had done everything right, I shall not revert his decision." **(Ibn Abi Shaybah)**
- Abu Safar narrates that Ali ibn Abi Talib was often seen wearing the same shawl. People asked him the reason of wearing it so often. He replied, "Indeed, this shawl was given to me by my beloved, sincere and special friend Umar ibn Khattab. There is no doubt Umar had devoted himself for Allah therefore He blessed him with special righteousness." Then Ali ibn Abi Talib started weeping. **(Ibn Abi Shaybah)**
- Aswad relates that Abdullah said, "When there is a discussion about pious people, discuss Umar ibn Khattab first of all." **(Ibn Abi Shaybah)**
- Zayd ibn Wahab relates from Abdullah that Umar was undoubtedly a strong fortress for Islam where it was secure. However when he was martyred Islam became vulnerable. Thereafter it never entered such secure premises again (thereafter umma has never been secure from the onslaught of fitna). **(Ibn Abi Shaybah)**
- Qudamah ibn Madh'un says that Umar ibn Khattab and Usman ibn Madh'un were riding at the place called Athaya. Prophet Mohammad was leading the caravan. Ride of Umar pushed the ride of Usman ibn Madh'un. Usman said to Umar, "O averter of fitna! You have hurt me." When they stopped, Umar approached Usman ibn Madh'un and asked, "May Allah forgive you, why did you call me with this name?" He replied, "By God it is not like that! I am not the one who has given you this name but the Prophet who is leading this army today has blessed you with this name. O Umar!

One day you passed by us when we were sitting in the company of the Prophet. While pointing towards you he said, 'This man is the averter of fitna.' He also said, 'Till the time he is alive, he is a sealed door between you and fitna'." **(Tabarani)**

- It is narrated by Abu Dhar al-Ghifari that once he met Umar. Umar held his hand and shook it. As Umar was a strong man, Abu Dhar al-Ghifari said to him, "O lock on the door that would block fitna (قفل الفتنة)! Leave my hand." On this Umar inquired, "What is this name?" Abu Dhar al-Ghifari said, "One day I came to the Prophet. He was sitting somewhere and people had gathered around him, I sat behind them. The Prophet said, 'Fitna cannot harm you as long as he (Umar) is present amongst you'." **(Tabarani)**
- Abdullah ibn Umar says that Prophet Mohammad said about Umar, "He is a wall against fitna." Then the Prophet pointed towards Umar and said, "As long as he will remain amongst you he will be like a sealed door to safeguard you against fitna." **(Musnad al-Bazzar)**
- Ali ibn Abi Talib says, "The Companions have no doubt that dignity manifests from Umar's tongue."
- Imam Abu Bakr al-Khraiti says, "May Allah bless Umar! He was deeply engrossed in witnessing Divinity through the light of Allah and was the man of gnosis. Verily he was an epitome of the Arabic couplet which means, 'He is the one who judges the matters through his insight. Thus he has the ability to foresee tomorrow'."
- The Holy Prophet said about two worthy Companions, "Allah has strengthened me with four ministers. Two are from the heavens i.e. Angel Gabriel and Angel Michael and two are from the earth i.e. Abu Bakr and Umar." **(Tirmidhi 3680)**
- The Prophet said, "There are always some special people among the Companions of every Prophet and the special among my Companions are Abu Bakr and Umar."
- The Prophet said, "The love for Abu Bakr and Umar is faith whereas enmity towards them is hypocrisy."
- The Prophet said, "The best amongst my umma are Abu Bakr and Umar."
- The Prophet said, "Abu Bakr and Umar are the leaders of the elder people in the heaven." **(Tirmidhi 3664, 3665)**
- The Prophet said, "It is not me but Allah Who has honoured Abu Bakr and Umar."
- The Prophet said, "On the Judgment Day, Abu Bakr and Umar will be raised with me like these fingers." Then he demonstrated by joining his three fingers.

- Abdullah ibn Abbas relates, "People gathered around the sacred body of Umar during his funeral. Everyone was praising and praying for him. People were paying salutations upon him before his burial. I was also among them. Suddenly someone put his hand on my shoulder from behind. I was shocked, I turned around immediately. It was Ali ibn Abi Talib. He sought blessings for Umar and (addressing Umar's sacred body) he said, '(O Umar!) There is no one after you whose virtues I would like to adhere, to meet Allah. I swear to Allah! I am sure that Allah will keep you with your two friends (the Holy Prophet and Abu Bakr) as I often heard the Prophet saying, 'Abu Bakr, Umar and I came. Abu Bakr, Umar and I entered. Abu Bakr, Umar and I left.' I am sure that Allah will bless you with the company of your both friends." **(Bukhari 3685)**

USMAN IBN AFFAN

Usman ibn Affan is the third righteous Caliph. His title is *Ghani* (the rich and generous) as he was affluent and after accepting Islam he generously donated his wealth for the cause of Allah. One of Usman's titles is *Du an-Nurayn* (the possessor of two lights). This is because two of the Prophet's daughters i.e. Ruqayyah bint Mohammad and Umm Kulthum bint Mohammad were married to him. He married Umm Kulthum after the death of Ruqayyah. Since none other than him had the honour of marrying two daughters of a Prophet thus this title became relatively more famous. A number of Hadiths are narrated in this regard.

- Abu Hurairah relates that Prophet Mohammad met Usman at the entrance of mosque and said, "Gabriel told me that Allah has commanded to wed Umm Kulthum to you." **(Ibn Majah 110)**
- Asma narrates that when the Prophet's second daughter (Umm Kulthum) also died who was married to Usman, the Prophet said, "Arrange the marriage of Usman. If I had a third daughter I would have married her to Usman as well. I had wedded my two daughters to Usman on Divine command." **(Tabarani)**
- Abdullah ibn Umar ibn Abaan al-Jafi says, "My uncle Husayn al-Jafi asked me, 'O son! Do you know why is Usman titled *Du an-Nurayn*?' I replied, 'No!' He said, 'It is because Allah has never commanded to marry two daughters of any Prophet to one person except Usman ibn Affan (he married Umm Kulthum after the death of Ruqayyah). That is why he is called *Du an-Nurayn*'." **(Bayhaqi)**
- Ubaidullah ibn Adi ibn al-Khiyar has narrated a long tradition in which Usman ibn Affan said, "Indeed Allah has sent the Prophet with truth. I was among the foremost who accepted the invitation of Allah and His Prophet. I established faith in what was sent to the Prophet. As you (Ubaidullah) have said I have the honour of two migrations

and became the son in law of the Prophet. I pledged allegiance to the Prophet. I swear neither I disobeyed the Prophet nor deceived him till the time he died." **(Musnad Ahmad ibn Hanbal 480, Bukhari 3696)**

He is also titled *Sahib al-Hijratain*, the one who migrated twice. The first migration was towards Abyssinia along with the Prophet's daughter Ruqayyah and the second migration was towards Madina.

- Anas ibn Malik narrates that Usman ibn Affan set out towards Abyssinia for migration along with his wife Ruqayyah. For a long time the Prophet had no news about them. He would go out of the city every day to inquire about their safety. Finally one day a woman brought the good news of their well-being. Upon this the Prophet said, "Verily! Usman is the first person after Lut who has migrated along with his wife in the way of Allah." **(Tabarani 141)**

Usman's greatest virtue is his modesty. Even the angels would regard him for it. He was so perfect in it that he never unclothed himself even in total privacy. There are numerous Hadiths about his modesty.

- Abu Musa al-Ash'ari narrates, "The Prophet was sitting at a wet place and one or both of his knees were uncovered. When Usman came, the Prophet covered them." **(Bukhari)**
- Aisha bint Abi Bakr narrates, "The Prophet was lying (on a bed) in my house and both of his calves were partly visible. Abu Bakr sought permission to enter the room which the Prophet granted while lying in the same posture and continued talking. Then Umar sought his permission which the Prophet granted while lying in the same posture and kept talking. Then Usman sought permission upon which the Prophet sat up and adjusted his dress. Usman had conversation and then he left. I asked, 'O Prophet of Allah! When Abu Bakr came you did not adjust your clothes, nor upon Umar's arrival but when Usman came you sat up and adjusted your dress.' He replied, 'Why should I not regard the person whom even the angels regard'." **(Muslim 6209)**
- Hafsa bint Umar narrates, "Once the Prophet came to me and sat down keeping his cloth over his legs. Meanwhile Abu Bakr Siddiq came and sought permission which the Prophet granted while he kept sitting in the same manner. Then Umar came and sought permission from the Prophet which he granted while sitting in the same manner. Then other Companions came to whom also he granted permission. Then Ali ibn Abi Talib came and sought permission which he also granted and did not change his way. Then came Usman. The Prophet first covered his body with the cloth and then granted the permission. The Companions kept talking to the Prophet and then left. I asked, 'O Prophet of Allah! Abu Bakr, Umar, Ali and other Companions came but you kept sitting in the same way but when Usman came you covered your body.'

He said, 'Should I not honour the modesty of the man whom even the angels honour'." **(Musnad Ahmad ibn Hanbal, Tabarani)**

- Anas ibn Malik narrates that the Prophet said, "Usman ibn Affan is truly modest." **(Tirmidhi 3790)**
- Badr ibn Khalid narrates, "On the day Usman's house was besieged, Zayd ibn Thabit stood near us and said, 'Will you not be shy of the man from whom even the angels are?' We inquired, 'Who is he?' He said that he had heard the Prophet saying, 'One of the angels was with me. Meanwhile Usman passed. The angel said that this person is a martyr, his people will kill him and we the angels are also shy of him'." Badr (the narrator) says that afterwards they saved Usman from a group (of *kharijites*). **(Tabarani)**

One of the greatest distinctions of Usman is that Prophet called his own right hand as the hand of Usman. When Usman went to Makkah for negotiations with the Quraish at the time of treaty of Hudaybiyyah, rumour of his martyrdom was spread. On that occasion, the Prophet asked for an oath of allegiance from all his Companions. This allegiance is known as 'pledge of the Tree or pledge of Ridwan' (*Bayat ar-Ridwan*). Since Usman was not present at the time of this oath, the Prophet placed his right hand over the hands of Companions and said, "This is Usman's hand and I swear allegiance on his behalf." None else has been blessed with such honour. This incident can be verified from following Hadith:

- Anas ibn Malik relates that the Prophet took the pledge of the Tree when Usman had gone to Makkah as his ambassador. When Companions were pledging allegiance at the hand of the Prophet, he said, "Usman is performing the duties of Allah and His Prophet." After that the Prophet placed one of his hands over the other as Usman's hand for swearing allegiance on his behalf. Hence Usman's hand was (many times) better for people than their own hand. **(Tirmidhi 3702)**

Another distinction of Usman is that when he went to Makkah as an ambassador, the Quraish offered him an opportunity to perform circumambulation of Kaaba but he refused the offer by saying, "I would not perform it without the Prophet."

His title is *Ghani*. He was rich and his wealth was only for Allah and His Prophet. Whenever there was a challenging time for Muslims or Islam and material means were needed, Usman came forward and offered his wealth in the way of Allah.

At the occasion of expedition to Tabuk, the Prophet urged his Companions to spend their wealth. Abu Bakr Siddiq brought everything that was present in his house while Umar ibn Khattab brought half of what he had. At that time Usman said, "I present hundred laden camels." When the Prophet persuaded more, Usman again got up and said, "I

present another two hundred camels." The Prophet again persuaded upon which Usman said, "I give an additional three hundred camels." The Prophet urged yet again for spending wealth for jihad in the way of Allah and for the fourth time Usman said, "I present another two hundred camels and a thousand gold coins." Hearing this the Prophet came down from his pedestal and was so pleased with Usman's unparalleled generosity that he took the coins in his hand and said:

◄ مَا ضَرَّ عُثْمَانُ مَا عَمِلَ بَعْدَ هٰذَا الْيَوْمِ

Meaning: From today onwards nothing that Usman does will cause him any harm.

He added, "O Usman! Allah has forgiven all your sins that you have committed or will commit till the Judgment Day."

Once a terrible famine struck Madina which worried everyone. Meanwhile Usman received a thousand grain laden camels. All the traders of Madina gathered and tried to buy the grain at a much higher price but Usman refused and said, "I am receiving even greater profit. I ask you people to be witness that I have given away all this grain to the Fakirs of Madina for the sake of Allah."

❖ Abdullah ibn Abbas says that the same night he saw the Prophet in dream. The Prophet was riding a white Turkish horse and was clad in a dress of light. He was in hurry to go somewhere. Abdullah asked, "O Prophet! May my parents be sacrificed upon you, I am very fond of beholding you." The Prophet said, "I am in a hurry right now because Usman has given a charity of thousand camels which Allah has accepted and as a reward he is being married to a houri and I have to attend this marriage."

After the death of Prophet, Usman carried out the responsibility of taking the honourable wives of the Prophet to hajj. It was not only because he was part of the Prophets' household being his son-in-law but also by virtue of his modesty. He took upon himself all the expenses of their hajj. This was a special honour bestowed upon him.

When the Prophet migrated to Madina, he and his Companions faced an extreme shortage of sweet water. There was only one well of sweet water named Bi'r Roomah which was owned by a Jew who sold water at the price of his choice. The Prophet announced that anybody who would purchase the well and dedicate it for the sake of Allah will be blessed with paradise. Usman purchased the well and dedicated it.

❖ Abu Ashas Sanaani narrates that some scholars were delivering sermons in Syria. Some of them were the Companions. The last who delivered sermon was Marah ibn Kab. He said, "Had I not heard a Hadith from the Prophet himself I would not have stood up. The Prophet was talking about impending fitna. Meanwhile a person passed

by who had covered his face with a cloth. The Prophet pointed towards him and said, 'On that day (of fitna) this person will be on righteousness.' I looked towards him and realized that he was Usman. I then asked the Prophet, 'Is he the one?' He said, 'Yes, he is'." **(Tirmidhi 3704)**

- Jabir ibn Abdullah narrates that a dead body was brought to the Prophet for offering funeral prayer but the Prophet refused. Someone asked, "O Prophet! We have never seen you refusing any funeral prayer." The Prophet replied, "The truth is that the dead person had grudge for Usman. Hence Allah has deprived him of His mercy." **(Tirmidhi 3709, Ibn Abi Asim)**
- Abdullah ibn Umar narrates, "The Prophet stood up on the day of Badr and said, 'Indeed Usman is performing the duties of Allah and His Prophet[189] and I take oath of allegiance on his behalf.' The Prophet also fixed the share of Usman from the war wealth. The Prophet did not do so for anyone else who was absent on that day." **(Abu Dawud 2726, Al-Tahawi)**
- Aisha bint Abi Bakr says, "The Prophet asked me, 'Call somebody from my Companions.' I asked, 'O Prophet of Allah! Should I call Abu Bakr Siddiq?' He said no. Then I asked, 'Should I call Umar ibn Khattab?' He said no. I then asked, 'Should I call your cousin Ali ibn Abi Talib?' He said no. I then asked, 'Should I call Usman?' He said yes. When he came, the Prophet said, '(O Aisha!) Give us privacy.' Then he started whispering to him and Usman's colour changed. Then came the day when Usman's house was besieged and he was also constrained. We said, 'O Caliph! Will you not fight?' Usman said, 'No, verily the Prophet had advised me (about this day) and I will remain firm on the advice'." **(Musnad Ahmad ibn Hanbal, Abu Ya'la)**
- Jabir ibn Abdullah narrates, "Once we along with the Prophet were present in a house with emigrants. Abu Bakr Siddiq, Umar, Usman, Ali, Talhah, Zubayr ibn al-Awam, Abd al-Rahman ibn Awf and Sa`d ibn Abi Waqqas were also present. The Prophet said, 'Each one of you should stand with his friend.' The Prophet himself stood beside Usman. He embraced him and said, 'O Usman! You are my friend in this world as well as in the hereafter'." **(Mustadrak, Abu Ya'la)**
- Abu Hurairah narrates that he want to Ruqayyah, daughter of the Prophet. She had a comb in her hand and said, "The Holy Prophet has just departed. I was combing my hair. He asked, 'What is your opinion about Usman ibn Affan?' I replied, 'He is an excellent man.' The Prophet advised, 'Keep respecting him, verily he is similar to me more than any other Companion regarding his conduct'." **(Tabarani 97)**

[189] Usman could not participate in the battle because his wife Ruqayyah, the daughter of Prophet Mohammad was ill and he was looking after her.

- Abu Musa al-Ash'ari says, "I was in an orchard with Prophet Mohammad when someone sought permission to enter. The Prophet said to open the door and give him glad tidings of paradise. Hence I did the same and opened the door. He was Abu Bakr Siddiq and after listening he praised Allah. Afterwards another person sought permission. The Prophet again said to give him glad tidings of paradise and open the door. When I opened the door, he was Umar ibn Khattab. I conveyed to him the Prophet's message, he also praised Allah. Then a third person sought permission to enter. The Prophet said, 'Open the door, give him glad tidings of paradise along with the trials and hardships (in world) which he will have to face.' He was Usman ibn Affan. When I told him the Prophet's words, he praised Allah and said, 'Only Allah is the Helper'." **(Bukhari 3693)**
- Talhah narrates that the Holy Prophet said, "Every Prophet has a friend and my friend in paradise is Usman." **(Tirmidhi 3698)**
- Abdullah ibn Umar narrates, "I was with the Holy Prophet while a man came to him and shook hands. The Prophet did not withdraw his hand till the man himself released his hand. Then the man said, 'O Prophet of Allah! Usman has come.' The Prophet said, 'He is amongst those who are destined to be in heaven'." **(Tabarani)**
- Abdullah ibn Sehr says, "Verily a man came to Sa'id bin Zayd and said to him, 'I have grudge against Usman to the extent that I never had such a grudge against any other person.' Upon this Sa'id bin Zayd said, 'Indeed you have said an evil statement. You foster grudge towards such a person who is one of those promised heaven'." **(Musnad Ahmad ibn Hanbal)**
- Abdullah ibn Umar narrates, "The Prophet told about fitna and said regarding Usman ibn Affan, 'He will be killed wrongly'." **(Tirmidhi 3708)**
- Abdullah ibn Abbas says, "I was sitting in the company of the Prophet while Usman came. When he came closer, the Prophet said, 'O Usman! You will be martyred while reciting sura *al-Baqarah* and your blood will fall on the verse:

◄ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ (٢:١٣٧)

Meaning: So Allah is sufficient to guard you against their evil and He is All-Hearing, All-Knowing. **(2:137)**

On the Judgment Day, you will be raised as the ruler over the downtrodden and those from the east and west will envy your distinction and you will intercede for as many people as the people of Rabi'ah and Mudhar tribes put together." **(Mustadrak)**

- Aisha bint Abi Bakr narrates, "The Prophet said, 'O Usman! Allah will bless you with the cloak (of caliphate). Thus if the people will try to remove it, you must not do it'." **(Tirmidhi, Ibn Majah)**
- Bashir al-Aslami says that when migrating Companions came from Makkah to Madina they faced serious shortage of water. There was a spring with a man from Ghifar tribe which was called Roomah. He would sell a small leather bag of water from the spring at a high price. The Prophet said to him, "Sell to me this spring for a spring in the paradise." The man replied, "O Prophet of Allah! There is no source of income for me and my family except this spring therefore I cannot do this." This news reached Usman who purchased the spring from that man for thirty-five thousand dinars. He then came to the Prophet and asked, "O Prophet of Allah! If I purchase this spring and dedicate it, will you also give me a spring in the paradise in reward of this as you said to that man?" The Prophet said yes. On this Usman said, "O Prophet of Allah! I have purchased that spring and dedicated it for the Muslims." **(Tabarani)**
- Abdullah ibn Umar narrates that the Holy Prophet said, "Every Prophet has a friend from his umma and verily Usman is my friend." **(Abu Nu'aym, Daylami)**
- Abdullah ibn Umar relates from the Holy Prophet, "Usman's attributes are similar to those of our forefather Prophet Abraham." **(Daylami)**

WIVES AND DAUGHTERS OF THE HOLY PROPHET

The most prestigious women of the umma are the honourable wives and daughters of the Holy Prophet. Mother of the believers Khadijah bint Khuwaylid holds the highest position with regard to preaching, companionship and for being a consoler for the Holy Prophet. She is undoubtedly the most honourable woman and the first one to believe. It is sufficient to prove her greatness that she endorsed the Holy Prophet while people disapproved and rejected him. Before she embraced Islam her hundreds of camels carried trading goods but when she died there was not even enough cloth for her shroud. There are only two personalities in Islam who sacrificed their everything for the religion, Khadijah bint Khuwaylid and Abu Bakr Siddiq. Then is the mother of the believers, Aisha bint Abi Bakr who became the custodian of the Holy Prophet's heritage of knowledge and spread it for over half a century. The Hadiths related by her are the base of one third of the Islamic jurisprudence. Regarding knowledge Umm Salama also holds a distinct position. Among the daughters of the Prophet, Fatimah bint Mohammad holds the highest position. Her grandeur has been mentioned in the previous chapter.

TEN COMPANIONS WITH GLAD TIDINGS OF PARADISE (ASHARAA AL-MUBASHARUN)

The ten blessed Companions are distinguished from the rest on the basis that the Prophet gave them the glad tidings of paradise during their lifetime. Besides the Rashidun Caliphs the following six Companions were given the good news:

1. Az-Zubayr ibn al-Awam
2. Sa'd ibn Abi Waqqas
3. Abd al-Rahman ibn Awf
4. Abu Ubaidah ibn al-Jarrah
5. Talhah ibn Ubaydullah
6. Sa'id bin Zayd

PIONEER MUSLIMS OF MAKKAH

This is the distinguished group as they were the foremost on the path of Truth. They endured every kind of tribulation and cruelty with great steadfastness to secure and strengthen their bond with Allah and His Prophet. Among them, besides the Rashidun Caliphs and the Companions who were promised paradise following are worth mentioning;

Zayd ibn Harithah, Bilal ibn Rabah al-Habashi, Ammar ibn Yasir, Khabab ibn al-Aratt, Abdullah ibn Masud, Khalid ibn Sa'id ibn al-As, Suhayb ar-Rumi, Usman ibn Madh'un, Al-Arqam ibn Abi'l Arqam, Jafar ibn Abi Talib and Abu Salama.

Among the early women believers were included Lubaba bint al-Harith who was the wife of Abbas ibn Abd al-Muttalib and her title was Umm Fadl, Asma bint Abi Bakr, Umm Ruman and Fatimah bint Khattab.

PIONEERS AMONG ANSAR

In the eleventh year of the declaration of Prophethood, some people of Khazraj tribe came for pilgrimage and camped a few miles away from Makkah at al-Aqabah. One night Prophet Mohammad visited them to preach. They were expecting the Apostleship of the last Prophet Mohammad because of their close contacts with the Jews. When they saw Prophet Mohammad and heard from him the Divine revelations they immediately believed and accepted Islam. The names of these six people are: Abu Umama Asad ibn Zurara, Awf ibn al-Harith, Rafay ibn Malik, Qutba ibn Amir, Uqbah ibn Amir and Sa'd ibn ar-Rabi.

On returning to Madina these Companions spread the light of faith. Next year twelve people arrived for pilgrimage. Among them, except Sa`d ibn ar-Rabi, five were the same as just mentioned. Another seven embraced Islam whose names are Dhakwan ibn Abu Qays, Ubada ibn as-Samit, Khalid ibn Mukhlid, Abbas ibn Ubada, Muadh ibn al-Harith, Abu al-Haytham ibn at-Tayyihan and Uwaim bin Saidah.

They swore allegiance to believe in the Oneness of Allah, obey the Prophet and not to indulge in theft, fornication, killing of newborn girls, false allegations and backbiting. This allegiance is known as the first pledge at al-Aqabah and Mus'ab ibn Umair was sent with them to educate and preach. The following year (13 AH), the second pledge at al-Aqabah took place in which there were seventy-two men and two women from the tribes of Aws and Khazraj. They had come with the intention of inviting the Prophet to migrate to their city, Madina.

The Prophet said after the oath, "As Prophet Jesus had selected twelve persons similarly on the indication of Angel Gabriel, I appoint twelve of you as my representatives. Go back to Madina and spread Islam. I will undertake this task myself for the people of Makkah." Among these representatives of *Ansar* nine were from Khazraj tribe while three were from Aws. These twelve representatives are the leading ones amongst the *Ansar* and they hold the same distinction as the 'ten who were promised paradise' among the emigrants. Representatives from the tribe of Khazraj were: Abu Umama Asad ibn Zurara, Rafay ibn Malik, Ubada ibn as-Samit, Sa'd ibn ar-Rabi, Mundhir ibn Amr, Abdullah ibn Rawahah, Bara ibn Marur, Abdullah ibn Amr and Sa'd ibn Ubadah. Three representatives from Aws were: Usaid bin Hudair, Sa'd bin Khaithamah and Abu al-Haytham ibn at-Tayyihan.

The following Hadiths state the virtues of *Ansar*:

- Anas ibn Malik reports that the Prophet said, "Love of *Ansar* is a sign of faith and grudge against *Ansar* is a symbol of hypocrisy." **(Bukhari 17)**
- Anas ibn Malik relates that the Prophet said, "The sign of faith is love for *Ansar* and the sign of a hypocrite is that he keeps grudge against *Ansar*." **(Bukhari 3784, Nisai 5022)**
- Al-Barra says that he heard the Prophet saying, "Only a true believer loves *Ansar* and only a hypocrite would keep grudge against them (narration of Imam Nisai is, 'Only a non-believer will keep grudge for them'). The one who loved them, Allah will love him and Allah will hate him who kept grudge against them." **(Bukhari 3783)**
- Anas ibn Malik says that when the Prophet saw some of the women and children of *Ansar* returning from a marriage he stood up and said, "You are my beloved among the people." He said thrice and meant the *Ansar* Companions. **(Bukhari 3785)**

- Abu Hurairah relates that the Prophet said, "The one who believes in Allah and in the Judgment Day does not keep grudge against the *Ansar*." **(Muslim 238, 239, Nisai)**
- Abu Hurairah relates that Prophet Mohammad said, "One who loves the *Ansar* he does it for my sake and the one who has grudge against them, in fact has it because of his grudge against me." **(Tabarani)**
- Zayd ibn Arqam says that the Prophet said, "O Allah! Forgive the *Ansar*, the sons of *Ansar* and the grandsons of *Ansar*." **(Muslim 6414)**
- Sa'd bin Malik Ansari narrates that the Prophet said, "If the people decide to go to one valley and the *Ansar* decide to go to another, I would walk with the *Ansar*. Had there been no migration I would have been a person from amongst the *Ansar*." **(Ibn Majah 164)**
- Anas ibn Malik narrates that the Prophet came to us and said, "Beware! Every Prophet has assets and verily my asset is *Ansar*." **(Tabarani, Abu Nu'aym, Diya al-Din al-Maqdisi)**

COMPANIONS WHO HAD THE HONOUR OF MIGRATION

When Allah commanded the believers to migrate to Madina, the Prophet immediately indicated the Companions to migrate after *Dhul al-Hijjah* and also pointed the destination. The leading ones in migration included Mus'ab ibn Umair and Abdullah ibn Umm Kulthum. Then Bilal al-Habashi, Sa'd ibn Abi Waqqas and Ammar bin Yasir migrated one after the other. Then there was a group of twenty individuals that included Umar ibn Khattab. When Umar ibn Khattab decided to migrate he went daringly with weapons. First he went to Kaaba and after performing the circumambulation he addressed the people of Quraish who had gathered in the compound of Holy Kaaba, "I am migrating, anyone who wants his wife to be a widow, children orphan and wants to leave his mother wailing he may come and fight me." Nobody dared to confront him however some weak Muslims became his co-emigrants.

Suhayb ar-Rumi, though a slave, was very rich. When the news of his migration reached the non-believers, they stopped him and asked why he was taking his wealth with him. They said, "Whatever you have earned here, we would not let you take it with you." He replied firmly, "Till there is a last arrow in my quiver nobody can stop me. However if you want my wealth you can take it and let me go." Thus having lost everything he saved his life and joined the Prophet in Quba. When the Prophet saw him, he said, "You have done a very profitable trade."

In the month of *Rabi al-awwal* the Prophet along with Abu Bakr Siddiq left Makkah for Madina. The Quran remembers Abu Bakr as 'the Companion' of Prophet Mohammad.

The Prophet left Ali ibn Abi Talib in Makkah to return the belongings and goods of the non-believers which they had entrusted to him. In Quba the Prophet stayed at the house of Kulthum ibn Hidum, laid the foundation of Quba Mosque and departed for Madina after three days on Friday. En route to Madina, the Prophet offered prayer in the town of Salim tribe and this was the first Friday prayer. Then he entered Madina from the south. Earlier Madina was called Yathrib but that day onwards this city is called *Madina-tun-Nabi* (city of the Prophet) and it was prohibited to call it Yathrib.

The first task in Madina was to build the Prophet's mosque. Then the Prophet attended towards the rehabilitation of the emigrants. He gathered the Companions at the house of Anas ibn Malik to establish brotherhood among them. Their number is said to be ninety in which forty-five were emigrants while other forty-five were *Ansar*. The Prophet established the bond of brotherhood between an emigrant and an *Ansar*. These *Ansar* and emigrants are those blessed souls who are honoured with the distinction of offering salat facing both the Qiblah. All such Companions are included in the leading Companions.

About the superiority of the emigrants the Prophet said:

- Abdullah ibn Zayd and Abu Hurairah relate that Prophet Mohammad said, "If there was no (superiority of) migration then I would have been a person amongst the *Ansar*." **(Bukhari 7244, 7245)**
- Sa'd ibn Abi Waqqas narrates that the Prophet said, "O Allah! Accept the migration of my Companions and do not turn them back to the previous state of ignorance." **(Agreed upon Hadith)**

INSCRIBERS OF REVELATIONS

Some scholars have placed the writers of revelation above those Companions who participated in the Battle of Badr. In Madina their number reached forty. The honour of writing the first revelation was conferred upon Khalid ibn Sa'id while the distinction of writing the last revelation was bestowed upon Ubayy ibn Ka'b.

PEOPLE OF BADR

Those who fought in Badr, the first battle between truth and falsehood (*Yaum al-Furqan*) are blessed with special honour. It is said about them that Allah saw the people of Badr with favour and said, "Now you may do whatever you want, for I have forgiven you." **(Abu Dawud 4654)**

It is said in another Hadith that Angel Gabriel came to the Prophet and asked, "O Prophet! What is the status of people of Badr among the Muslims? The Prophet replied,

"I consider them superior to all other Muslims." Angel Gabriel told the Prophet that the angels who appeared at Battle of Badr to help believers are also considered worthy of similar distinction among the angels. The status of participants of Badr is the highest as Allah has forgiven all the previous and future sins of these soldiers and paradise is due for them. Their number according to known traditions is 'three hundred and thirteen'.

The Holy Prophet has narrated the excellence of the people of Badr in these words:

- Ali ibn Abi Talib relates a long tradition that the Holy Prophet said that Allah addressed the people of Badr, "Do whatever you want to do as I have declared you the rightful deservers of paradise" or Allah addressed them in these words, "I have forgiven you." **(Agreed upon Hadith)**
- Qays narrates that Umar ibn Khattab fixed an annual allowance of five thousand dirham for the people of Badr during his caliphate and said that he would give preference to the people of Badr over all other Companions. **(Bukhari)**
- Jabir ibn Abdullah relates that the servant of Hatib ibn Abi Balta'ah went to the sacred assembly of Prophet Mohammad and complained against Hatib, "O Messenger of Allah! Hatib ibn Abi Balta'ah will go to hell." The Holy Prophet said, "You are a liar! He will not go to hell as he has participated in the Battle of Badr and treaty of Hudaybiyyah." **(Muslim, Tirmidhi, Nisai)**
- Abdullah ibn Abu Aufa says that Abd al-Rahman ibn Awf complained about Khalid ibn al-Walid in the sacred assembly of Prophet Mohammad. The Holy Prophet said to Khalid, "Why do you hurt a man from the people of Badr as you cannot achieve the status of people of Badr even if you donate gold equal to the size of Mount Uhud." Khalid ibn al-Walid said, "O Holy Prophet! He quarrelled with me so I did." The Holy Prophet said to Abd al-Rahman ibn Awf, "Do not hurt him as he is one of the swords of Allah which Allah has imposed upon non-believers." **(Tabarani, Ibn Hibban)**

PEOPLE OF UHUD

The status of people of Uhud comes after the people of Badr. Although there were one thousand soldiers who entered the battlefield but the leader of hypocrites Abdullah ibn Ubayy retreated along with his three hundred men at the time of battle. Consequently strength of the true believers reduced to seven hundred.

PARTICIPANTS OF BATTLE OF THE TRENCH

Quraish and other Arab tribes laid a siege around Madina in 5 AH. Muslims dug out a trench on three sides of their city for protection and remained besieged for several days. The status of participants of battle of the Trench comes after the Companions of Uhud.

COMPANIONS OF PLEDGE OF THE TREE

The Holy Prophet dreamt that he was circumambulating Kaaba. To make this dream come true he set out for it. According to a tradition fourteen hundred Companions accompanied him and according to another tradition they were sixteen hundred. The Muslims stopped at Hudaybiyyah. Usman ibn Affan was sent to Makkah as an envoy. There was a rumour that he had been martyred. Upon hearing this news the Prophet took the pledge from his Companions under an Acacia tree to take revenge. Those who swore this pledge have a grand status.

Allah says about their grandeur in sura *al-Fath*:

◄ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَ اَثَابَهُمْ فَتْحًا قَرِيْبًا ۙ (۴۸:۱۸)

Meaning: Surely Allah was well pleased with the believers when they pledged allegiance to you under the tree. So (the passion of truth and fidelity) that permeated their inwards, Allah had its knowledge and sent down an exceptional calmness and tranquillity and awarded them the forthcoming victory (of Khaybar). **(48:18)**

The Prophet said about the people of the tree:

❖ Jabir ibn Abdullah who was among the people of the tree relates, "The Holy Prophet addressed us on the day of Hudaybiyyah, 'You are the best among all the inhabitants of the earth.' We were fourteen hundred Companions and if I could see (Jabir ibn Abdullah al-Ansari had lost his eyesight at that time) I would have indicated you the location of that tree as well." **(Agreed upon Hadith)**

CONQUEST OF MAKKAH

Allah says in sura *al-Hadid*:

◄ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا (۵۷:۱۰)

Meaning: Those of you who spent (their wealth in the way of Allah) before (Makkah's) victory and fought (for the sake of truth), they (and others) cannot be equal. They are far higher in rank than those who spent their wealth afterwards and fought. **(57:10)**

Those who donated and fought for Allah before Makkah's victory are superior to those who donated and fought for Allah after it.

GRANDEUR OF COMPANIONS

Everyone in Makkah became the enemy of the Prophet when he announced his Prophethood. It was an unexpected announcement for Quraish. They could not even think that 'the truthful and honest' would become such a danger for their system of falsehood. They could not even imagine that a man of honour and modesty would challenge the religion of their ancestors. Proclamation of Islam not only meant waging a war against Quraish but also against the whole Arab society. The entire Arab turned against Prophet Mohammad. It was the most difficult time when supporting him and accepting Islam meant inviting the death. However the sacred Companions risked their lives and supported the Prophet of Allah. They endured every difficulty and affliction without complaining and faced every trouble bravely. They were tortured, flogged, made to lay on fire bed, dragged on the hot sand, hanged to death, scorched with hot metal, buried under heavy stones but all these atrocities could not affect their companionship with the Holy Prophet. They permanently remained in the company of the Prophet because of their love for him and could not even think of being apart. It was not just the matter of accepting Islam but was their ardent love for the Prophet.

If the lives of the Companions are studied one comes to know that they sacrificed each and everything ordered in the following verse and ultimately achieved success on the path of righteousness.

◄ قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ

مَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ (۹:۲۴)

Meaning: (O esteemed Messenger!) Say, "If your fathers (and forefathers) and your sons (and daughters) and your brothers (and sisters) and your wives and your (other) kith and kin and the riches that you have earned (so hard) and the trade and business that you fear may decline and the homes you are fond of are dearer to you than Allah and His Messenger (blessings and peace be upon him) and struggling in His cause, then wait until Allah brings His command (of torment)." **(9:24)**

LOVE OF SULTAN BAHOO FOR COMPANIONS

Sultan Bahoo believes in love and grandeur of the Companions. According to his teachings anyone who keeps grudge against them or criticizes them is not a Muslim. He says:

- When Allah desired (to be recognized), he separated *Ism-e-Allah Zaat* from Himself (manifested Himself in the form of *Ism-e-Allah Zaat*). From *Ism-e-Allah Zaat* the light of Mohammad manifested. When Allah beheld His reflection in the mirror of His Oneness in the form of light of Mohammad, he was fascinated and became fond of Himself and got the title of 'Lord of all the lords' and 'Beloved of Allah' from His Own Divine court. Then Allah created all the souls of creatures of eighteen thousand realms from the light of Mohammad. Allah says in a *Qudsi* Hadith:

  ◄ لَوْلَاكَ لَمَا اَظْهَرْتُ الرَّبُوْبِيَّةَ

  Meaning: If it was not for you (O My beloved Mohammad!) I would not have manifested My Lordship.

  First of all Allah Himself recited shahada for Prophet Mohammad then the sacred soul of Abu Bakr Siddiq recited. Then Ali ibn Abi Talib recited shahada in the womb of his mother and became a true believer. Afterwards all the sacred Companions embraced the miraculous faith. **(Ain-ul-Faqr)**

A Hadith narrated by Abdullah ibn Masud regarding grandeur of the Companions also verifies the above-mentioned saying of Sultan Bahoo. It is narrated in the Hadith that the Companions had a grand status since the realm of souls. They are the leading ones among the whole creation who recited shahada in the realm of souls. Therefore they possess the grand status of Companionship since pre-existence till eternal end.

Sultan Bahoo says while narrating the characteristics of seeker of Allah:

- Who is a true seeker of Allah? The virtuous one who circumambulates the inward (which is the abode of Allah), one who is perfectly sincere like Abu Bakr Siddiq, as just as Umar ibn Khattab, as modest as Usman ibn Affan, fighter against the innerself and completely resigned to the will of Allah like Ali ibn Abi Talib. **(Ain-ul-Faqr)**

- Four significant attributes are the unique marvels of four Companions. Abu Bakr Siddiq has command over sincerity, Umar ibn Khattab has command over justice and accountability of innerself, Usman ibn Affan has generosity and modesty while Ali ibn Abi Talib has *Faqr* and knowledge. **(Asrar-e-Qadri)**

There is another marvel of Companions. As Prophet Mohammad is the leader of all the Prophets, similarly his Companions are superior to the companions of other Prophets.

Therefore no Prophet can be a peer to Prophet Mohammad in this aspect as well. Sultan Bahoo says:

- You must know that Abu Bakr Siddiq is an embodiment of sharia, Umar ibn Khattab is an embodiment of mysticism, Usman ibn Affan is an embodiment of reality, Ali ibn Abi Talib is an embodiment of gnosis while the Holy Prophet is the Divine secret. **(Ain-ul-Faqr)**

- Abu Bakr Siddiq is truthfulness, Umar ibn Khattab is justice and accountability of innerself, Usman ibn Affan is modesty, Ali ibn Abi Talib is generosity and kindness while the Holy Prophet is *Faqr*. **(Ain-ul-Faqr)**

صدیقؓ صدق وعدل عمرؓ و پُر حیا عثمانؓ بود
گوئی فقرش از پیغمبرؐ شاہِ مردانؓ می ربود

Explanation: From the Holy Prophet, Abu Bakr Siddiq got the attribute of truthfulness, Umar ibn Khattab got justice, Usman ibn Affan got modesty and Ali ibn Abi Talib got *Faqr*. **(Ain-ul-Faqr)**

- Abu Bakr Siddiq is air, Umar ibn Khattab is water, Usman ibn Affan is fire, Ali ibn Abi Talib is soil while the Holy Prophet is the soul of man's body made of these four elements. **(Ain-ul-Faqr)**

- Beholding Prophet Mohammad day and night was the sustenance of Companions. **(Kaleed-ul-Tauheed Khurd)**

It means beholding Prophet Mohammad was nourishment and strength for the souls of Companions. They attained the status of annihilation in Allah and immortality with Him just by beholding him. They achieved such grand status which none of the companions of any Prophet had. Moreover from pre-existence till eternity no Fakir or Saint will have status equal to them. There is a tradition that they sat so still in the Mohammadan Assembly as if birds were sitting on their heads and with little a movement of Companions they would fly away. It is a clear indication that they were so engrossed in beholding the Prophet that they were even oblivious of themselves. Sultan Bahoo says:

- The perfect spiritual guide should be on the footsteps of Prophet Mohammad the beloved of Allah, while the disciples and seekers should be like his sacred Companions who sacrificed their life for the Prophet. They found their strength only by beholding the sacred countenance of the Prophet and had completely repented from infidelity, polytheism and heresy. The person who goes against the sharia of Prophet Mohammad and the way of his great Companions is certainly cursed. How can such a person

become a spiritual guide! The mystic way of being a spiritual guide is based on the teachings of Quran and sharia, it is extracted from the Quran and sharia and leads towards them eventually. **(Kaleed-ul-Tauheed Kalan)**

- When a seeker enters the Mohammadan Assembly, first of all his being is blessed with four kinds of efficacy through the spiritual sight of four sacred personalities. By the efficacy of spiritual sight of Abu Bakr Siddiq, the seeker is blessed with the attribute of veracity, as a result hypocrisy and lie are removed from his being. By the spiritual sight of Umar ibn Khattab, the seeker adopts the attributes of justice and self-accountability hence the sensual desires and satanic apprehensions are eliminated from his inward. By the efficacy of spiritual sight of Usman ibn Affan, he becomes modest and obedient and gets rid of immodesty and disobedience. By the spiritual sight of Ali ibn Abi Talib, the seeker is blessed with the Divine knowledge, righteousness and *Faqr*, as a result he is liberated from ignorance and love of the world. Thereupon the seeker becomes eligible for spiritual persuasion. The Holy Prophet takes oath of allegiance from him personally and grants him the eternal and non-declining rank of the perfect spiritual guide which is the level where there is no fear or grief. **(Kaleed-ul-Tauheed Kalan)**

- Four kinds of armies were with the Holy Prophet; the army of sacred Companions, army of angels and martyrs, army of knowledge, army of good morals and clemency. First two were the exoteric armies while the other two were the esoteric armies. When Abu Jahl offered wealth, gold, silver and worldly rule to the true believers, they paid no heed to it and sacrificed their lives for the Holy Prophet and in the path of Allah, as for them the faith was the dearest. However there were some hypocrites about whom Allah says:

◄ ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا (۴:۱۳۷)

Meaning: They believe, then they disbelieve. **(4:137)**

◄ مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ (۴:۱۴۳)

Meaning: Confounded between (belief and disbelief). **(4:143)**

When the Holy Prophet decided to migrate towards Madina from Makkah on the order of Allah, the sacred Companions who extremely loved the Holy Prophet accompanied him and did not hesitate to sacrifice their lives and properties for him. Those who had love for their families, properties and land stayed back and were deprived of the opportunity to accompany the Prophet in migration. The group of

sacred Companions who were true lovers and Fakirs had this honour, they were the ones who were liberated from the shackles of world. **(Ain-ul-Faqr)**

Among the lovers of the Prophet, the sacred Companions possess such an exalted station which is impossible to achieve by anyone else. The denier of their grandeur and the one who keeps grudge against them is accursed, rejected and heretic.

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CHAPTER-18

SHAIKH ABDUL QADIR JILANI

Shaikh Abdul Qadir Jilani was born on Friday the first of Ramadan in 470 AH (17th March, 1078 AD). He is blessed with the direct lineage from Prophet Mohammad as his father Shaikh Abu Saleh Musa Jangi was a descendent of Hasan ibn Ali and his mother Ummul Khair Sayyida Fatimah was that of Husayn ibn Ali. Shaikh Abdul Qadir Jilani is a Sayyid possessing nobility from both bloodlines.

INFANCY

Shaikh Abdul Qadir Jilani was born a Saint who was to be crowned with the leadership of all the orders of Sufism for not only his era but of all the times to come. Born on the night of first Ramadan, he did not take feed from dawn until sunset. This miracle continued throughout the month. He was not like a usual child hence neither cried nor screamed and never seemed restless for milk. Throughout infancy he kept fast in the month of Ramadan. His mother said that the two consecutive years of Ramadan that passed in his infancy, he fasted and took feed only upon sunset.

GUARDIAN

Shaikh Abdul Qadir Jilani's father passed away when he was just a child, like his guide and master, the chief of the world and the hereafter, Prophet Mohammad. His maternal grandfather Sayyid Abdullah Saumaee took guardianship of his grandson. He was a great Saint of his time and it was his beneficence that the parents of Shaikh Abdul Qadir Jilani were gnostics. Now coming under the affectionate guardianship of his grandfather was implying some Divine secret.

Sayyid Abdullah Saumaee did not have any son hence all his affection and attention were directed towards young Shaikh Abdul Qadir Jilani. He came to know through the spiritual insight that this youth's forehead is divinely luminous with the destiny of sainthood therefore he focused all his spiritual beneficence towards him. Hence his first teacher and spiritual guide was Sayyid Abdullah Saumaee, an elite Mystic of his time.

EARLY ACADEMICS

The age of Shaikh Abdul Qadir Jilani was five (and according to some traditions it was four years and three months) when his mother enrolled him in a local school in Jilan from where he got his primary education. History is silent as to who was or were his teachers. Till the age of ten he got proficient in basics. At that age he observed people with luminous faces walking behind him who would say when he reached school, "Make way for the Saint! Make way for the Saint!"

Shaikh Abdul Razzaq Jilani states that once his father Shaikh Abdul Qadir Jilani was asked that when did he come to know that he had got the status of a Saint? He answered, "When I was ten, I went to the local religious school. On the way, I saw angels around me. When I reached school, I heard them saying, 'Make room for the Saint to sit! Make room for the Saint to sit!' When this happened many times, I was assured that Allah has blessed me with the honourable status of a Saint."

MOTHER'S ADVICE

After completion of basics from school, Shaikh Abdul Qadir Jilani sought his mother's permission to go to Baghdad for higher studies as its educational institutes were reputable worldwide. At that time the age of Sayyida Fatimah was around seventy-eight. Her husband Abu Saleh Musa Jangi and affectionate father Sayyid Abdullah Saumaee had passed away. Her only comfort at that age was her son Shaikh Abdul Qadir Jilani. It was unbearable for the saintly woman to let him go out of sight for even a moment. Additionally the journey to Baghdad was not an easy one. The modern modes of travelling were unimaginable at that time. People would travel in caravans either on foot or on camels and horses. Countless dangers and hardships were hidden in such a journey but how could the pure natured mother Ummul Khair Sayyida Fatimah prohibit her son Shaikh Abdul Qadir Jilani who had put forth his wish to go to Baghdad for such a great cause. With teary eyes, she blessed him by caressing his head affectionately and said, "The light of my life, I cannot bear the sorrow of your going away even for a moment yet I would not stop you from going to Baghdad as your cause is a noble one. Equipping with knowledge is a sacred obligation. It is my prayer that you exalt in both the esoteric and the exoteric intellect. I might not be able to see you again in my life but all my prayers are with you." Sayyida Fatimah gave Shaikh Abdul Qadir Jilani forty dinars as provision for journey which she sewed under the armhole of his apparel and prayed benedictions.

When the time for departure came she addressed Shaikh Abdul Qadir Jilani:

"My beloved son! Remember my advice. Always speak the truth and never be a part of a lie."

Shaikh Abdul Qadir Jilani said:

"Respected mother! I promise you that I will always act upon your advice."

Then Sayyida Fatimah came outside the house to say goodbye to Shaikh Abdul Qadir Jilani. She said with a deep sigh:

"Go! I entrust you to Allah. He is your Protector and Helper."

JOURNEY TO BAGHDAD

ATTACK OF BANDITS

Shaikh Abdul Qadir Jilani travelled with a caravan to Baghdad. In that age travelling alone on long wilder paths was not possible. People travelled together. Though they managed plenty of resources and means at their end still at times many caravans became a prey of strong gangs of robbers and victim of their atrocities. The caravan of Shaikh Abdul Qadir Jilani safely reached the famous city of Hamadan but when it moved forward to a deserted mountainous area they were attacked by a band of sixty robbers. The robust chief of that gang was Ahmad Badawi. The people of caravan had not the strength to counter the deadly thieves. The thieves plundered them of all their wealth and gathered it at a place to be distributed. Shaikh Abdul Qadir Jilani stayed at his place calmly. No one scrutinized him considering that he was just a boy. Incidentally a thief caught sight of him and asked, "O boy! Do you possess anything?" He answered without fear, "Yes! I have forty dinars." The thief did not believe and moved away staring mockingly.

Then another thief asked him the same, "Boy! Do you have anything?" He answered again that he had forty dinars. This thief also did not believe, laughed at his answer and went to his chief. The first thief was also there. Both thieves told their chief about the boy casually. The chief who was sitting on a hillock distributing loot demanded the boy to be brought to him. Both ran and brought Shaikh Abdul Qadir Jilani.

He asked the Fakir natured lad, "Boy! Tell me the truth about what you have." Shaikh Abdul Qadir Jilani said, "I have already told two of your men that I have forty dinars." The chief asked, "Where are they? Show me." He said, "They are stitched inside my clothing under the armhole." When the chief opened his armhole at seams, he found forty dinars. He and his gang were shaken. Ahmad Badawi asked him in a state of surprise, "We rob travellers yet you do not fear us and have told about the hidden dinars! What is the reason?"

Shaikh Abdul Qadir Jilani said, “My old and pious mother advised me before departing to always speak the truth. How can I neglect the advice of my mother for mere forty dinars!”

These were not just words but an arrow shot out of Divine truth which hit Ahmad Badawi’s inward. He started trembling and weeping. The tears of repentance washed away his inward darkness and wretchedness. He said while crying, “Ah! You hold on to the promise to your mother and I have been breaking the promise to Allah.”

Then he choked while crying and abruptly fell on the feet of Shaikh Abdul Qadir Jilani and sought penitence from Allah. When his fellow thieves observed, they were softened and said together, “O chief! You were our leader in robberies and now we follow your lead in repentance as well.”

Hence they all sought repentance at the hands of Shaikh Abdul Qadir Jilani and returned the plundered belongings to the people of the caravan. It is said that all the thieves reached the level of sainthood after repentance. Shaikh Abdul Qadir Jilani said that it was the first repentance by religiously lost people because of him.

SAFE ARRIVAL

The caravan faced no further predicament and reached Baghdad. It was 488 AH. He was a stranger to the metropolitan as he had no relatives or acquaintances. Forty dinars were spent. Therefore he entered the city with nothing but the treasure of *Faqr*.

CONTINUING ACADEMICS

EMINENT AND DIGNIFIED TEACHERS

Few days after arriving at Baghdad, he got enrolled in Madrasa Nizamiya. In the Muslim world it was famous and centre of education in sciences and arts with renowned teachers as its faculty and scholars equipped with wisdom. Shaikh Abdul Qadir Jilani not only benefitted from this institution but also during intervals between its schedule would visit other contemporary scholars. As far as acquiring knowledge was concerned he never felt contented and sought more. His teachers included Abu al-Wafa Ali ibn Aqil, Abu Ghalib Mohammad ibn Hasan Baqalani, Abu Zakariya Yahya ibn Ali Tabrizi, Abu Saeed ibn Abdul Karim, Abu al-Anaim Mohammad ibn Ali ibn Mohammad, Shaikh Abu Saeed Mubarak Makhzoomi and Abu'l-Khair Hammad ibn Muslim al-Dabbas. He acquired the knowledge of recitation of Quran, its exegeses, knowledge of Hadith, fiqh, dictionary, sharia, Sufism etc. Altogether there was no such field of knowledge which Shaikh Abdul Qadir had not learned from the proficient scholars of the time rather he excelled them.

According to a tradition he had learned Quran by heart in Jilan although he acquired the skills to recite and completed its exegeses in Baghdad. Abu Zakariya Tabrizi was his literature teacher. He was unrivalled in his field and writer of many famous books which included *Tafsir al-Quran wal A'raab, al-Kafi Fi Ilm al-Arudh Wal Qawani Tahzibul Islah, Sharah al-Mufadliyat, Sharah Qasaid al-Ashar, Sharah Diwan al-Hamasa, Sharah Diwan Mutanabbi, Sharah Diwan abi Tamam* and *Sharah al-Dureediya*.

Shaikh Abdul Qadir Jilani's teachers in fiqh were Abu al-Wafa Ali ibn Aqil, Abu al-Hasan Mohammad ibn Qazi Abu al-Ali, Abu al-Khatab Mahfuz al-Kozani and Shaikh Abu Saeed Mubarak Makhzoomi. In Hadith were Abu al-Barkaat Talha al-Aquli, Abu al-Anaim Mohammad ibn Ali ibn Maymun al-Fersi, Abu Usman Ismael ibn Mohammad al-Asbhani, Abu Tahir Abdul Rehman ibn Ahmad, Abu Ghalib Mohammad ibn Hasan al-Baqalani, Abu Mohammad Jaffer ibn Ahmad ibn Husayn al-Qari al-Siraj, Abu al-Izz Mohammad ibn Mukhtar al-Hashimi, Abu Mansur Abdul Rehman al-Qazaz, Abu al-Qasim Ali ibn Ahmad ibn Banan al-Karkhi and Abu Talib Abdul Qadir ibn Mohammad ibn Yusuf.

Shaikh Abdul Qadir Jilani became a scholar in the duration of eight years and when he got the certificate on *Dhul al-Hijjah* 496 AH, there was no such scholar who had a higher or even an equivalent status.

ABOUNDING HARDSHIPS FACED AS A STUDENT

He overcame many adversities during his student years in Baghdad. Even a contemptuous unfeeling person is softened and torn apart at the hard times faced by Shaikh Abdul Qadir Jilani for eight consecutive years from acquisition till completion of academics. It is his saying that he had undergone such horrid trials, if borne by mountains they would have crumbled to dust. He further said that when he was attacked by unbearable afflictions and impediments constantly from everywhere, he would lie on the ground and recite the following verses of Quran:

◄ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ (٩٤:٥-٦)

Meaning: So surely ease (comes) with every hardship. Verily with (this) hardship (too) there is ease. **(94:5-6)**

Chanting the verses consoled him, removing all anguish and distress.

During the academic period he would leave for jungles after lessons and spend nights in wilderness - ground was his bed and brick or stone his pillow. Shaikh Abdul Qadir Jilani indifferent to heat, cold, heavy rain and storms would wander alone barefooted at dark nights. He wore a thin cloak and a small turban and ate wild plants growing besides river

Tigris. He found all these adversities insignificant compared to the tranquillity and peace he experienced while searching for the Truth.

SUFI EDUCATION FROM SHAIKH ABU'l-KHAIR HAMMAD IBN MUSLIM AL-DABBAS

Allah had planned the destiny of *Faqr* for Shaikh Abdul Qadir Jilani. He was to become the Sufi of highest rank therefore the Mighty Lord also wanted him to equally excel in esoteric fields. Hence a renowned Shaikh of Baghdad and the Saint of highest order Shaikh Abu'l-Khair Hammad ibn Muslim al-Dabbas was appointed as his teacher. He was famous among the people as Shaikh Dabbas that means the Shaikh who sells sweet syrup. It is said that the syrup he made was pure, clean and due to his blessings not even a fly hovered over it.

Abdullah Jilani the famous student and disciple of Shaikh Abdul Qadir Jilani said that he once told him, "Unrest and rebellion broke in Baghdad when I was a student. I abhorred it. Each passing day became more unbearable. Therefore with Quran in my hand, I set off for Baghdad's gate that led to the desert. A hidden power pushed me with such a force that I fell down. Then a voice came, 'Do not leave! Mankind will benefit from you.' I said, 'I have nothing to do with them. My only concern is the safety of my faith.' The voice replied, 'No! It is necessary for you to stay here. Your faith will remain safe.' Therefore as per Allah's will I did not leave Baghdad. The next day while I was passing from an area, a man opened a door and said, 'Abdul Qadir! What did you ask from Allah yesterday?' I was astonished and speechless. The man became angry and closed the door. After some time I realized that he was a Saint that was why he knew yesterday's events. Therefore I started searching for that door but could not find it. Then I was always in search of that man and one day I found him. He was Shaikh Hammad Dabbas. I learned Sufism from him and cleared my doubts and ambiguities."

Shaikh Hammad was born in a village named Rehbah near Damascus. He settled in an area of Baghdad called Muzaffria. After countless endeavours he reached the status of a Saint. He died in 525 AH and is buried in Shonezia, Baghdad.

In Sufism Shaikh Abdul Qadir Jilani's teacher was not only Shaikh Hammad rather he completed it from Shaikh Abu Saeed Mubarak Makhzoomi from whom he received Divine Trust. It will be discussed shortly.

SPIRITUAL ENDEAVOURS

Shaikh Abdul Qadir Jilani had become fully conversant in all kinds of knowledge in 496 AH. Afterwards he engrossed himself in spiritual endeavours. Hence from 496 AH to 521

AH for a duration of twenty-five years he experienced such adversities which shudder a person. There was no form of hardship which he had not faced. Though how much it appeared as monastic, it was purely for sanctification of innerself. Monasticism had nothing to do with it. Shaikh Abdul Qadir Jilani got practical knowledge of Sufism and mysticism, severed his ties from worldly affairs in order to seek Allah only and worshipped the Lord ardently. He reached the levels of annihilation in the Prophet and Allah and became immortal with Him. His entire existence stormed with ardent love for Almighty and the Prophet. Such deeds made Shaikh Abdul Qadir Jilani strenuous and perfect in determination, perseverance and obedience only towards Him. His tireless efforts were based on the footsteps of Prophet's Companions of *al-Suffa*. It was not possible that he took any step against Allah's will nor his sayings and deeds were ever contrary to sharia. The account of his endeavours is voluminous and words do not have the strength to explain. Though glimpses are provided in the following few incidents.

WANDERING IN SEARCH OF TRUTH

در جوانی توبہ کردن شیوہ پیغمبری

وقت پیری گرگ ظالم میشود پرہیز گار

Explanation: To repent in youth is the way of Prophets. In old age even the most ruthless wolf becomes abstinent.

Twenty-six years of age is filled with desires and youth provokes every moment. Materialistic wishes gush and attract. If a seeker of Allah escapes such mischief then he is very fortunate. Shaikh Abdul Qadir Jilani was twenty-six in 496 AH. Charm and beauty of this material world was welcoming but he forbade it and made the vast arid wilderness of Iraq his home. He wandered in the wilds, jungles and deserted areas - one day a desert marked his stay and the next a jungle. Neither he knew anyone nor did anyone know him. Once during a sermon he said:

"I have wandered through Iraq's wilderness for twenty-five years. I had been offering dawn (*Fajr*) salat for forty years with the ablution of night (*Isha*) salat. For next fifteen years I had been offering night salat with the ablution of that of dawn. For fifteen years I have stood on one leg after night salat and recited complete Quran till morning. Often I would not eat or drink anything for thirty to forty days."

Shaikh Abul Masood bin Abu Bakr Hareemi has reported that Shaikh Abdul Qadir Jilani once said to him:

“Year after year I tested my innerself with various trials. One whole year I ate only vegetables, tossed away food and drank no water. The following year I ate nothing and only drank water, then for the entire year after that I neither ate nor drank and also refrained from sleeping. For several years I resided in abandoned houses of Baghdad’s area Karkh where my food was only a wild growing herb. I was called mad. I went to desert, wailed and rolled on thorns until my body was battered. People took me to a physician where I entered spiritual state of intoxication. He would certify me dead. They started preparing for funeral rites and settled my dead body to bathe. Suddenly I regained consciousness.”

On another occasion he said:

“In the very beginning of spiritual endeavours the state of wandering was strange, for many a times I did not know where I was. When I regained senses, I would find myself in remote areas. Once in a desert near Baghdad, I experienced such a state that being unaware of everything I started to run fast. When I became conscious I found myself at twelve days distance from Baghdad. I was shaken, a woman passed nearby and said, ‘You are Shaikh Abdul Qadir Jilani and still you are amazed at this condition’.”

MEETING KHIDR

Shaikh Abdul Qadir Jilani said that initially when he set foot in the wilds of Baghdad, he met a man who had a strange attraction to which his own spiritual insight informed that he was appointed to guide mankind. He asked Shaikh Abdul Qadir Jilani, “Do you want to stay with me?”

Shaikh Abdul Qadir Jilani replied, “Yes!”

The man said, “Promise not to contradict me and follow every instruction.”

He said, “I promise.”

The man said, “Then stay here and do not leave until I come back.”

He left and Shaikh Abdul Qadir Jilani stayed there engrossed in worshipping Allah until one year passed. The man came again, sat with him for a short while, stood up and said, “Stay here until I return.” He left again and Shaikh Abdul Qadir Jilani stayed there just like before. After a year he came again, sat for a while and left while instructing him to stay. When the third year passed, he came again with milk and chapatti and said, “Well done! Pious youth. My name is Khidr and I have been ordered to relish this chapatti and milk with you.” Then they both ate together.

He was asked, “What did you eat those three years?”

He replied, “Food thrown by people.”

FIGHT WITH DEVILS

Shaikh Abdul Qadir Jilani once said that during spiritual struggles, the attraction of the world pulled him frequently and intensely but Allah saved and favoured him out of His kindness and generosity. The devils attacked camouflaging in devious avatars but He protected him from such vices. Innerself demanded illicit desires but by the Divine favour he subdued and obliterated them. Devils in the armour of horrifying faces attacked him armed with fire and wickedness but then he would hear a voice from the hidden:

“O Abdul Qadir! Stand and fight them in the battlefield. Our help is with you.”

Hence he fought with firm belief until they fled. At times a devil would neither run nor stagger but when he would hit with wrath, it absconded. Shaikh Abdul Qadir Jilani recited:

◄ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Meaning: There is no might or any power except with Allah, the Exalted, the Great.

Afterwards, the devil burned to ashes.

Once a devil with most odious and ugly face appeared with a wretched stench. He said, “I am Satan. You have wearied my henchmen and me. Now I wish to serve you.”

Shaikh Abdul Qadir Jilani said, “Accursed! Abscond now.”

He refused. All of a sudden Shaikh Abdul Qadir Jilani saw a hand from the hidden world thrust onto Satan’s head and he was buried.

After a while Satan came again, snarling and growling, with a ball of fire in hand which he hurled at him. Suddenly a veiled man came on a white horse and gave a sword to Shaikh Abdul Qadir Jilani. The moment he held it, Satan ran away.

Third time he saw Satan in a strange manner. Satan was sitting on the ground, moaning and throwing dirt on his head. He addressed him, “O Abdul Qadir! You have left me with no hope.”

Shaikh Abdul Qadir Jilani said to him, “Accursed! Stay away from me. I seek Allah’s refuge from you.” On hearing that Satan ran away.

Then he came again setting many traps around him. Shaikh Abdul Qadir Jilani asked, “What are these?”

Satan replied, “These are worldly traps and deceptions to ensnare people like you.”

Shaikh Abdul Qadir Jilani concentrated on them for a year until they all shattered one after the other. Many other ruses appeared around him, he asked, "What are they?" It was answered, "These are relations of people to which one is attached." He turned towards them and concentrated for a year unless they all broke away.

ASTONISHING SPIRITUAL STATES

Shaikh Abdul Qadir Jilani narrated that during mystic endeavours he had been engrossed in such spiritual states which were beyond one's belief. The states of his innerself were revealed upon him. At times he crossed the doors of *Faqr*, *ghanayat*, gratitude in the court of Allah and trust in Divine Self only. His esoteric self was also revealed upon him. He found it tainted with worries of the world. He was told that those were his intentions and wills. He struggled against them for a year until they became naught. Then he strived against his innerself for a year when its ailments were revealed to him which were attached to the soul and hindering the spiritual path. He eradicated them and made his innerself obedient to Allah.

When he came at the door of trusting only Allah, he found it crowded. He slipped through that crowd and crossed it. Similarly when he reached the door of gratitude he found it no different and crossed it as well.

Then he came to the doors of contentment and Divine observation. There he found countless spiritual treasures and felt true satiation, honour and happiness thus transformed into a new entity.

Once Shaikh Abdul Qadir Jilani found himself in a strange state of spiritual ecstasy. He unconsciously screamed. Some robbers were encamped nearby in the desert. They became worried that army of the state had approached. When they ran past him, they found him unconscious. They exclaimed, "O! It was Abdul Qadir Jilani, the engrossed Divine lover. This man of Allah frightened us for no reason."

UNPARALLELED PERSEVERANCE

Comprehensive understanding of all kinds of worldly and spiritual intellects as well as extensive endeavours and struggles had made Shaikh Abdul Qadir Jilani not only an unshakeable mountain of perseverance but also the one to perfectly differentiate between just and spurious; Divine light and evil darkness. He was unwavering in the truth about sharia that it cannot be mutated until the end. The one who does not follow sharia is a devil. Shaikh Musa, his son related that once his father told that he was wandering through a deserted area. He was parched with nothing to drink. He saw that a cloud hovered over

him and drops of water started to pour. He came to know immediately that it was a blessing of Allah. Hence he quenched his thirst and expressed gratitude.

Then he saw a light emerging in the sky marking its corners bright. A face appeared from it and said, "O Abdul Qadir! I am your lord. I have made every forbidden and haram act lawful for you."

Shaikh Abdul Qadir Jilani recited:

◄ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Meaning: I seek refuge in Allah from Satan, the accursed.

That light changed into darkness and the face turned into smoke revealing Satan who said, "O Abdul Qadir! God saved you from my treachery because of your knowledge otherwise I have misled seventy Sufis with this deception."

Shaikh Abdul Qadir Jilani said, "It is Allah's favour only." (Satan tried to mislead him again by the trick that it was knowledge that saved him but Shaikh Abdul Qadir Jilani rejected it by quoting that he was saved by Allah's favour alone.)

It was asked from him, "How did you know that it was Satan?"

He replied, "By his saying that forbidden has been made legit for me. Allah never orders towards foul deeds."

THE 'MINARET OF NON-ARAB (BURJ AL-AJMI)' NAMED AFTER SHAIKH ABDUL QADIR JILANI

In the suburbs of Baghdad there was an old minaret. Shaikh Abdul Qadir Jilani said that he had stayed there for eleven years. On account of his long stay, people started to call it '*Burj al-Ajmi*' which means minaret of the non-Arab. There he remained engrossed in the remembrance of Allah.

Once he promised to the Lord that he would neither eat nor drink unless someone would give him morsels with his hands. Hence he stayed in that situation for forty days persistently when a man came and placed bread and curry in front of him. Out of hunger his innerself wanted to consume it but his conscience said not to break the promise and wait unless someone would do it with his hands. He listened to cries within, which were shouting out of hunger but he paid no heed to them. While all this was happening Shaikh Abu Saeed Mubarak Makhzoomi was passing nearby. When he heard those cries through his spiritual strength, he came closer and asked, "O Abdul Qadir! What is this noise?"

He replied, “This is restlessness of my innerself otherwise my soul is satiated and engrossed in the remembrance of Allah.”

He said, “Come to my house,” and left.

Shaikh Abdul Qadir said to himself, “I will only leave if given a reason.”

Meanwhile Khidr descended on the minaret and ordered, “Go to Abu Saeed’s house!”

Hence he got up and went to his house. Abu Saeed was waiting for him at the door.

He said, “Abdul Qadir! Were my words not enough that Khidr had to say too?” Afterwards he ate by his hands until content.

OATH OF ALLEGIANCE AND TRANSFERENCE OF DIVINE TRUST

Shaikh Abdul Qadir Jilani was guided in Sufism by two of the undoubted and indisputable Sufi masters of the time - Shaikh Abu Saeed Mubarak Makhzoomi and Abu'l-Khair Hammad ibn Muslim al-Dabbas. Both were accomplished Saints. Shaikh Abdul Qadir Jilani benefitted from their spiritual munificence but had yet to come in the servitude by the bond of oath of allegiance. Time had come to enter a Sufi order after eight years of mastering all forms of knowledge and twenty-five years of cleansing the innerself through spiritual endeavours. Hence according to Allah’s will he went to the court of Shaikh Abu Saeed Mubarak Makhzoomi and entered the circle of his devotees by pledging oath.

He ate food from the hands of Shaikh Abu Saeed Mubarak Makhzoomi after entering his circle. Shaikh Abdul Qadir Jilani said of that instance, “Each morsel which I ate by my spiritual guide’s hand enlightened my soul.”

Then his spiritual guide presented him the symbol of sainthood and said, “O Abdul Qadir Jilani! This symbol was given to Ali ibn Abi Talib by Prophet Mohammad who gave it to Hasan of Basra and ultimately it reached me after passing from one spiritual leader to the other.”

When Shaikh Abdul Qadir Jilani wore it, countless Divine lights descended on him. Shaikh Abu Saeed Mubarak Makhzoomi was very proud of his elite and grand spiritual status about which Allah Himself had informed. Once Shaikh Abdul Qadir Jilani was with him. When he left for a while Shaikh Abu Saeed Mubarak Makhzoomi said, “One day this youth’s feet will be on the neck of all the Saints and all the Saints of his age will stand humbly before him.”

THE THRONE OF DIVINE GUIDANCE AND PERSUASION

CONDITIONS PREVAILING IN ISLAMIC NATIONS

In 488 AH, when Shaikh Abdul Qadir Jilani came to Baghdad, the Islamic nations had become enfolded in evils of Satan and fitna. At the one end there were groups of people who were polluting faith by inviting towards monastic lifestyle of seclusion and then there were also groups of people who had forgone sharia and were raising slogans of esotericism. I seek refuge in Allah, a false belief was initiated claiming Quran was created. Undoubtedly Quran is Divine. At the other end there was an abundance of fake scholars who were polluting Muslims. Baghdad which was the centre of Islam had become infected with immoralities, transgression, pretence and hypocrisy. The caliphate of Baghdad was deteriorating day after day. Seljuks were fighting among themselves. The ruler who was raised to power in Baghdad would turn the religious sermons in his favour. Abbasid Caliphate was subdued. The followers of so-called esotericism had created major disturbances in the entire country. Pious peoples' lives and honour were not safe.

In 496 AH when Shaikh Abdul Qadir Jilani completed studies, tumult of fake esoteric guides was at its peak to such an extent that even pilgrims of hajj were not safe from their atrocities. On the other hand first crusade had started and the Christians had united to attack the Muslim world. This was the era of Mustansir Billah who reigned from 487 AH to 512 AH. His wisdom had saved Baghdad from political upheaval and it was the same time when Shaikh Abdul Qadir Jilani was busy in academics. In 496 AH after completion he separated himself from worldly affairs and up till 521 AH he remained engrossed in spiritual endeavours. During that time political disorder in Islamic world was lessening but people's morality and values had declined appallingly. The sparks in 488 AH had become blazing flames. That was the time when Shaikh Abdul Qadir Jilani stepped into the arena of jihad armoured with virtue and piety, well acquainted with sharia and armed with the knowledge of Quran and Sunna. He started war against satanic, false and spurious beliefs through assemblages during which he guided and persuaded towards piety, virtue and righteousness.

MEETING PROPHET MOHAMMAD

On a Saturday noon, 16th *Shawwal* 521 AH, before Shaikh Abdul Qadir Jilani had adorned the throne of Divine guidance and persuasion, he dreamt that Prophet Mohammad had visited him. He said:

"Abdul Qadir! Why do you not preach and guide people away from depravity?"

He replied, “Prophet of Allah! I am a non-Arab. How can I speak before the eloquent Arabs?”

The Prophet said, “Open your mouth.”

Shaikh Abdul Qadir Jilani obeyed. The Prophet took his saliva and placed it seven times in Shaikh Abdul Qadir Jilani’s mouth and ordered him:

“Go! Preach and guide the umma towards the path to Allah.”

FIRST SERMON

He woke up, offered noon salat and sat for sermonizing. A lot of people gathered around him. He hesitated. Suddenly he was engulfed by the spiritual state of unveiling of the hidden. He saw that Ali ibn Abi Talib is standing in front of him and saying, “Why have you not started the sermon?”

Shaikh Abdul Qadir Jilani said, “I am hesitant.”

Ali ibn Abi Talib said, “Open your mouth.”

He obeyed, Ali took his saliva and placed it in Shaikh Abdul Qadir Jilani’s mouth six times.

Shaikh Abdul Qadir Jilani said, “O Respectful! Why did you not place it seven times?”

He replied, “It is only in the honour of the Holy Prophet.”

Ali left and Shaikh Abdul Qadir Jilani started the sermon. People were astonished by his eloquence that left many Arabs speechless.

POPULARITY OF SERMONS

He started to teach, guide and sermonize from the madrasa of his spiritual guide, Shaikh Abu Saeed Mubarak Makhzoomi. People from Baghdad and outside would gather to listen to his sermons. In no time he became famous not only in the entirety of Baghdad but in other Muslim countries as well. Madrasa was always overcrowded and people had to sit outside. In 528 AH it was extended by adding surrounding buildings. Yet it became insufficient and then his sermons were held on the ground outside the city.[190] Often listeners exceeded seventy-thousand in number.

Four hundred scribes were present there to record his sermons and two reciters to recite Quran in every congregation. His repute attracted people from distant areas. He usually

[190] The ground used for sermons was the same that was used for congregational salat on Eid.

delivered sermon thrice every week on the evenings of Friday and Wednesday and Monday morning.

These successful sermons continued from 521 AH to 561 AH.

EFFECT OF SERMONS ON PEOPLE

The sermons of Shaikh Abdul Qadir Jilani were like a raging ocean of wisdom. Their effects engulfed many in the spiritual state of ecstasy. Some would tear their clothes and others became unconscious. Often one or two people in his sermons not only lost their consciousness but lives as well. At times non-Muslims also attended. They instantly accepted Islam such was the intensity of his words. Lost ones followed the straight path. It is a famous recount that clothes and turbans of a few would ablaze by the passion in his words and people became restless.

His voice was very strong like thunder which could be heard alike by vast audience. Such was the state of awe that not a single person moved. Usually he spoke fast due to excess of Divine inspiration. Famous contemporary scholars and spiritual leaders also frequently attended his assembly. Many miracles manifested from him during the sermons. His words were lightening for the inward and not only were grand but also very attractive and relieving. His sermons were according to the states and needs of audience and why not! He was the special representative of Prophet Mohammad and the perfect and accomplished Mystic who is the light of guidance.

People found answers to their doubts without questioning and their inwards purified. Words of the sermons even today bring excitement, relief and life.

REVIVER OF ISLAM

Shaikh Abdul Qadir Jilani is called *Mohiyuddin,* the reviver of Islam in the Muslim world. His enormous achievement is unprecedented struggle for revival of the religion. Whether it was sermons, gatherings at his *khanqah,* lectures of madrasa or the throne of Divine guidance and persuasion his life revolved around glorifying Islam again.

Once he was asked how did he come to be known by the title of the reviver of religion? Shaikh Abdul Qadir Jilani told a strange incident of witnessing the hidden. It goes as:

“Once I was outside Baghdad. On my way back I saw an old man who was sick, leaned and in a very distressed condition. When I went closer, he said, ‘O Shaikh! Pay spiritual attention and blow the Messiah’s breath to strengthen me.’ I prayed the Lord for his health and then blew on him. Suddenly he was no longer lean or weak and stood up with strength and health. He asked, ‘Abdul Qadir do you recognize me?’ I replied, ‘No!’ He

said, 'I am the religion of Prophet Mohammad and I was as you saw me because of weakness. Now Allah has given me a new life because of you. You are the reviver of religion and its great reformer'."

He further states:

"I left and headed to the city's main mosque. A barefooted man ran past me calling loudly 'the reviver of religion'. I was astonished. After offering salat when I looked around, people had gathered in a large number and were chanting slogans of 'the reviver of religion', 'the reviver of religion' so loudly that touched the heaven. Before that no one had ever called me by this title."

Besides this famous incident, there is no denying that he proved to be the reviver of Islam due to his selflessness, sympathetic nature, ardent love and fear of Allah, unwavering personality, eloquence and the passion to reform Islam. He strengthened the religion of the Prophet. This achievement of Shaikh Abdul Qadir Jilani is like the sun shining with all its power. His stellar services for the path of *Faqr* makes one wonderstruck. His title, *Mohiyuddin*, the reviver of religion is beyond any doubt.

TITLED SULTAN-UL-FAQR

Shaikh Abdul Qadir Jilani is famous in the heavens by the title *Baaz-e-Ashhab*, 'the Grey Falcon' and on earth by the title of the reviver of religion. Allah Almighty titled him *al-Ghawth al-Azam*, the mightiest Succour. Mystics and Fakirs are ranked and stationed higher than the Saints but the most honoured even among them are *Sultan-ul-Faqr* (Sultan of *Faqr*). Shaikh Abdul Qadir Jilani is the third *Sultan-ul-Faqr*.

SHAIKH ABDUL QADIR JILANI'S FOOT ON THE NECK OF ALL SAINTS

Shaikh Abdul Qadir Jilani was the reflection of the beauty of Prophet Mohammad be it his appearance or conduct. One day during sermon he uttered by Allah's command:

◄ قَدَمِيْ هٰذِهٖ عَلٰى رَقَبَةِ كُلِّ وَلِيِّ اللّٰه

Meaning: My foot is on the neck of all the Saints.

At that moment many exalted and dignified spiritual leaders were present in the gathering. Shaikh Ali bin al-Hayti was the first among them who had the honour to place Shaikh Abdul Qadir Jilani's foot on his neck. Then all present Saints bowed. All the Saints who had passed away and those yet to come followed as well and said:

◄ نَعَمْ يَا شَيْخُ وَلِمَنْ قَالَ

Meaning: O Shaikh! We greatly honour your order.

In the court of Allah, Shaikh Abdul Qadir Jilani's grand status had been decided since eternity. Saints were informed of it before his birth. Therefore it is mere ignorance for someone to believe that the statement was out of arrogance or sensual desires because the status of Shaikh Abdul Qadir Jilani is pure of them, unobjectionable and destined by Allah. In his entity there remained nothing but Allah according to:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

Thus Shaikh Abdul Qadir Jilani's words were not his own rather Allah's.

The statement, "My foot is on the neck of all the Saints," not only means that his status is exalted than all Saints but also that his spiritual order is above all the orders. In fact all the other orders obtain beneficence from his Sufi chain. It also means that Shaikh Abdul Qadir Jilani holds authority over the treasures of *Faqr* and sainthood by the permission of the Prophet and without his assent no one can even achieve the most basic level of *Faqr*.

Shaikh Shahab al-Din Suhrawardi the leader of *Suhrawardi* order said that he once asked his uncle, "Why do you respect Shaikh Abdul Qadir Jilani so much?" He answered, "Why should I not respect him! Allah has granted him all the spiritual authority. He also has command on the realm of angels. Physical states and spiritual powers of all Saints are bound to him which he can grant or hold."

After the statement of Shaikh Abdul Qadir Jilani all the Saints of the world bowed from their places. The souls of future Saints also attended the gathering and lowered their heads. Imam Abu al-Hasan al-Shatanufi al-Shafi narrated an authentic tradition from Shaikh Abu Saeed Qaelwi in his book *Bahjat-ul-Asrar*, "When Shaikh Abdul Qadir Jilani said, 'My foot is on the neck of all the Saints,' Allah descended a theophany on his inward. The seraphim brought a robe of honour from the Prophet which he wore in front of all the Saints. Those alive were present physically while souls of those who had passed away attended as well. The angels and officers from Sufi hierarchy had bordered his gathering from earth till heaven. The sky was crowded with their queues and there was no Saint who had not bowed."

Shaikh Abdul Haq Muhaddith Dehlvi writes in his book *Zubdatul Asrar* that the statement of Shaikh Abdul Qadir Jilani applies upon all the Saints of every era. He says, "This is proved that he is true, Divinely commissioned and his words are applied on all

Saints and not limited to a particular age. His superiority over all the Saints is unanimously accepted."

Shaikh Mohammad Akram Sabri Chishti quotes Moinuddin Chishti in his book *Iqtibas al-Anwar* and proves the presence of Saints of all ages in Shaikh Abdul Qadir Jilani's address, "The Prophet through the hands of seraphim invested him with the robe of honour in the presence of Saints of the former eras. Those alive were present physically as well as the pure souls of those who had passed away." **(Iqtibas al-Anwar page 81-82)**[191]

QADRI ORDER

The order of *Faqr* of Shaikh Abdul Qadir Jilani is *Qadri* which got its name after him.

FAMILY

He married four women who bore twenty-seven sons. History provides names of only ten as others died in adolescence. His ten sons whose names are mentioned below became famous and from them the lineage continued. They were also his spiritual successors.

1. Shaikh Sayyid Abdullah Saifuddin Abdul Wahab Jilani
2. Shaikh Sayyid Abu Bakr Tajuddin Abdul Razzaq Jilani
3. Shaikh Sayyid Abu Abdul Rehman Abdullah Jilani
4. Shaikh Sayyid Abu Ishaq Ibrahim Jilani
5. Shaikh Sayyid Abu al-Farah Sirajuddin Abdul Jabbar Jilani
6. Shaikh Sayyid Abu Bakr Shamsuddin Abdul Aziz Jilani
7. Shaikh Sayyid Abu Nasr Ziauddin Musa Jilani
8. Shaikh Sayyid Abu Abdul Rehman Sharfuddin Esa Jilani
9. Shaikh Sayyid Abu al-Fazal Mohammad Jilani
10. Shaikh Sayyid Abu Zakariya Yahyah Jilani

BOOKS

Shaikh Abdul Qadir Jilani wrote numerous books which unfold secrets of *Faqr* and cleanse inward of the devoted reader. Following are a few of his works whose translations in Urdu are available:

1. Al-Fath ar-Rabbani (discourses)
2. Futuh al-Ghaib (dialogues)

[191] Islamia Printing Press Lahore.

Sultan-ul-faqr Publication.com

3. Sirr al-Asrar (*Faqr*)
4. Ar-Risala tul-Ghausia (*Faqr*)
5. Ghunyat al-Talibeen (Fiqh)
6. Diwan al-Ghausia (Persian poetry)

DEATH

Shaikh Abdul Qadir Jilani passed away at the age of ninety-one on Saturday night, 11th *Rabi ath-thani*, 561 AH (12th February, 1166). His shrine is in Baghdad and is to date the centre for devotees. His ardent followers hold religious gatherings on eleventh of every month. His death anniversary is celebrated on eleventh of *Rabi ath-thani*.

SULTAN BAHOO'S DEVOTION FOR SHAIKH ABDUL QADIR JILANI

Sultan Bahoo greatly respected and venerated Shaikh Abdul Qadir Jilani and remembered him as 'my spiritual guide' in his books. He says about him:

- Shaikh Abdul Qadir Jilani who is the beloved of Allah has been elevating his five thousand disciples and seekers every day after purifying them from infidelity and misbelief. He takes them to the level of an immortal Mystic by the Divine benedictions. He submerges three thousand out of them in the gnosis of Divine light blessing them with the observation of Oneness such that they reach the level of:

  ◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

  Meaning: When *Faqr* is accomplished that is Allah.

  He blesses the remaining two thousand with the presence in the Mohammadan Assembly. **(Shams-ul-Arifeen)**

- A perfect spiritual guide should be the man of Divine insight like my guide Shaikh Abdul Qadir Jilani. He could lead many among thousands of seekers to the level of absorption in the gnosis of 'only Allah'[192] and blessed others with presence in the Mohammadan Assembly. **(Shams-ul-Arifeen)**

- If anyone is facing problem he should seek help from Shaikh Abdul Qadir Jilani by reciting respectfully:

[192] Gnosis of 'only Allah' means to get the gnosis with the verification of inward that only Allah has true Existence and all the powers.

◄ اُحْضُرْ وَا بِمَلَكِ الْاَرْوَاحِ الْمُقَدَّسِ وَالْحَيِّ الْحَقِّ یَا شَیْخ عَبْدُ الْقَادِرْ جِیْلَانِیْ حاضر شو

Meaning: O sacred soul of Shaikh Abdul Qadir Jilani! Bless me with your presence along with the angels and pure souls who are the reality and the eternal.

Afterwards he should also recite shahada thrice inwardly. Shaikh Abdul Qadir Jilani will immediately come to guide him. **(Shams-ul-Arifeen)**

Sultan Bahoo's eulogy in the honour of Shaikh Abdul Qadir Jilani in his work *Kaleed-ul-Tauheed Kalan* goes as:

شفیعِ اُمت سرورؐ بود آں شاہ جیلانیؒ — تعال اللہ چہا قدرت خدایش داد ارزانی

سکندر می کند دعویٰ کہ ہستم چاکر آن شاہ — افلاطون پیشِ علم تو مقر آمد بہ نادانی

کلاہ دارانِ ایں عالم گدایان گدائے تو — ترا زیبد، ترا زیبد کلاہ داری و سلطانی

گدا سازی اگر خواہی بیک دم بادشاہان را — گدایاں را دہی شاہی بیک لحظہ بہ آسانی

گدائے درگہت خاقان غلامِ حضرتت قیصر — چہ عالیشان سلطانی اَلَا اے غوثِ ربّانی

بایں حشمت بایں عظمت بایں شوکت بایں قدرت — نبود است و نخواہد بود الحق مثل تو ثانی!

چہ ناسوتی چہ ملکوتی چہ جبروتی چہ لاہوتی — ہمہ در زیر پائے تو چہ عالی شان سلطانی

حقیقت از تو روشن شد طریقت از تو گلشن شد — سپہر شرع را ماہی زہی خورشید نورانی

ز باغ اصفیا سروی و ز بزمِ مصطفیٰؐ شمع — علیؓ را قرأۃ العینی بدین محبوبِ سبحانی

دلا گشتی مرید او بہ بین لطف مزید او — چہ اوصافِ حمیدہ او گہ و بیگاہ می خوانی

زباں را شست شو باید بہ آبِ جنت الکوثر — و زاں پس نام محی الدینؓ بہ پاکی بر زبان رانی

بزرگ و خورد و مرد و زن مریدت شد ہمہ عالم — خطا پوشی عطا پاشی و دین بخشی جہان بانی

تو شاہِ اولیا و اولیا محتاج درگاہت — مشائخ راس زد بر درگہت از فخر دربانی

مطیعِ حکم تو دیوان ملائک چوں پری بندہ — شہنشاہِ شہنشاہان امامِ انس و روحانی

چہ عبدالقادری قدرت چنان داری بیک لحظہ — برآری آشکارہ از کرم حاجاتِ پنہانی

بدنیا درِّ عدن بخشی بہ عقبیٰ جنت الماویٰ — بہ رحمت بحر الطافی بہ شفقت کان احسانی

ملاذاً دستگیری تو معاذاً دل پذیری تو — بلطفِ خود رہائی دہ ز گردابِ پریشانی

جگر ریشم درون خستہ دل اندر لطفِ تو بستہ — توہم از غایت احسان دوا بخشی و درمانی

ترا چوں من ہزاراں بندہ ہا ہستند در عالم — مرا جز آستانت نیست اگر خوانی و گردانی

نہ دارم اندریں عالم بجز درد و غم و شدت — خلاصی دہ ازیں محنت کہ دارم صد پریشانی

منم سائل بجز تو نیست غم خوارم کہ گیرد دست — نظر رحمت کنی برمن توئی مختارِ سبحانی

فقائے بندہ عاجز فتادہ بر سر کویت — عجب نہ بود اگر ایں ذرّہ را خورشید گردانی

سگِ درگاہِ میراںؒ شو چو خواہی قرب ربانی — کہ بر شیراں شرف دارد سگِ درگاہ جیلانیؒ

Explanation: Shaikh Abdul Qadir Jilani is the intermediary for the Muslim umma. All praise to Allah Who gave him such command that even Alexander claims to be his obedient. He reached such gnosis that Plato confesses his limited wisdom.

O Shaikh Abdul Qadir Jilani! The crown of Sultan only suits you and all the kings are beggars of your court. You can turn a king into a beggar or grant kingdom to an indigent in a mere moment.

What a grand reverence you are adorned with! Khaqan[193] is a servant of your court and Qaiser[194] is a beggar of your beneficence. No doubt! None can be like you. No one has ever attained such heights of majesty, grandeur, power and magnificence and none will ever. Whether a person is at the level of physical world, the realm of angels, the realm of power or the realm of Divinity, everyone is under your step. How elevated is your lordship! You explained the reality and gave momentum to Sufism. You are the moon over the horizon to sharia and the sun of Divine light. You are the greatest of all Mystics, light of the Mohammadan Assembly, cherished one of Ali ibn Abi Talib and the beloved of Allah.

[193, 194] Names of great kings.

I want my inward to remain forever in your servitude to be blessed with more of your kindness. O seekers! Observe carefully that how beautiful morals he is attributed with. First clean and purify your tongue with the water of heaven and then utter the sacred name of the one who revived the faith.

O Shaikh Abdul Qadir Jilani! All the true Muslims whether old or young, men or women are your disciples. Hiding other's faults, bestowing blessings, conferring the true meaning of religion and ruling the world are your marvellous attributes. You are the King of Saints and all the Saints seek kindness from your court. The spiritual leaders bow their heads at your door and feel proud to be your doorkeeper. The giants, angels, fairies and jinns all are your obedient slaves as you are the king of kings and the leader of all living humans and souls.

You are the slave of All-Powerful Allah and are blessed with such powers that you can fulfil even the hidden desires in just a moment by your kindness. You are an ocean of compassion and a treasure of beneficence. You bestow the pearls of paradise in this world and the eternal paradise in the hereafter. Your patronage is the shelter and your solace is the refuge. Please liberate from the vortex of worries owing to your kind favour. My soul is shattered, inward is aggrieved and heart is hoping for your compassion. Favour me by granting the remedy of my problems and cure of my pains. You have thousands of humble slaves like me in the world but I have nowhere to go except your court, it is up to you whether you call me or rebuke. Except pain, worries and hardships I have nothing in this world. I implore you to grant me salvation from these countless problems. I am an indigent for whom there is no one to sympathize or help but you. Please keep me under your kind attention; Allah has given you the authority. This humble slave has come to your street. It would not be strange if you convert this particle into an enlightened sun.

O seeker! If you want the closeness of Allah become a dog of the court of Shaikh Abdul Qadir Jilani as the dogs of his court are superior to the lions. **(Kaleed-ul-Tauheed Kalan)**

۱۔ چوں نباشد پیر میراںؓ زندہ دین　　آں وزیرے مصطفیٰؐ روح الامین

۲۔ شاہ عبدالقادرؒ است راہبر خدا　　دم بدم آنجا بجانست مصطفیٰؐ

۳۔ باھُوؒ از غلامان مریدش خاکِ پا　　گوئی برد از غوث و قطب اولیا

Explanation: (1) Why should not Shaikh Abdul Qadir Jilani be considered the reviver of Islam! He is the vizier of the Prophet and the trusted soul.

(2) Shaikh Abdul Qadir Jilani is the guide towards Allah, his sacred soul is eternally blessed with the company of the Holy Prophet.

(3) Bahoo is Shaikh Abdul Qadir Jilani's slave, disciple and the dust of his feet as his status is superior to all ranks of hierarchy of Sufis. **(Kaleed-ul-Tauheed Kalan)**

۱۔ باھُوؒ شد مریدش از غلامانِ بارگاہ فیض فضلش می دہاند از الٰہ

۲۔ باھُوؒ سگِ درگاہ میراںؒ فخر تر غوث و قطب زیر مرکب بار بر

Explanation: (1) Bahoo is the disciple of Shaikh Abdul Qadir Jilani and a humble slave of his court. His beneficence graces his disciples with the beneficence of Allah.

(2) Bahoo! It is a matter of great pride to be a slave of the court of Shaikh Abdul Qadir Jilani. All the ranks of Sufi hierarchy feel honoured to serve him. **(Kaleed-ul-Tauheed Kalan)**

- Shaikh Abdul Qadir Jilani who is the beloved of Allah had been granting spiritual beneficence and Divine benedictions to his five thousand disciples and seekers everyday by elevating them to the level of immortal Mystic after purifying from infidelity and misbelief. He blessed three thousand out of them with the Divine presence drowning in the observation of Oneness of Allah such that these three thousand seekers reached the level of, "When *Faqr* is accomplished that is Allah," and blessed the remaining two thousand with the presence in the Mohammadan Assembly. This kind of spiritual beneficence is found only in the *Qadri* order in which the perfect spiritual guide blesses the seeker with the Divine presence by his spiritual attention and through the invocation of *Ism-e-Allah Zaat* and shahada. Such passion, generosity, contemplation and authority are found only in the (*Sarwari*) *Qadri* order. It will be transferred from one (*Sarwari*) *Qadri* spiritual guide to another and will never stop until the doomsday. It is like the brightest sun which benefits and enlightens the whole world. **(Kaleed-ul-Tauheed Kalan)**

- The reality of gnosis of *Faqr*, annihilation, immortality, inward purity and the Truth is known only to the one who has left falsehood and reached the Divine Reality. However only one out of thousands of disciples and spiritual guides deserves to be called the true *Sarwari Qadri* who is ever immersed in the Divine Oneness and present in the Mohammadan Assembly. He is an obedient slave of Shaikh Abdul Qadir Jilani. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo says in his Punjabi poetry:

بغداد شریف وَنج کراہاں، سَودا نے کَتوسے ھُو

رتی عقل دی دے کراہاں، بھار غماندا گِھدوسے ھُو

بھار بھریرا منزل چوکھیری، اوڑک وَنج پہنتیوسے ھُو

ذات صفات صحی کتوسے باھُوؒ، تاں جمال لدھوسے ھُو

Explanation: I have made a trade in Baghdad and bargained intellect for the love of Shaikh Abdul Qadir Jilani. I am wandering in the sorrow of being far from him. The path of Divine love is difficult and destination is not close but such is the beneficence in servitude of Shaikh Abdul Qadir Jilani that I have reached there. I became one with the Divine beauty when I achieved accomplishment in the gnosis of the Essence and His attributes.

بغداد شہر دی کیا نشانی، اُچیاں لمیاں چیراں ھُو

تن من میرا پرزے پرزے، جیوں درزی دِیاں لیراں ھُو

اِینہاں لیراں دی گَل کفنی پا کے، رَلساں سنگ فقیراں ھُو

بغداد شہر دے ٹکڑے منگساں باھُوؒ، تے کرساں میراںؒ میراںؒ ھُو

Explanation: What is the identification of city of Baghdad? There is a maze of streets for those who seek *Faqr*. Both physically and inwardly I have worn out myself searching for Shaikh Abdul Qadir Jilani. My nights are restless with the pain of being far from him. I am like tailor's scraps be it my soul or body. Wearing these scraps in love, I will sit among Fakirs of Baghdad and will beg for the union with Allah in those streets calling Shaikh Abdul Qadir Jilani's name for help.

راتیں رَتی نیندر نہ آوے، دِہاں رہے حیرانی ھُو

عارف دی گل عارف جانے، کیا جانے نفسانی ھُو

کر عبادت پچھوتاسیں، تیری زایا گئی جوانی ھُو

حق حضور اُنہاں نوں حاصل باھُوؒ، جنہاں مِلیا شاہ جیلانیؒ ھُو

Explanation: In the love of Allah, I cannot sleep at nights and I am equally bewildered at daytime. Only a Mystic can understand words of another Mystic but people who worship the innerself cannot. Strive for His gnosis. Once youth is lost in ignorance it will only bring regret in old age. The disciples of Shaikh Abdul Qadir Jilani are the ones who are blessed with the presence in the court of Allah.

سن فریاد پیراں دیا پیرا، میں آکھ سنانواں کینوں ھُو
تیرے جیہا مینوں ہور نہ کوئی، میں جیہیاں لکھ تینوں ھُو
پَھول نہ کاغذ بدیاں والے، دَر توں دَھک نہ مینوں ھُو
میں وِچ ایڈ گناہ نہ ہوندے باھُوؒ، توں بخشیندوں کینوں ھُو

Explanation: Shaikh Abdul Qadir Jilani! I request you to listen to my plea as I do not have anyone else. Many like me are in your servitude as no one can bestow beneficence like you. My request is that despite the fact that I am a sinful and guilty person who has committed countless mistakes in life, please do not turn me away from your court as I have nowhere else to go. A benign and generous like you will surely forgive and counsel me. Your kindness and generosity is widely known because you bring salvation to sinners like myself.

سن فریاد پیراں دیا پیرا، میری عرض سنیں کن دَھر کے ھُو
بیڑا اَڑیا میرا وِچ کپراندے، جتھے مَچھ نہ بہندے ڈر کے ھُو
شاہِ جیلانی محبوبِ سبحانیؒ، میری خبر لیو جھَٹ کر کے ھُو
پیرا جنہاندا میراںؒ باھُوؒ، اوہی کَدھی لگدے تَر کے ھُو

Explanation: Shaikh Abdul Qadir Jilani! Please listen to my request. I have reached the highest station of *Faqr* which is difficult for any lover to achieve. Here I desperately need your help as I cannot continue. No one can help me in this trial but you. Consider my imploration. Bahoo! Do not be aggrieved. Those whose spiritual guide is Shaikh Abdul Qadir Jilani only they reach the destination of, "When *Faqr* is accomplished that is Allah."

طالب غوث الاعظمؓ والے، شالا کدے نہ ہووَن ماندے ھُو

جیندے اندر عشق دِی رَتی، سدا رہن کرلاندے ھُو

جینوں شوق مِلن دا ہووے، لے خوشیاں نِت آندے ھُو

دوہیں جہان نصیب تنہاندے باھُوؒ، جیہڑے ذاتی اِسم کماندے ھُو

Explanation: The seekers who feel even a minute love for Allah, implore only to behold Him and remain restless. They endure all the trials and difficulties passionately only to be able to meet Allah. This is only the way of disciples of Shaikh Abdul Qadir Jilani. He is always there to help them and never lets them stagger spiritually. They invoke and contemplate *Ism-e-Allah Zaat* and remain fortunate in both the worlds. **(Abyat-e-Bahoo Kamil)**

I am also a slave in the court of Shaikh Abdul Qadir Jilani and proud of it. I will always await yet another of his beneficent and powerful glimpse because without it I am just an empty vessel. Shaikh Abdul Qadir is the lord of all the worlds, Sultan of the Saints, absolute Divine light, beloved of Allah, defender of faith, Divine pole around whom the whole cosmos revolves, falcon of station of no station and the reviver of religion.[195]

[195] *Sayyid-ul-Kaunain, Sultan-ul-Auliya, Nur-e-Mutlaq, Mehboob-e-Subhani, Ghawth-e-Samdani, Qutb-e-Rabbani, Shahbaz-e-La-Makani and Mohiyuddin.*

CHAPTER-19

SARWARI QADRI ORDER

In the history of Islam the movement of 'spiritual orders' proved to be the most powerful, honourable, long lasting and successful among all others. The reason behind its success is closeness and gnosis of Allah which occupies one's inward completely. Islam has its esoteric and exoteric perspectives. The exoteric aspect of Islam is sharia and esoteric is Sufism which leads to the reality and gnosis.

Shaikh Abdul Qadir Jilani says:

❖ One must know that exalted stations (of gnosis of Allah) cannot be gained without absolute repentance and persuasion by the perfect spiritual guide. Allah says:

◄ وَاَلۡزَمَهُمۡ كَلِمَةَ التَّقۡوٰى (۴۸:۲۶)

Meaning: And made them firm on the word of piety. **(48:26)**

'Word of piety' is in fact shahada which is inculcated by the perfect spiritual guide whose inward is purified of everything other than Allah. It is not merely a verbal recitation, although the words are same but there is a clear difference in meaning. If the seed of Oneness of Allah is obtained from an immortal spiritual guide then one's inward becomes alive as this seed is the best and perfect. On the contrary the inferior seed does not have the capacity to grow (give life). That is why shahada is revealed twice in the Quran. One revelation is regarding its verbal recitation as Allah says:

◄ اِنَّهُمۡ كَانُوۡۤا اِذَا قِيۡلَ لَهُمۡ لَاۤ اِلٰهَ اِلَّا اللّٰهُ ۙ يَسۡتَكۡبِرُوۡنَ ۙ (۳۷:۳۵)

Meaning: Surely they were such people that when it was said to them, "There is no God but Allah," they used to show arrogance. **(37:35)**

This verse is revealed for commoners.

The other verse is regarding the knowledge of reality. Allah says:

◄ فَاعۡلَمۡ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَاسۡتَغۡفِرۡ لِذَنۡۢبِكَ وَلِلۡمُؤۡمِنِيۡنَ وَالۡمُؤۡمِنٰتِ (۴۷:۱۹)

Meaning: Know then that there is no God but Allah and always ask forgiveness (from Allah) for your sin and for the believing men and women. **(47:19)**

This verse is revealed for the chosen people.

First of all Ali ibn Abi Talib requested Prophet Mohammad for gnosis of Allah. In this regard Shaikh Abdul Qadir Jilani says:

- First of all Ali ibn Abi Talib sought the easiest and the quickest way of reaching Allah from the Holy Prophet. He waited for the revelation so Angel Gabriel came and taught shahada thrice. The Holy Prophet repeated after him in the same way. Then Prophet Mohammad taught shahada to Ali ibn Abi Talib and then to all of his Companions and said, "We return towards the greater jihad from the minor one." Greater jihad is a fight against one's innerself. Once the Holy Prophet said to some of his Companions, "Your biggest enemy is your innerself (*nafs*) which lies between your two sides." One cannot win love of Allah unless he defeats his esoteric enemies that are inciting innerself, repenting innerself and the inspiring innerself. (Moreover one cannot achieve closeness of Allah) unless he is purified of all the undesirable traits like gluttony, undue sleep, absurd talk and bestial habits like fighting, abusing, aggression, and satanic attributes like ignorance, vanity, jealousy, enmity and other such exoteric and esoteric evils. When a person gets rid of all these vices then roots of sin are eliminated from his being and he is counted among the purified and sanctified ones as Allah says:

  ◄ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ۝ (۲:۲۲۲)

  Meaning: Undoubtedly, Allah loves those who repent much and He loves those who keep themselves thoroughly pure and clean**. (2:222)**

  The person who repents only the exoteric sins is not counted among the thoroughly clean and pure ones mentioned in the verse. He is repentant but not truly as it is the attribute of chosen ones (who sincerely repent all the exoteric and esoteric sins). Such chosen ones are completely forgiven. The person who only repents exoteric sins is like a person who cuts only the stems of the wild growing grass instead of uprooting it. Such cutting results in more vigorous growth. On the contrary the one who repents all his exoteric and esoteric sins as well as all the satanic and undesirable behaviours is like a person who cuts the wild grass from root which rarely grows again. After a complete and perfect repentance the source of persuasion (*Ism-e-Allah Zaat*) removes everything other than Allah from the inward of the seeker. Certainly! The person who has not removed the bitter plant can never replace it with the sweet one. O seeker of the Divine vision! Learn lesson from it so you achieve success and reach the destination. **(Sirr al-Asrar Chapter 5)**

Some relevant extracts are presented from books on history of Sufism which prove that the Holy Prophet granted the esoteric persuasion of shahada to Ali ibn Abi Talib before everyone else and took him to the station of Oneness of Allah.

- It is related that first of all Ali ibn Abi Talib sought *Faqr* from the Holy Prophet. He said to him, "O Messenger of Allah! Please tell the quickest and easiest path to Allah?" The Holy Prophet said, "Invoke Allah's name continuously in solitude." Ali ibn Abi Talib asked, "How should it be invoked?" The Holy Prophet said, "Close your eyes and listen to me invoking thrice and then repeat it." The Holy Prophet closed his eyes and recited shahada thrice in a loud voice. Ali ibn Abi Talib closed his eyes and heard then repeated it in the same way three times. Since then this invocation continued among Mystics. **(Rehan-ul-Quloob, Sharif-ut-Tawarikh)**

- One day all the Rashidun Caliphs were present in the Mohammadan Assembly. The Prophet said to Abu Bakr, "If I grant you the status of *Faqr* which was conferred upon me from the Divine court on the night of Miraj, how would you fulfil its obligation?" He replied, "O Prophet! I will adopt truthfulness." The Holy Prophet asked the same question from Umar and he answered, "I will adopt justice." Then the same question was asked from Usman ibn Affan, he replied, "I will adopt modesty and patience." When this question was asked from Ali ibn Abi Talib, he replied, "If this status will be granted to me, I shall hide the sins of others and forgive them."

  The Holy Prophet was delighted at this answer and expressed, "O Ali! You answered exactly as per the will of Allah and His Prophet. You truly deserve this status." He blessed him with *Faqr* and gave him the glad tidings, "You are the king of all the Saints and the leader of my umma." **(Sair-ul-Aqtab, Sharif-ut-Tawarikh and Tawarikh Aina-e-Tasawwuf)**

Undoubtedly forgiveness and hiding sins of others are the attributes of Allah and Prophet Mohammad. Mian Mohammad Bakhsh says:

پردہ پوشی کم فقر دا میں طالب فقراواں
عیب کسے دے پھول نہ سکاں ہر ہک تھیں شرماواں

Explanation: *Faqr* hides the weaknesses of others and I am the seeker of *Faqr*. I cannot expose anyone's sins because I am embarrassed of my own sins.

These are the most essential qualities of the holder of Divine Trust to guide umma on the path of *Faqr*.

- Once Angel Gabriel presented four turbans to the Holy Prophet and said, "Allah has sent these turbans for you to wear." The Holy Prophet first wore the turban with one crest and then put it on Abu Bakr's head. Then he wore the turban with two crests and put it on Umar's head. Then he wore the turban with three crests and granted it to Usman ibn Affan. Lastly he wore four-crested turban and put it on Ali ibn Abi

Talib's head and said, "O Ali! I was ordered to grant you this four-crested turban. This turban now belongs to you and you can pass it on to the person whom you think deserves it and can fulfil its obligations." **(Sair-ul-Aqtab, Sharif-ut-Tawarikh and Tawarikh Aina-e-Tasawwuf)**

This shows that the turban was handed over to Ali ibn Abi Talib as a trust and it was meant to be transferred to umma through him by his will and order.

Jabir ibn Abdullah relates that when the following verse was revealed:

◄ اِنَّمَآ اَنْتَ مُنْذِرٌ وَّ لِكُلِّ قَوْمٍ هَادٍ ۝ (۱۳:۷)

Meaning: (O Mohammad)! You are only a warner and a provider of guidance to every community (of the world). **(13:7)**

Prophet Mohammad put his hand on his own chest and said, "I am the warner." Then pointing towards Ali ibn Abi Talib he said, "You are the guide. The seekers of the right path will gain righteousness from you."

Allah says:

◄ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ (۳:۳۱)

Meaning: (O beloved!) Say, "If you love Allah, follow me. Allah will then take you as (His) beloved." **(3:31)**

In this verse Allah has ordered to obey the Holy Prophet and says that He would love the person who follows him. It means not only to obey the Prophet physically but also spiritually. Physical obedience means to follow his outward deeds, behaviours, dressing and living style etc. While following his spiritual ways includes esoteric excellences such as annihilation in Allah and immortality with Him, proximity, gnosis, Divine light, blessings, unveiling, miracles and His love must be achieved.

As Islam is for the whole world and will remain till the doomsday therefore Allah promised to perpetuate its esoteric and exoteric beneficence and blessings till the occurrence of the final day. That is why the world has never been void of the existence of spiritual personalities or the Mystics nor would be. Hence this system of the esoteric teachings of Islam in the form of mystic chains is continued since its inception and by the grace of Allah will remain till the doomsday.

The Holy Prophet was the centre and origin of all the physical and spiritual teachings, blessings, benedictions, persuasions and instructions in his age. Similarly after his era till the doomsday rather after it in the heaven too, he would remain the origin and source of entire beneficence and blessings for the Muslims because he is the seal of Prophethood.

However along with his esoteric attention a living spiritual guide is also needed and this requirement is fulfilled till the Judgment Day through his spiritual successors.

Allah says in the Quran:

◄ كُونُوا مَعَ الصّٰدِقِيْنَ (۹:۱۱۹)

Meaning: (O believers!) Remain in the (company) of those who uphold the truth. **(9:119)**

Here too it is commanded to adopt the company of the truthful and Saints. In verse 69 of sura *an-Nisa* the ranks of near ones of Allah are described in this manner; the Prophets, the truthful, the martyrs and the pious. Thus the top most ranked are the Prophets, following them are the martyrs, subsequently the truthful and then come the pious. The truthful means those whose faith is not imitative rather verifying. This status is called the truth of certainty by the Quran. Above it there is the station where the seeker annihilates himself in Allah and then becomes immortal with Him. Hence in the verse 'those who uphold the truth' refer to those people of persuasion who are truthful and have become immortal with Allah after annihilating in Him. Now they have reached the spiritual status where Divine persuasion has become obligatory upon them. As already discussed that the foremost request for the esoteric path was submitted by Ali ibn Abi Talib to the Prophet that is why he is the leader of the path of Divine gnosis and the orders of *Faqr* and Sufism. He is the medium to closeness of Holy Prophet. As the Holy Prophet said:

◄ اَنَا مَدِيْنَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

Meaning: I am the city of knowledge and Ali is its door. **(Mustadrak 4637, 4638, 4639)**

Although the Divine beneficence and persuasion had been continued through all the great Companions till a good period of time yet the Sufi chains which Allah conferred the everlasting status are those of Ali ibn Abi Talib. The Sufi chains which started from Abu Bakr have now gathered in the form of the *Naqshbandi* order while the remaining three main Sufi orders i.e. *Qadri, Chishti and Suhrawardi* are continued through Ali ibn Abi Talib.

SPIRITUAL SUCCESSORS OF ALI IBN ABI TALIB

Ali ibn Abi Talib had four spiritual successors; Hasan ibn Ali, Husayn ibn Ali, Shaikh Hasan of Basra and Kumayl ibn Ziyad. In Sufism, they are known as the four righteous leaders or the four Mystic Caliphs. From these four Imams, fourteen mystic orders initiated. Through these orders the beneficence of the Holy Prophet is transmitted to the umma

spiritually. Thus the successors of Ali ibn Abi Talib established such a strong system of mystic orders which successfully continues till date.

The spiritual order of Hasan ibn Ali and Husayn ibn Ali continued through the Imams who are progeny of the People of Cloak. Even the greatest Saints such as Fuḍayl ibn Iyaḍ, Imam Shafii, Imam Abu Hanifa, Bayazid Bastami got spiritual beneficence from them and achieved high spiritual status.

SPIRITUAL SUCCESSORS OF HASAN OF BASRA

Shaikh Hasan of Basra had many successors but two of them are more prominent i.e. Shaikh Habib Ajmi and Abdul Wahid ibn Zaid. Fourteen mystic chains started from them, five from Abdul Wahid ibn Zaid and nine from Shaikh Habib Ajmi which are:

1. *Zaidiya* order: This order is related to the name of Abdul Wahid ibn Zaid. In his last days he blessed two of his disciples with spiritual succession who were Fuḍayl ibn Iyaḍ and Abu Yaqub Susi.

2. *Iyyadia* order: This order is related to the name of Fuḍayl ibn Iyaḍ as it started from him.

3. *Adhamiyya* order: This order is named after Ibrahim ibn Adham who was the disciple of al-Fuḍayl ibn Iyaḍ.

4. *Hubayria* order: This order started from Aminuddin Abu Ḥubayrah al-Baṣri. He was the disciple and successor of Ḥudhayfah al-Marashi who was the disciple and successor of Ibrahim ibn Adham.

5. *Chishti* order: This order took its start from Khawaja Mumshad Dinawari who was the disciple and spiritual successor of Aminuddin Abu Ḥubayrah al-Baṣri.

6. *Ajmia* order: This order is related to Shaikh Habib Ajmi who was the disciple and spiritual successor of Shaikh Hasan of Basra.

7. *Taifuriyya* order: This order is associated with Bayazid Bastami. His real name was Abu Tayfur. He was blessed with spiritual succession by Shaikh Habib Ajmi.

8. *Karkhiya* order: This order started from Shaikh Maroof Karkhi. He was the disciple of Shaikh Dawud Tai and Shaikh Dawud Tai was the disciple and spiritual successor of Shaikh Habib Ajmi.

9. *Saqtiyya* order: This order started from Shaikh Sirri Saqti who was the disciple and spiritual successor of Shaikh Maroof Karkhi. He was the uncle as well as the spiritual guide of Shaikh Junayd of Baghdad.

10. *Junaydiyya* order: This order is related to Shaikh Junayd of Baghdad who was the disciple and spiritual successor of Shaikh Sirri Saqti. Spiritual successors of Shaikh Junayd achieved such highest stations in Sufism that each of them started a new mystic order.

11. *Gazruniyya* order: This order started from Khawaja Abu Ishaq Gazruni who was the king of state of Ghazrun. He left kingship and became the disciple of Abdullah Khafif who was the spiritual successor of Shaikh Roem and Shaikh Roem was the disciple of Shaikh Junayd of Baghdad.

12. *Tussia* order: The founder of this order was Ala-ud-Din Tusi. He was the disciple and spiritual successor of Khawaja Wajhu-din Abu Hafs who was among the disciples and spiritual successors of Shaikh Junayd of Baghdad. This order could not maintain its identity afterwards and was merged in other orders.

13. *Suhrawardi* order: This order started from Abu al-Najib Suhrawardi who was the disciple and spiritual successor of Khawaja Wajhu-din Abu Hafs and he was among the disciples and spiritual successors of Shaikh Junayd of Baghdad.

14. *Firdousiyya* order: The founder of this order was Najmuddin Kubra. He was among the famous Saints of Firdous. He was a disciple and spiritual successor of Abu al-Najib Suhrawardi.

SHAIKH ABDUL QADIR JILANI

Before Shaikh Abdul Qadir Jilani the Islamic world was severely entangled in chaos and disintegration. Muslim rule faced downfall in many countries. The remaining Muslim rulers were either facing internal conspiracies or tyrannies from outside. Besides the political crises, Muslims were also divided religiously. False sects like *Moutzillah,* Shia*, Marjiyya* and movements like *Kharijites* etc. had created factions and anxiety among common Muslims. They were indulged in useless discussions and controversial dialogues about the religion. Shaikh Abdul Qadir Jilani has mentioned seventy-three Muslim sects in his book *Ghunyat al-Talibeen*. According to him, only one of them was on the right path and all the others were strayed. These sects originated from ten basic groups which were:

1. Sunni 2. *Kharijites* 3. Shia 4. *Moutzillah* 5. *Marjiyya* 6. *Mushbiha* 7. *Jehmiyya* 8. *Dhararyya* 9. *Najariyya* 10. *Kulabiyya*.

Among these the Sunni had only one sect, *Kharijites* had fifteen, Shia had thirty two, *Moutzillah* had six, *Marjiyya* had twelve, *Mushbiha* had three sects while *Dhararyya*, *Kalabiyya*, *Najariyya* and *Jehmiyya* had one sect each. Altogether they were seventy-three.

On the other side, Sufism had lost its spirit and was left with only exoteric knowledge. People pretended to be Sufis through conversations about Sufism but in fact were far away from it. They were depraved and heretics who were misleading and plundering people. Many new so-called mystic orders had originated, all of which were hypocritical. Shaikh Abdul Qadir Jilani has discussed these false orders in detail in his book *Sirr al-Asrar*. Its chapter 23 is quoted below:

- There are twelve kinds of groups who claim to be the Sufis. First are the Sunnis who follow sharia and Sufism in all their deeds. Some of them will go to heaven without any accountability and punishment whereas others will be forgiven and sent to heaven after minor accountability and punishment. They will not be kept in the hell forever like the misbelievers and hypocrites. All the remaining groups are heretical, which are: 1. *Hululiyya* 2. *Haliyya* 3. *Awliyaiyya* 4. *Shamuraniyya* 5. *Hibbiyya* 6. *Huriyya* 7. *Ibahiyya* 8. *Mutakasiliyya* 9. *Mutajahiliyya* 10. *Wafiqiyya* 11. *Ilhamiyya*.

  1. *Hululiyya*: It is allowed in their religion to dance and sensually see beautiful women and beardless boys, they consider touching and kissing permissible. This belief is merely an infidelity.

  2. *Haliyya*: They have the belief that music and dance are lawful acts. They believe that there is a spiritual station where laws of sharia are no more applicable on the spiritual guide. This belief is a heresy in Islam and it is against the Sunna of the Holy Prophet.

  3. *Awliyaiyya*: People of this sect believe that sharia is not implemented when a person reaches the level of sainthood. They also believe that Saints are superior to Prophets as Prophets received knowledge through Angel Gabriel whereas Saints need no medium for getting knowledge. They are absolutely at fault and accursed as such belief is sheer infidelity.

  4. *Shamuraniyya*: They consider that as humans are blessed with Divine company since ever hence religious commands and prohibitions are not applicable. They consider playing musical instruments and indulging in undesirable enjoyment legal. They boycott women in all aspects. They are infidels and their murder is permissible.

  5. *Hibbiyya*: They believe that when someone achieves the stations of love then he is not bounded by sharia anymore. They do not hide their private parts.

  6. *Huriyya*: The people belonging to this sect have similar belief as of sect *Haliyya*. They claim to have sex with nymph during the state of ecstasy and even take bath when they come out of this state. They are liars and accursed because of this belief.

7. *Ibahiyya*: People of this sect do not follow the religious commands and prohibitions. They do not consider anything unlawful and consider all types of interaction with women permissible.

8. *Mutakasiliyya*: The believers of this sect have left their professions and beg from door to door. Apparently they claim the renunciation of world but keep complaining about their hardships and troubles. Their belief has destroyed them.

9. *Mutajahiliyya*: They follow the manners of infidels. Allah says about such people:

◄ وَلَا تَرْكَنُوْٓا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ (۱۱:۱۱۳)

Meaning: And incline not towards those who do wrong lest the fire (of hell) should touch down at you. **(11:113)**

The Holy Prophet said, "A person will be raised on the doomsday with the nation he follows." **(Musnad Ahmad ibn Hanbal 5667)**

10. *Wafiqiyya*: They believe that gnosis of Allah cannot be achieved by anyone other than Allah Himself, so they have stopped seeking it. They have been doomed because of this ignorance.

11. *Ilhamiyya*: They have rejected knowledge and stop others from getting it as well. They only follow their leaders. They believe that the Quran is a veil and consider poetry as Sufism. That is why they teach their children poetry instead of the Quran. They left the Quranic recitals and destroyed themselves.

Sunnis believe about Sufism that sacred Companions were blessed with Divine passions because of the powerful company of Prophet Mohammad which then dispersed and transmitted to Shaikhs who transferred it to various Sufi orders. In most of the orders the effect of these passions was weakened with the passage of time and then ultimately diminished. Thus the spirit of these orders died and just a superficial system was left which gave birth to many heretical groups. Some of these groups joined the *Qalandariyya*, *Haydriyya*, *Adhamiyya* and other orders, the detail of which is unnecessarily long.

Today true scholars and spiritual guides are a few. Those who have insight, recognize the scholars from their actions and spiritual guides from their sanctified inward. Exoteric scholars (men of jurisprudence) follow sharia completely according to its commands and prohibitions. This fact is not hidden from anyone. Men of Sufism are those who observe the mystic path through insight and see Prophet Mohammad with inward sight. Their Sufism becomes a medium to reach Allah and the Mohammadan Reality whether exoterically or esoterically. The Holy Prophet said:

◄ فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِيْ صُوْرَتِيْ

Meaning: Satan can never impersonate me. **(Bukhari 110)**

This statement of the Holy Prophet carries an important message for the devoted seekers that they should not follow spiritual path blindly. These are fine clues to differentiate between the truth and falsehood but cannot be understood by anyone except the deserving ones. **(Sirr al-Asrar Section 23)**

From the above mentioned statement, the conditions prevalent at the time of Shaikh Abdul Qadir Jilani can easily be judged. In that age of chaos and depravity he was sent as the leader of all Saints. He put an end to all the false mystic orders and sects. All the true spiritual orders which originated from Ali ibn Abi Talib were gathered in his sacred self and by the grace of Allah he declared:

◄ قَدَمِيْ هٰذِهٖ عَلٰى رَقَبَةِ كُلِّ وَلِيِّ اللّٰه

Meaning: My foot is on the neck of all the Saints.

Four Sufis orders started from Shaikh Abdul Qadir Jilani which are *Qadri, Chishti, Suhrawardi and Naqshbandi*. *Qadri* order belongs to him while Moinuddin Chishti and Shahab al-Din Suhrawardi physically met Shaikh Abdul Qadir Jilani, got spiritual beneficence from him and then reorganized their respective orders i.e. *Chishti* and *Suhrawardi*. That is why they are now considered the founders of their respective orders. Same is the pattern for *Naqshbandi* order that started from Abu Bakr Siddiq but the one who re-established and made it popular was Shaikh Bahauddin Naqshband. He was born approximately one hundred and fifty years after Shaikh Abdul Qadir Jilani. He got the mystic education of *Ism-e-Allah Zaat* from Amir Kulal. Shaikh Bahauddin Naqshband had been trying hard to imprint *Ism-e-Allah Zaat* on his inward continuously for sixteen years but had not succeeded. One day in a state of anxiety he went to jungle. There he met Khidr who asked him what he was doing. Shaikh Bahauddin Naqshband replied, "My inward is not getting enlightened and it is a matter of great distress for me." Khidr said, "Contemplate *Ism-e-Allah Zaat*." He answered, "I have been practising it for sixteen years but in vain." Khidr suggested, "Go to the shrine of Shaikh Abdul Qadir Jilani and request him, he will answer your plea." Shaikh Bahauddin Naqshband went to the shrine of Shaikh Abdul Qadir Jilani and requested for his beneficence in these words:

یا دستگیرِ عالم دستم مرا بگیر
دستم چناں بگیر کہ گوئندت دستگیر

Explanation: O Dastgeer[196] of the whole world! Hold my hand and help me the way you are known for helping everyone.

Shaikh Abdul Qadir Jilani raised his right hand from his grave in the form of *Ism-e-Allah Zaat* and said:

اے نقشبندِ عالم نقشم را بہ بند
نقشم چناں بہ بند کہ گوئندت نقشبند

Explanation: O Naqshband of the world! Engrave my impression (of *Ism-e-Allah Zaat*) in such a manner that you will be remembered with the title of Naqshband (the one who engraves).

Instantly *Ism-e-Allah Zaat* was engraved on the inward of Shaikh Bahauddin Naqshband and he uttered;

بادشاہِ ہر دو عالم، شاہ عبدالقادرؒ است سرورِ اولادِ آدم، شاہ عبدالقادرؒ است
بر زمین و آسمان، جن و بشر ہَم قدسیان ساختہ وردِ زبان ہم، شاہ عبدالقادرؒ است

Explanation: Shaikh Abdul Qadir Jilani is the king of both the worlds and the leader of mankind. All the jinns, humans and angels on the earth and in the heavens remember him all the time and are full of praise. **(Letters of Maulana Allama Fakir Ullah Shikarpuri, Letter 49 Page 209)**

This shows that Shaikh Bahauddin Naqshband also got the spiritual beneficence from Shaikh Abdul Qadir Jilani. Afterwards he reorganized this order and it gained popularity by his name Naqshband. Now he is considered the founder of this order. Although actual source of spiritual beneficence is Prophet Mohammad till the doomsday but Shaikh Abdul Qadir Jilani is the medium for it. The fact is that without the approval of Shaikh Abdul Qadir Jilani neither anyone can reach the status of a Saint nor anyone can be appointed on the throne of Divine guidance and persuasion.

غوث الاعظمؒ درمیان اولیا
چوں محمدؐ درمیان انبیا

Explanation: Shaikh Abdul Qadir owns the same status among the Saints as Prophet Mohammad among the Prophets.

[196] Title of Shaikh Abdul Qadir Jilani which means "The one who holds the hand and helps in all the matters."

Although every disciple considers his mystic order superior to others but the followers of *Qadri* order have always emphasized upon its supremacy. However two facts cannot be denied. Firstly four mystic orders earned popularity in India which are *Qadri, Chishti, Suhrawardi* and *Naqshbandi. Qadri* order is the foremost among them. Secondly it is led by Shaikh Abdul Qadir Jilani himself while others are led by those Saints who got beneficence from him. Moreover *Qadri* order is superior to other orders because of *Faqr* also.

The spiritual beneficence of Shaikh Abdul Qadir is infinite as he says:

اَفَلَتْ شُمُوْسُ الْاَوَّلِيْنَ وَ شَمْسُنَا

اَبَدًا عَلٰى فَلَكِ الْعُلٰى لَا تَغْرُب

Explanation: The suns of earlier ones have set but ours will keep shining brightly forever on the sky of supremacy.

In this verse 'the suns' refer to the mystic orders while their 'setting' refers to their end and it will never happen to the order of Shaikh Abdul Qadir Jilani.

The succeeding Saints also endorsed his claim and admitted that even after death his esoteric supremacy and authority prevails. In this context, we will mention only two references which are extracted from the books of famous scholar of tradition and philosopher Shah Waliullah Dehlvi. He writes in his book *Hama'at* which is a complete history of Sufism in itself:

- After Ali ibn Abi Talib follows a series of Mystics and Saints. The most powerful and superior of all the Saints and the one who successfully stepped into the real *Uwaisi* way and travelled the mystic path with utmost excellence is undoubtedly Shaikh Abdul Qadir Jilani. That is why it is said that he is as powerful in his grave as he was in his life.

Similarly in *al-Tafhimat* he describes his unveiling about Shaikh Abdul Qadir Jilani in these words:

◄ اِنَّ الشَّيْخَ عَبْدَالْقَادِرِ لَهٗ شُعْبَةٌ مِنْ سَرَيَانٍ فِي الْعَالَمِ وَذَالِكَ اِنَّهٗ لَمَّا مَاتَ صَارَ كَهَيْئَةِ الْمَلَاِ الْاَعْلٰى وَانْطَبَعَ فِيْهِ الْوُجُوْدُ السَّارِيْ فِي الْعَالَمِ كُلِّهٖ

Meaning: Undoubtedly Shaikh Abdul Qadir Jilani is responsible for providing spiritual beneficence to the entire world. That is why after death his soul adopted supreme angelic qualities and became a source of beneficence for the whole world.

SULTAN BAHOO AND SARWARI QADRI ORDER

Sultan Bahoo has explained the grandeur of Shaikh Abdul Qadir Jilani and *Sarwari Qadri* order in his books at a number of places. He says:

- The desire of 'Allah' is a guide of spiritual path but seeking the world is depravity. The perfect and wise guide who is the great rider of spiritual path blesses his disciples with gnosis. Only his disciples are capable of Divine vision. The spiritual guide must be like my spiritual guide Shaikh Abdul Qadir Jilani who daily blesses thousands of disciples with the presence of Mohammadan Assembly where he ennobles them with several spiritual ranks and presents before Allah after getting them engrossed in Oneness. His disciples are superior to *al-Ghawth* and *al-Qutb*. They do not die as said;

  ◄ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ

  Meaning: No doubt! The Saints of Allah never die.

  Neither they seek pathetic physical world.

  سگِ درگاہِ میراں شو چوں خواہی قربِ ربانی
  کہ بر شیراں شرف دارد سگِ درگاہِ جیلانیؒ

  Explanation: If you are a seeker of closeness of Allah then be a dog of the court of Shaikh Abdul Qadir Jilani as the dog of his court is superior to lions. **(Mehak-ul-Faqr Kalan)**

- Everyone who is granted the honour and grace of sainthood, Sufism, righteousness and the status of *al-Ghawth* and *al-Qutb* is blessed from the celestial court of Shaikh Abdul Qadir Jilani because he has complete command over both the worlds. Whoever disapproves his grand status is cursed and rejected by Allah like the depraved Satan. Every believer, *Ghawth*, *Qutb* and Saint of umma of the Holy Prophet is a disciple of Shaikh Abdul Qadir Jilani. There is none among them who is not his devotee. Whoever turns away from him can never gain the gnosis of Allah and his spiritual status is confiscated as the title of Shaikh Abdul Qadir Jilani is *al-Ghawth* of both the worlds, jinns, humans and angels. It is a strong indication and inspiration for the wise that Prophet Mohammad put his sacred step on his neck. Hence the sacred step of Shaikh Abdul Qadir Jilani is on the neck of all the souls of Fakirs who are annihilated in Allah. He is the sword of Allah and immortal with Him.

  Shaikh Abdul Qadir Jilani's son requested him to advise to which he said, "Fear only Allah and none else. Do not seek anything other than Allah, submit your will in front of Him as He is the Lord of all blessings. Do not trust anyone other than Allah, pray

from Him only, do not make partners with Him and remain absorbed in the Oneness of Allah as His Oneness has encompassed everything." He further said, "There is a difference between me, you and the other creation like distance between the sky and earth so do not consider me like any other or the others like me." **(Mehak-ul-Faqr Kalan)**

- As Holy Prophet is the seal of Prophethood similarly Shaikh Abdul Qadir Jilani is the seal of sainthood, Fakirs, gnosis, righteousness and Divine favour. He is eternally alive and the light of religion, man of truth of certainty and an immortal Mystic. He is eternally annihilated in Allah, vicegerent of the Holy Prophet, man of Divine presence and appointed to distribute blessings. He is the key to (success of) all the worlds. He exercises command on both exoteric and esoteric worlds. Whoever claims to have status equal to Shaikh Abdul Qadir Jilani during this life or in hereafter, he is a great liar because my spiritual guide Shaikh Abdul Qadir Jilani is alive and present in both the worlds. He is my life rather closer than life. The disciple who does not take his spiritual guide dearer and nearer than his life, cannot be called a disciple. He is just perplexed. Shaikh Abdul Qadir Jilani is the torchbearer of sharia. There is an alphabet related to sharia and his grace is connected to that alphabet. The alphabet is B (ب) of Bismillah. Be aware that B (ب) of Bismillah is the base of Islam. The command of Shaikh Abdul Qadir Jilani is sustained forever. His disciples are immortal Mystics and possess key to success because there are no conventional ways (like hard mystic exercises, recitals etc.) in *Qadri* order. They are blessed with Divine company being immortal with Allah and permanently remain engrossed in Him. No other mystic order can have access to even the initial level of *Qadri* order. If someone claims so, he is a boastful, liar and impure esoterically. **(Mehak-ul-Faqr Kalan)**

GRANDEUR OF SHAIKH ABDUL QADIR JILANI AND PROMINENCE OF QADRI ORDER

Sultan Bahoo explains the prominence of the *Qadri* order in these words:

- If you are clever and wise then listen! If you are oblivious then come out of oblivion! If you are practical then believe me! If you are accomplished then always remember these words! The *Qadri* way belongs to Shaikh Abdul Qadir Jilani who is the bestower of treasures of Divine secrets and absolves his imperfect disciples from the pain of mystic hardships. His *Qadri* order is like a sharp sword. It beheads the one who keeps enmity against his disciples and seekers. If the disciple and seeker is virtuous, Shaikh Abdul Qadir Jilani keeps him under his shelter but if he is a sinner

then he keeps him under his scrutiny. If anyone tries to harm them, Shaikh Abdul Qadir Jilani ruins him in both the worlds. **(Nur-ul-Huda Kalan)**

- Know that when the Holy Prophet set for the night journey of Miraj, Shaikh Abdul Qadir Jilani put his neck under the Holy Prophet's sacred feet. On this the Holy Prophet declared that Abdul Qadir's foot is upon the neck of all the Saints. **(Nur-ul-Huda Kalan)**

- Other spiritual orders lay stress upon wearing the Sufi dress but the *Qadri* order makes one drink the ocean of love of Allah and gnosis of His Oneness. Other orders merely elevate one to the seat of caretaker of shrine while the *Qadri* order annihilates the seeker in Allah granting him salvation from the inciting innerself. Other orders offer vicegerency while the *Qadri* order confers absolute guidance and accomplishment in gnosis of *Faqr*. Other orders have specific attire but *Qadri* order has the observation of Divine presence and vision of Divine beauty. Every order is based on glorification rounds but in *Qadri* order the inciting innerself is slaughtered and the seeker is immersed in Divine Oneness. In other orders, the spiritual guide like a barber cuts the hair of his disciple as emulation while in *Qadri* order the spiritual guide exalts the seeker to absolute Divine Oneness by his attention.

ہر طریقہ مفلس و بر در سوال
قادری صاحب غنایت با وصال

Explanation: Every order is like an indigent begging from door to door while the *Qadri* order is rich and generous due to Divine union. **(Nur-ul-Huda Kalan)**

من قادریم حاضریم باخدا
طالبان را مینمایم مصطفیٰ ﷺ

Explanation: I am the *Qadri* spiritual guide blessed with ultimate Divine presence and can take my disciples to the Holy Prophet. **(Nur-ul-Huda Kalan)**

- The Holy Prophet set on the journey of Miraj riding *Buraq* and the Archangel Gabriel accompanied him. He crossed the six dimensional universe as well as the Throne and reached the station of no station at the point of extreme nearness where he attained ultimate nearness to Allah annihilating in Him. In the court of Allah he beheld the light of Divine guidance in the most beautiful countenance of *Faqr*. He asked Allah whose countenance it was that has such a grand level of Divine presence and belovedness in His court? Allah replied, "O Mohammad! Good tidings to you, this beautiful countenance of *Faqr* is of Abdul Qadir Jilani who would be from your

descendants and the progeny of Ali ibn Abi Talib, Hasan and Husayn. He is titled 'Fakir' due to this level of *Faqr*." The Holy Prophet then proclaimed, "*Faqr* is my pride and *Faqr* is from me as Abdul Qadir is from my *Faqr* and I am proud of him."

Do you know that during the life of Shaikh Abdul Qadir Jilani if anyone uttered his name without having ablution, he got beheaded (relegated)! It was also a trial because *Faqr* is the level of ultimate closeness to Allah and a grand Trust. Shaikh Abdul Qadir Jilani was drowned in *Faqr* from head to toe and carried this trust from beginning till end.

Beware and be wise! There are numerous henpecked guides and emulator mentors who cut the hair of their disciples like barbers. The spiritual guide must be a *Qadri* Fakir who can sanctify the inward of his seeker from the filth of worldly love and elevate him to the Divine presence with his single glance making him the all-seeing Mystic. **(Nur-ul-Huda Kalan)**

- On the night of Miraj, the soul of Shaikh Abdul Qadir Jilani pledged allegiance to the Holy Prophet who conferred the entire knowledge, persuasion of clemency, gnosis of righteousness as well as the Divine presence upon him, ennobled him as his vicegerent and titled him as 'Shah[197] Abdul Qadir'. **(Nur-ul-Huda Kalan)**

- Shaikh Abdul Qadir was born a Saint with oath of allegiance at the hand of the Holy Prophet. He did not need to take oath of allegiance outwardly to any spiritual guide. Rather, when he found the spiritual guides of his age indulged in trivial desires he would salvage them and elevate their level to the ultimate heights. Other spiritual guides took people as their disciples while Shaikh Abdul Qadir granted his disciples the status of a spiritual guide. The contemporary spiritual guides were like his disciples, he could not find anyone even peer to his status. The Holy Prophet said;

◄ اَلْاٰنَ كَمَا كَانَ

Meaning: It is the same now as it was before. **(Nur-ul-Huda Kalan)**

- You must know that the *Qadri* order is like a king while all other orders are like its subject or obedient servant. In every other order mystic struggle is required to progress on the spiritual path but the perfect *Qadri* disciple is blessed with the Divine presence, vision and closeness on the very first day. **(Nur-ul-Huda Kalan)**

سہروردی زان فقر آگاہ نیست　　نقشبندی را ز فقرش راہ نیست

[197] Shah means king.

خواجہ چشتی ریاضت راہبر بہر دنیا عز و جاہ و سیم و زر

ابتدائے قادری را شد لقا انتہائے قادری با مصطفیٰؐ

Explanation: The followers of *Suhrawardi* order know nothing about *Faqr* neither the *Naqshbandi* followers have any access to it. The *Chishti* order is based on mystic struggle for the sake of worldly luxuries, wealth, respect and power. The initial level of followers of *Qadri* order is Divine vision and final is the spiritual company of the Holy Prophet.

◄ مَنْ سَكَّتَ عَنِ الْكَلِمَةِ الْحَقِّ فَهُوَ شَيْطٰنٌ اَخْرَسٌ

Meaning: One who abstains from saying the truth is a dumb Satan.

Whatever the Fakir says is based on calculations not out of jealousy. The status of *Qadri* order is too high to be perceived. **(Nur-ul-Huda Kalan)**

❖ Dear! Intellect should be accompanied by wisdom. One who can distinguish between the true and fake spiritual guide and verify the primary and ultimate levels of Sufism by the Divine favour can step firmly into the arena of gnosis and *Faqr*. There are four kinds of Divine favour:

(a) The favour of knowledge that is entirely related to the human conscience.

(b) The favour of contemplation of *Ism-e-Allah Zaat* which is the destiny of Saints blessed with Divine presence.

(c) The favour of truthfulness gained by the light of invocation which immerses the seeker in the theophanies of Divine vision and overwhelms the inward.

(d) The favour of annihilating the innerself by contemplation and immortalizing the soul by authority, hence elevating to the level of immortal Mystic who is desirable in the court of Allah.

In the *Sarwari Qadri* order it is incumbent on the spiritual guide to bestow these four kinds of Divine favour upon the true seeker through persuasion. **(Nur-ul-Huda Kalan)**

❖ You must know that every other order is full of hardships and troubles but in the *Sarwari Qadri* order the seeker is annihilated in Allah on the very first day and gains contemplation of the Essence. The *Sarwari Qadri* order is like the sun while others are like a lamp as compared to it. **(Nur-ul-Huda Kalan)**

❖ Know that in all other orders, the disciples have to work hard on invocations, reflections and meditations while the spiritual guide needs to attract them with his spiritual

attention but in the *Qadri* order neither struggles are required nor attraction. Merely by the single attention of spiritual guide, the seeker is exalted to Divine presence through the contemplation of *Ism-e-Allah Zaat.*

نیست کشش و نی کوشش ثواب　　غرق فی التوحید فی اللہ بی حجاب

رفت نفس و قلب و روح و ہم ہوا　　غرق فی التوحید بینم رو خدا

Explanation: In the *Qadri* order neither attraction is needed nor struggle to gain reward. Its follower immerses in the Divine Oneness and beholds Allah unveiled. I have immersed in Divine Oneness and behold Allah liberating from my innerself, inward, soul and their desires. **(Nur-ul-Huda Kalan)**

- The final level of any mystic order cannot become equal to the initial level of *Qadri* order no matter if one remains absorbed in hard mystic exercises throughout his life. The initial level of *Qadri* order is to reach the station of no station and annihilation in Allah while final level is the realm of Divinity and immortality with Allah. The one who does not annihilate himself in Allah and become immortal with Him, he is neither at initial level nor can achieve the final level. In fact, he is trapped by inciting innerself and entangled in lust. It is better to drown in union with Allah for a moment than remaining indulged in hard mystic exercises throughout the years. **(Taufeeq-ul-Hidayat)**

- One must know that in every mystic order there are some exoteric and esoteric deeds. In the *Qadri* order, all the esoteric and exoteric deeds are based upon the Divine closeness, gnosis of 'none but Allah' and presence of the Mohammadan Assembly along with the Divine union. In this order, one's exoteric self gets guidance from the exoteric self (of the spiritual guide), esoteric from the esoteric, soul from the soul, core from the core, observation from the observation, gnosis from the gnosis, Divine light from the Divine light, closeness from the closeness, *jamiat* from the *jamiat* and presence from the presence. Such strong connection between the *Qadri* spiritual guide and the seeker is like an eternal key of Oneness. A *Qadri* disciple repents thousand times from emulation as there is no space for emulation and emulators in the *Qadri* order. How can sparrows dare to join the falcons! **(Kaleed-ul-Tauheed Kalan)**

- The follower of *Qadri* order is dominant upon all the other orders hence no one from other orders has the power to confiscate his level. The *Qadri* order which has the blessing of *Faqr* is the command of Allah that is dominant over everything. Allah says;

◄ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمۡرِهٖ (۱۲:۲۱)

Meaning: Allah is predominant over His command. **(12:21) (Nur-ul-Huda Kalan)**

ہر یکی بہر از گدائی در طلب
قادری غالب بود با قرب رب

Explanation: Spiritual guides of all other orders are like beggars due to their worldly desires while *Qadri* spiritual guide is dominant upon all of them due to his ultimate closeness to Allah.

ہر طریقہ میبود مثل چراغ
وز آفتابش قادری صد طور داغ

Explanation: All other orders are like lamps while *Qadri* order is like the sun which can burn thousands of Mount Sinai to ashes. **(Nur-ul-Huda Kalan)**

- One must know that it is easy to become a scholar, spiritual guide, *Ghawth, Qutb,* Fakir or a Dervish but it is too arduous to become a true believer. Only in the *Qadri* order one can find true believers who belong to the Sunni sect which follows the pure *Hanafi* school and the four great friends of the Holy Prophet.[198] The true followers of *Qadri* order are esoterically ecstatic but vigilantly follow the sharia. **(Nur-ul-Huda Kalan)**
- Know that the *Qadri* order dominates all the other mystic orders because if the beginning of a *Qadri* disciple is compared to the finality of a disciple of any other order, the *Qadri* will be superior. **(Ganj-ul-Asrar)**
- If a disciple of any other order spends his whole life in mystic struggle and exhausts himself in hard devotional exercises, he cannot reach even the level of the lowest ranked *Qadri* disciple. As the mystic struggle grants energy and nourishment to a *Qadri* disciple and his sleep takes him to the Divine observation. For the follower of this way hunger and satiation are the same; sleeping and awakening are alike; frenzy and vigilance are equal; speech and silence are the same. Common people think about the men of this way that they are talking to them but they are in fact continuously conversing with Allah, Prophet Mohammad and Shaikh Abdul Qadir Jilani. They eat the food of this world (physically live in this material world) but perform the deeds of that (spiritual) world. Their attention, sight, inspiration and thoughts are completely related to the Divine union. Hence their reality can never be known and understood by the spiritually blind and distracted ones.

  The *Qadri* order rules over both the worlds because it leads to the level of Fakir annihilated in Allah through the contemplation of *Ism-e-Allah Zaat*. Such a Qadri

[198] Abu Bakr, Umar, Ali and Usman.

Fakir is the perfect knower of Allah and one with Him. He is entitled as the lion, the king and the man of Divine secrets. **(Ganj-ul-Asrar)**

- All the mystic orders are like lamps which can easily be extinguished by the wind of satanic and worldly evils or lust of inciting innerself but *Qadri* order is like the sun which has no threat from opposing winds. A lamp never dares to show its brightness in front of the sun. **(Asrar-e-Qadri)**

SARWARI QADRI ORDER

Sultan Bahoo has discussed two offshoots of *Qadri* order, *Sarwari Qadri* and *Zahidi Qadri*. He belongs to the *Sarwari Qadri* order and declares it the actual and perfect *Qadri* order. It flourished in the subcontinent due to Sultan Bahoo. He says:

- *Qadri* order has two offshoots; *Sarwari Qadri* and *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command over contemplation of *Ism-e-Allah Zaat*. When he blesses the seeker with the spiritual education and Divine guidance through *Ism-e-Allah Zaat*, he grants him the status equal to his own on the very first day. The seeker becomes indifferent and independent of all needs, his attention remains focused only on the Truth. Hence gold and soil become equal for him. On the contrary, the follower of *Zahidi Qadri* order has to devote at least twelve years to very hard mystic struggles, so much so that his stomach remains empty. After twelve years he becomes eligible to be present before Shaikh Abdul Qadir Jilani and attains the status of a *majdhub* devotee while the status of a *Sarwari Qadri* is that of a beloved devotee. **(Kaleed-ul-Tauheed Kalan)**

- *Qadri* order is dominant over time and space. It has two offshoots which are *Zahidi Qadri* and *Sarwari Qadri*. What is the difference between them? *Sarwari Qadri* is the mystic order that is conferred upon me by the Holy Prophet when I pledged allegiance to him. Then he commanded me to guide the men of Allah with spiritual courage. After blessing with inward persuasion, he entrusted me to Shaikh Abdul Qadir Jilani. He also blessed and ordered to give spiritual persuasion to people. By his grace, every seeker whom I guided thereafter physically or spiritually through the medium of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*, was bestowed with the presence of Mohammadan Assembly without any struggle or invocation. Then there remained no veil between Allah and that seeker and he observed *Ism-e-Allah Zaat* everywhere. The *Sarwari Qadri* order is very beneficent and courageous. In other mystic orders some seekers were burnt to death by the blaze of *Ism-e-Allah Zaat*, some could not bear the burden of *Ism-e-Allah Zaat* and retreated while others apostatized and were cursed. **(Ain-ul-Faqr)**

- What is the initial level of *Sarwari Qadri*? It is that the perfect *Qadri* spiritual guide drowns the true seeker of Allah in the Divine light of gnosis and grants him the presence of Mohammadan Assembly just by his glance, the contemplation of *Ism-e-Allah Zaat*, the invocation of shahada or by his spiritual attention. This is the first day lesson of *Qadri* followers. The guide who neither knows this lesson nor takes his disciples to the holy assembly is not the perfect *Qadri* spiritual guide. His state of ecstasy is just his vain thought. The true *Qadri* disciples are eternally drowned in the Divine light of gnosis and union with Allah. **(Kaleed-ul-Tauheed Kalan)**

- Remember there are two kinds of *Qadri* way. In *Zahidi Qadri*, the disciple is considered a man of hard mystic exercise by people around him. He strikes his heart with loud invocation, keeps check on his inciting innerself by reflection, remains busy in recitals and spends his nights in prayers and days in fasting. Even then he remains unaware of esoteric observation and pretends to be a man of spiritual states on the basis of verbosity. The true *Qadri* order is *Sarwari Qadri* in which the seeker remains passionate and reaches the station of Divine vision, closeness and union. He (is so accomplished that he) blesses his disciples with Divine presence and union by his single spiritual sight and grants the station of truth of certainty. Only such *Sarwari Qadri* Fakir is trustworthy because he is the killer of inciting innerself. He is the commander who steps forward boldly (besides all odds) in the battlefield of righteousness. **(Mehak-ul-Faqr Kalan)**

- True *Sarwari Qadri* follower is the one who rides a lion and *al-Ghawth* and *al-Qutb* remain under his command. With the favour of Allah, disciples of *Sarwari Qadri* order achieve the spiritual station on the very first day where they become aware of everything in the sky and the earth. This is the power of *Sarwari Qadri* order that a *Sarwari Qadri* Fakir can take a seeker of any mystic order to the highest spiritual station as guides of other mystic orders are imperfect and unaccomplished in comparison to him. The highest spiritual station of all other mystic orders cannot be equal to even the lowest spiritual station of *Sarwari Qadri* order, no matter one keeps performing hard mystic endeavours throughout his life. The seekers and lovers of this mystic way are free of the lust of physical world. Becoming the Mystic who has gained Divine union is the initial station of *Sarwari Qadri* order. The disciples and seekers of *Sarwari Qadri* order will keep achieving the stations of *Ghawth*, *Qutb*, *Abdal* and *Autad* till the doomsday and their strength will never be lowered. The initial and final spiritual levels are same in this order. It means that efficacy of contemplation of *Ism-e-Allah Zaat* takes the seeker to all the spiritual stations without involving him in invocation and reflection for long. This order has gained strength because of sharia and achieved supremacy due to the persuasion of Holy Prophet.

Shaikh Abdul Qadir Jilani is an eternally destined Saint and Fakir annihilated in Allah. He is the vicegerent of the Holy Prophet, the beloved of Allah and an immortal gnostic. From the Divine court he has been blessed with numerous titles such as 'the great helper' (*Dastgeer*), reviver of the religion (*Mohiyuddin*), the immortal *Qutb*, *Ghawth* of the world and the Mightiest Succour (*al-Ghawth al-Azam*) of the Divine realm. He has been entitled so because disciples of his *Sarwari Qadri* order are granted the greatest name of Allah (*Ism-e-Allah Zaat*) on the very first day. Hence they are blessed with the presence of Mohammadan Assembly and become beloveds of Allah and dominant Saints. Esoterically purified people of verification who gain beneficence from this mystic order always remain present in the Mohammadan Assembly. Such *Sarwari Qadri* Fakirs are very rare in the world who are indifferent to the world and the hereafter and are men of righteousness and secrets. They travel the complete journey in a single moment and become the men of blessings and generosity. They do not display their unveiling and miracles because they consider it embarrassing. *Sarwari Qadri* Fakir is always engrossed in the Oneness of Allah. He is such a king who is eternally aware of the secrets of gnosis. **(Mehak-ul-Faqr Kalan)**

GRANDEUR OF SARWARI QADRI ORDER

The *Sarwari Qadri* order is named so because *Sarwari* means to pledge allegiance to Prophet Mohammad who is the chief (*Sarwar*) of the universe and *Qadri* means to follow the path of Shaikh Abdul Qadir Jilani. Sultan Bahoo says:

- *Sarwari Qadri* disciple is actually the one who pledges allegiance upon the hands of Prophet Mohammad. All the evils are removed from him and he is blessed with Divine favour to adopt the way of sharia of Prophet Mohammad. **(Mehak-ul-Faqr Kalan)**
- Some *Sarwari Qadri* men have the status that they are blessed directly by Prophet Mohammad and assigned to Shaikh Abdul Qadir Jilani esoterically. Shaikh Abdul Qadir Jilani also blesses them in such a way that they are never separated from him even for a single moment. **(Mehak-ul-Faqr Kalan)**

The *Sarwari Qadri* order is free from mystic struggles, forty days seclusions, practice of holding breath, difficulties of initial levels, invocation and reflection. It has no restrictions of wearing saintly dresses or adopting specific looks like holding a stick and chaplet or wearing a cloak and turban etc. The speciality of this way is that the perfect spiritual guide takes the seeker to the final station on the very first day by granting him the sultan of invocations (*Hoo* هُو), contemplation of *Ism-e-Allah Zaat* and inscribing practice of Allah's name on the body. While the other mystic orders lack these blessings.

That is why Sultan Bahoo says that the initial level of *Sarwari Qadri* disciple is equal to the final level of other ways.

PERFECT SPIRITUAL GUIDE OF SARWARI QADRI ORDER

Sultan Bahoo explains about *Sarwari Qadri* spiritual guide:

- *Sarwari Qadri* spiritual guide is comprehensive and complete. He is such a book, inwardly as well as outwardly, which has the status of 'book of all the books'. By reading this book, the seeker is annihilated in Allah in such a way that there remains no veil before him. **(Kaleed-ul-Tauheed Kalan)**

  عارف کامل قادری بہر قدرتے قادر و بہر مقام حاضر

  Meaning: Know! Perfect Mystic of (*Sarwari*) *Qadri* order is omnipotent and omnipresent. **(Risala Roohi Sharif)**

There are two kinds of *Sarwari Qadri* spiritual guides:

MAN OF RECITALS: It refers to the spiritual guide who possesses only the invocation of Allah's name. He holds the status of common creation. Such guides are junior spiritual successors and their disciples spend entire life in carving the name of Allah on their inwards.

MAN OF DIVINE ESSENCE: He is the Fakir who is annihilated in Allah and immortal with Him. He holds the status of the Universal Divine Man, Divine vicegerant and the custodian of the Trust of *Faqr*. He is the perfect spiritual guide who is the absolute light of guidance. The disciples of such a Fakir gain contemplation of their spiritual guide through *Ism-e-Allah Zaat*. Sultan Bahoo says about such spiritual guide;

- An immortal Fakir is the one who is annihilated in Allah, annihilated in the Prophet, annihilated in *Faqr* and annihilated in *Hoo* (هُو). **(Ain-ul-Faqr)**

Sultan Bahoo states the difference between the man of recitals and man of Divine Essence in his book *Ain-ul-Faqr*:

- Listen! The innerself, tongue, inward, soul and body all are creations while *Ism-e-Allah Zaat* is non-creation. Hence non-creation should be remembered and recited through a non-creation.

  What is the difference between man of recitals and man of Divine Essence? Man of recitals is the spiritual guide who possesses only the invocation of name of Allah whereas man of Divine Essence is the perfect spiritual guide who is submerged in the Divine Essence. Man of recitals holds the status of general creation while man of

Divine Essence is above the level of creation. He holds the status of non-creation. Invocation is forbidden for the man of Divine Essence because his esoteric and exoteric self are completely annihilated and always submerged in the Divine Essence. **(Ain-ul-Faqr)**

Sultan Bahoo says in his book *Mehak-ul-Faqr Kalan* while praising man of Divine Essence:

❖ This path (of *Faqr*) is not about fame but gnosis of Allah. Whoever is blessed with gnosis, he achieves the ultimate station of annihilation in Allah. The path of gnosis and Essence (of Allah) is not related to discussions rather it is a blessing of Allah. Whoever is blessed with it becomes immortal Mystic and only the Mystic knows and recognizes Allah.

مسمّٰی آں کہ باشد لازوالی نہ آں جا ذکر و فکر نہ وصالی

بود غرقش بہ وحدت عین دانی فنا فی اللہ شود سِرّ نہانی

Explanation: The status of man of Divine Essence is eternal where there is no room for invocation, reflection or union as he is already one with Allah. When a seeker reaches here, he is immersed in Oneness and annihilated in Allah and the hidden secret is unveiled upon him. **(Mehak-ul-Faqr Kalan)**

SARWARI QADRI CHAIN

1. Prophet Mohammad
2. Ali ibn Abi Talib
3. Shaikh Hasan of Basra
4. Shaikh Habib Ajmi
5. Shaikh Dawud Tai
6. Shaikh Maroof Karkhi
7. Shaikh Sirri Saqti
8. Shaikh Junayd of Baghdad
9. Shaikh Jafar Abu Bakr Shibli
10. Shaikh Abdul Aziz bin Hars bin Asad Tamimi
11. Shaikh Abu-al-Fazal Abdul Wahid Tamimi
12. Shaikh Mohammad Yousaf Abu-al-Farrah Tartusi
13. Shaikh Abu al-Hasan Ali bin Mohammad Qureshi Hankari
14. Shaikh Abu Saeed Mubarak Makhzoomi
15. Al-Ghawth al-Azam Shaikh Abdul Qadir Jilani
16. Shaikh Sayyid Abdul Razzaq Jilani

17. Shaikh Sayyid Abdul Jabbar Jilani
18. Shaikh Sayyid Mohammad Sadiq Yahya
19. Shaikh Sayyid Najmuddin Burhan Puri
20. Shaikh Sayyid Abdul Fattah
21. Shaikh Sayyid Abdul Sattar
22. Shaikh Sayyid Abdul Baqqa
23. Shaikh Sayyid Abdul Jaleel
24. Shaikh Sayyid Abdul Rehman Jilani Dehlvi
25. Sultan-ul-Arifeen Sultan Bahoo
26. Sultan-ul-Tarikeen Sultan Sayyid Mohammad Abdullah Shah Madni Jilani
27. Sultan-ul-Sabireen Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi
28. Shahbaz-e-Arifaan Sultan Pir Sayyid Mohammad Bahadur Ali Shah Kazmi al-Mashhadi
29. Sultan-ul-Auliya Sultan Mohammad Abdul Aziz
30. Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali
31. Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman

ENEMY OF QADRI ORDER

Sultan Bahoo says;

- The opponent of *Qadri* order is either a *kharijite* and *rafidhi* or a liar and jealous or a cursed hypocrite. **(Nur-ul-Huda Kalan)**

QADRI IS BLESSED WITH BOTH FAITH AND WORLD

Sultan Bahoo says:

- I am surprised at those who say that they have been granted both the world and the faith. Remember! This is a deception of Satan and lust of the inciting innerself. Faith and the world are granted to *Qadri* only. That is why he is the ruler of both the worlds. **(Asrar-e-Qadri)**

SUCCESSION AND BENEFICENCE OF ALL SPIRITUAL ORDERS

Must remember that spiritual guide is either *Qadri*, *Chishti*, *Suhrawardi* or *Naqshbandi*. The one who claims to have beneficence and succession of more than one mystic orders is a liar according to Sultan Bahoo. He says:

- Do not believe the one who claims to have succession from more than one mystic orders because he is like a bastard with many fathers. It is a false claim. *Qadri* is a lion who does not need anything. *Qadri* disciple can never join any other mystic order as he is dominant over all mystic orders. **(Asrar-e-Qadri)**

- Some reprobates falsely claim that they have got succession from every order. True *Qadri* follower feels extremely embarrassed to incline towards any other order. Neither he seeks anything from other orders nor keeps any relation with them. **(Nur-ul-Huda Kalan)**
- There are some spiritual guides who claim that they have succession from all the mystic orders like *Naqshbandi*, *Suhrawardi*, *Chishti* and *Qadri* (it means they can accept oath of allegiance from disciples of all the orders and can guide them on whichever way they want). Such people are absolute liars. **(Ganj-ul-Asrar)**

PSEUDO SARWARI QADRI GUIDES

Some imperfect and liars somehow manage to get succession (which is not Trust of *Faqr* rather worldly status of succession) by any tactic, relation with perfect spiritual guide or by means of family lineage. They betray people. They gather a crowd of disciples and plunder money from them. You may have come across several such so-called *Sarwari Qadri* guides. Sultan Bahoo says about them:

- There are some satanic people surrounded in evil apprehensions who like the spies get (superficial) succession of *Sarwari Qadri* order through tricks and ruses. Apparently their objective is fulfilled but in fact they are cursed esoterically. **(Nur-ul-Huda Kalan)**

Sarwari Qadri order is the ocean of gnosis. Whoever enters it becomes a Mystic. If the disciple of *Sarwari Qadri* order joins another spiritual order, he becomes accursed and unlucky, no matter how much glorious fate he had. It is a depravity for *Sarwari Qadri* follower to seek beneficence from any other spiritual way. However it is important to mention that the disciples of other spiritual orders can swear allegiance in *Sarwari Qadri* order or disciples of man of recitals can pledge allegiance to the man of Divine Essence.

CHAPTER-20

SHARIA

The opposers of Fakirs and Sufis plot propaganda that they do not follow sharia. However if their entire life and mystic struggle is observed, it becomes crystal clear that they are the embodiment of sharia, love and piety.

❖ Rumi says:

ما از قرآن بر گرفتم مغز را
استخواں پیش سگاں انداختیم

Explanation: We have achieved reality of the Holy Quran and thrown the bones in front of those dogs who follow the world and satanic activities.

However there is a possibility that these accusers have observed the lawlessness of a specific set of so-called spiritual practitioners and on that basis have given verdict against the true Fakirs as well. The fact is that all the perfect Fakirs have always strictly followed the pure form of sharia.

Though if someone is overcome by the state of a *majdhub*, *qalandar* or intoxication then he may lose his senses but its punishment has already been set by sharia through the example of Mansur al-Hallaj who was hung to death.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

❖ Sharia means the collection of exoteric as well as esoteric knowledge of Islam. Anyone who possesses only one kind of knowledge should not claim to be the follower of sharia.

❖ I received every status by following sharia.

❖ Without completely following and practising the sacred sharia no station or destination of *Faqr* can be achieved. All the stages of *Faqr* are accomplished by the blessing of sharia. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo spent his entire life in compliance with the Sunna of Prophet Mohammad and his sharia to such an extent that not even a single form of worship was left unperformed by him.

He says:

باھوؒ ایں مراتب از شریعت یافتہ
پیشوائے خود شریعت ساختہ

Explanation: Bahoo found all the distinguished levels by following sharia, he made sharia his guide. **(Kaleed-ul-Tauheed Kalan)**

He writes in his book *Ain-ul-Faqr*:

❖ I have titled this book *Ain-ul-Faqr* (The Soul of *Faqr*). It guides all the common and special seekers of Allah and the Fakirs annihilated in Him at all the levels whether initial, middle or final and blesses them with the great beneficence of the right mystic path by revealing upon them the Divine secrets. It showers upon them the theophanies of light of Oneness and raises their level from the knowledge of certainty to the eye of certainty and then the truth of certainty by the benediction of true love for Allah. Allah says in a *Qudsi* Hadith:

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاُعْرَفَ

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creation for My gnosis.

Only those recognize Allah who remain steadfast upon the sacred way of the Holy Prophet (sharia) and never deviate from the right path. They never go against the way of the Prophet nor involve in heresy and deceptive ways. **(Ain-ul-Faqr)**

❖ All the ways repudiated by sharia are surely infidelity. They are the ways of Satan or inciting innerself which create desires of the contemptible world, all of them are like a brigand (for the travellers of the right path). **(Ain-ul-Faqr)**

بُرد بالا عرش و کرسی با شریعت شاہراہ
ہر مقامش خوش بدیدم سرِّ وحدت از اِلٰہ

Explanation: I reached above the Throne and the Chair through the way of sharia and thoroughly observed all the spiritual levels and waystations. Then Allah blessed me with the Divine secret of His Oneness. **(Ain-ul-Faqr)**

Sultan Bahoo has stressed upon following the purified path of sharia in his books and has instructed that without truly following the path of sharia no one can ever reach any

station or destination in Sufism and gnosis. All the levels of *Faqr* are attained by the blessings of sharia.

He says:

- It is obligatory upon the true seeker to follow sharia. He should obey whatever order it gives. Whatever is against sharia and the Holy Quran is the way of inciting innerself, the carrion world and the Satan. **(Deedar Bakhsh)**
- Every way that is rejected by sharia is infidelity while every way that is allowed by sharia and the Quran is the way of Islam. **(Kaleed-ul-Tauheed Kalan)**
- All the levels of *Faqr* are attained by following the Mohammadan sharia. **(Ameer-ul-Kaunain)**
- The levels and knowledge of Divine vision are achieved by following the sharia. **(Ameer-ul-Kaunain)**

شریعت شہر است آن دارالامن

نیست آنجا نفس قلب و روح تن

Explanation: Sharia is the city of eternal peace where there is neither innerself and inward nor soul and body. **(Ameer-ul-Kaunain)**

جز شریعت نیست راہے معرفت

اہل بدعت چیست باشد خر صفت

Explanation: There is no path to gnosis of Allah except following the sharia. People who commit heresy in sharia are like donkeys. **(Ameer-ul-Kaunain)**

باھوؒ سرّ راستی در شرع کوش

از شریعت معرفت توحید نوش

Explanation: O Bahoo! If you want to know the secret of righteousness, follow the sharia. It will let you drink the goblet of gnosis of Divine Oneness. **(Ameer-ul-Kaunain)**

- Without following sharia, the life of a person is sheer shame and disgrace. The base and origin of sharia is Quran and Hadith. There is nothing out of the Quran and it never will be. **(Ameer-ul-Kaunain)**

- The beginning of *Faqr* is to follow sharia all the time and in all aspects so one can delve into the ocean of gnosis of Allah by becoming familiar to the spiritual states and levels of reality. **(Aqal-e-Baydar)**
- The path which has been rejected by sharia is infidelity. **(Aqal-e-Baydar)**
- Every page of the book (*Aurang Shahi*) guides towards following the path of obedience to Prophet Mohammad. **(Aurang Shahi)**
- The Mystic immortal with Allah is the one who perfectly follows sharia outwardly as well as perpetually keeps it in view inwardly. Nothing is outside the Quran and sharia. **(Miftah-ul-Arifeen)**
- I attained every rank through the Quran and made it my leader and guide. **(Deedar Bakhsh)**

He addresses the seeker of Allah:

- O seeker of Allah! Whatever command is given by the sharia of Prophet Mohammad, you must obey it. **(Deedar Bakhsh Khurd)**
- Whoever acquired *Faqr*, he got it solely from Prophet Mohammad and by the beneficence of his sharia. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo strictly orders to follow sharia in the process of esoteric training and spiritual elevation. He says:

- What is *Faqr*? It is the heritage of the Holy Prophet. Its beginning as well as accomplishment lies in sharia. The true and perfect man is the one who never steps out of sharia whether he has been experiencing the spiritual states of intoxication, frenzy, contraction or expansion since eternity or is an eternal lover of Allah and a man of Divine secrets. If he will do so, all his special ranks will be confiscated and he will be left perplexed in a rapturous state. **(Ain-ul-Faqr)**

The beginning and peak of *Faqr* is sharia and those who renounce it are nowhere near *Faqr*.

CHAPTER-21

INNERSELF

Allah has created innerself (*nafs* نفس) really strange. It is the abode of desires in a human which gives birth to all sorts of evil wishes and rebellious thoughts. It is the one that compels to go against Allah's orders. It is the one that acts wild at the time of extreme lust and in rage gets violent. In hunger, it pays no heed to the distinction between the lawful and the unlawful. When it is well fed it becomes a rebel, stubborn and proud and at the times of trouble it mourns impatiently. In short, the innerself can never be entirely happy. It is always set to drive humans towards mischief and heinousness but the one who gets control over it can reach the level of 'union with Allah'. It is exceptionally tough to kill it but only its death is life of the inward (*qalb* قلب). What is innerself? It is such a thief in the human body which does not let a person travel towards Allah. It is the strongest veil between Allah and man. For the human entity, innerself and Satan are two such powers that always lead human nature to sin. When Satan was cursed because of not having bowed before Adam, he swore to mislead Adam and his children and to have enmity with them. When Adam's earthen body was made, Satan egoistically and with jealousy spat on it. The spit fell on Adam's navel which caused the birth of innerself in his being and this trench of innerself in human is what he uses to mislead. However if the same comes under the control of human rather than that of Satan then the veil between Allah and His slave is removed. Innerself consists of four stages or conditions. When the seeker progresses in the invocation and contemplation of *Ism-e-Allah Zaat* the purification of the innerself continues. First comes the inciting innerself (*an-nafs al-ammarah* النفس الامارة). It always drives humans towards sin and foul deeds. Like Allah says in the Quran:

◄ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ (۱۲:۵۳)

Meaning: Certainly, the inciting innerself commands much evil. **(12:53)**

This particular innerself belongs to disbelievers, polytheists, hypocrites, transgressors, debauchees and desirous of the world. If it is not corrected or rectified properly then with rebelliousness and disobedience its evil keeps on growing and one turns from human to animal and from animal to beast, rather to Satan. In such a situation the diseases of

innerself become incurable and end of such a person is irredeemable. If its improvement and purification is initiated, it gradually succeeds towards the realm of angels and grows in piety elevating from inciting to repenting (*an-nafs al-lawwamah* النفس اللوامة). As the name suggests, it is the innerself which reproves when indulging in sinful deeds and makes the person regret. It has been bestowed with unseen favours and guidance from Allah hence on behaving sinfully it makes the person penitent. Such an innerself always remembers death and Judgment Day. Therefore Allah swears upon it and says:

◄ لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ۝ وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ۝ (٧٥:١-٢)

Meaning: I swear by the day of resurrection. And I swear by the repenting innerself. **(75:1-2)**

Afterwards when this innerself is further corrected, it advances to inspiring (*an-nafs al-mulhimah* النفس الملهمة). This innerself with the help of Divine favour warns the person before sinning and makes him think twice that he should be afraid of Allah. In the following verse Allah explains about such an innerself:

◄ وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ ۝ فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ ۝ (٧٩:٤٠-٤١)

Meaning: But as for him who feared standing in the presence of his Lord and forbade innerself its appetites and lusts, paradise will surely be (his) abode. **(79:40-41)**

The inspiring innerself stops the person from committing sin and wrong deeds either with the help of the unseen Divine favours while he is acting upon his planned sin or through inspiration that can be in various ways. At times it holds back the person by inspiring proper argument and thoughts in the mind. Some have intuitions from the unseen and at times the person is informed in his dream which inculcates in him the fear of Allah so he keeps himself from being part of a sinful act. Afterwards when the innerself is further purified and succeeds inwardly, it becomes 'innerself at peace' (*an-nafs al-mutmainnah* النفس المطمئنة). Hence it gets rid of the eternal looter that is Satan, sets itself free from the diseases of innerself and accomplishes in life goals in the form of Divine closeness. It has reached the stage of peace from fear and grief by fulfilling its purpose of existence.

◄ أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ۝ (١٠:٦٢)

Meaning: Beware! Verily the Saints of Allah will not have any fear nor will they grieve. **(10:62)**

The seeker of Allah with such an innerself gets close to Allah and becomes His friend. Allah is pleased with him and he is pleased with Allah. Allah states about such a person:

◄ يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِيْ فِيْ عِبٰدِيْ ۝ وَادْخُلِيْ جَنَّتِيْ ۝

(۸۹:۲۷-۳۰)

Meaning: O innerself at peace! Return to your Lord in such a state that you are both the aspirant to and the aspired of, His pleasure. So join My (perfect) servants. And enter My paradise (of nearness and vision). **(89:27-30)**

Such pure innerself only belongs to Prophets, Mystics and Saints and it is very elevated. All these levels are reached through invocation and contemplation of *Ism-e-Allah Zaat* and company of the perfect and accomplished spiritual guide who is the Divine light of guidance. The innerself cannot elevate to this level through physical worships, no matter how hard one tries. Rather excess of these worships add to ego and pride. The example of Satan is a common one.

The Mystics have advised to keep oneself safe from the evil of innerself in their teachings and to achieve innerself at peace.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- Innerself is the greatest veil between Allah and His slave. Satan attacks man through it. It is such a thief in human entity whose recognition for a common man is very difficult and it is impossible to control and ultimately kill it. Only the contemplation of *Ism-e-Allah Zaat* and the glance of perfect spiritual guide can kill it. Physical prayers make it even stronger indulging it in hypocrisy and arrogance.
- Innerself has four conditions and stages. Inciting innerself is engaged in sins, evil deeds, vices, hypocrisy and arrogance and the person at this stage of innerself does not even realize his wrongs but when he starts contemplating *Ism-e-Allah Zaat* under the guidance of the perfect spiritual guide then this is converted from inciting to repenting, meaning a man repents after he commits sin. Its third condition is inspiring when Allah does not even let a person commit any sin. Last and the most elevated is the innerself at peace and this is of Prophets, Mystics and truthful men. This innerself is completely under the control of man and it is no longer a hurdle and veil between Allah and His slave.
- The only way to kill inciting innerself is the contemplation and invocation of *Ism-e-Allah Zaat* and the glance of the perfect spiritual guide. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo mentions about the innerself:

- When a seeker is at the station of sharia in this world, his innerself incites him, so Allah orders him to kill this enemy. O Allah! Bless me with the eyes which can see and recognize the enemy so that I may kill it. When the seeker progresses spiritually and reaches the station of mysticism in the realm of angels, his innerself becomes repenting. Here he must leave the pleasures of innerself, crush all its appetites and become independent of all its desires. Then his level is raised to the station of reality in the realm of power where his innerself becomes inspiring. It should be burnt in the fire of Allah's love and His invocation so that it approaches the level of 'death before dying'. Then the seeker reaches the next station of gnosis in the realm of Divinity where his innerself achieves peace. It repents from everything for Allah and becomes the perfect believer of His Oneness, sincerely obedient, the distinguished one and confidant of the secrets of Prophet Mohammad. What is achieved by the seeker at the level of innerself at peace? The perfect observation of *Faqr* and annihilation in Allah at the station of no station. **(Ain-ul-Faqr)**

نفس شہوت را بکش کلی ہوا

تا ترا حاصل شود واحد خدا

Explanation: Kill all the desires of your innerself so that you are only with One God, Allah. **(Kaleed-ul-Tauheed Kalan)**

- What is the relation between innerself, Satan and the world? Innerself is the king, Satan is its vizier and world is the mother of both which nourishes them. **(Ain-ul-Faqr)**
- You do not know that inciting innerself is the king in the existence and Satan is its vizier. They are always conspiring and planning to arouse ego and conceit. **(Kaleed-ul-Tauheed Kalan)**
- The inciting innerself behaves like a beast in the state of anger and becomes (stubborn and ignorant like) a child while committing sin. When blessed with riches, it becomes proud like Pharaoh, where generosity is required it becomes miser like Korah. When kept hungry, it acts like a mad dog and when it is full, it walks heedlessly like a vain donkey. **(Ain-ul-Faqr)**
- There is nothing more mischievous and wicked than the inciting innerself in both the worlds. The person who accomplishes gnosis indeed tramples the innerself by annihilating its existence. A person who befriends it ultimately becomes its prisoner. He becomes lustful and drowns in its desires. Such an innerself which is always dominated by self-conceit is called 'the rebellious horse'. In the eyes of people he is a

man but for the Creator he has become a hog, donkey, dog and monkey like beast. He has face of a man but character of a beast. It is not appropriate to talk to such a beast. Rather such a man is worse than thousands of devils hence keep distance from him. Only Allah! Everything other than Allah is lust. **(Mehak-ul-Faqr Kalan)**

نفس دانی چیست دیو بس بزرگ

بر مسلمان تاختہ مانند گرگ

Explanation: What do you know about the innerself? It is a humongous ogre which attacks Muslims like a wolf. **(Mehak-ul-Faqr Kalan)**

❖ The Arabic word for innerself is *nafs* written as نفس. It has three Arabic alphabets: ن (NA), ف (F), س (S). ن (NA) refers to the fact that the intention of inciting innerself is always evil, it is good for nothing, runs after food, killer of faith, imperfect and undesirable. The letter ف (F) means that it is fraud, troublemaker, ignominious and sinful. The letter س (S) represents that it is brutal, friend of Satan and opponent of Allah. This is the reality of inciting innerself which is possessed by the infidels, hypocrites and the worldly people who are cruel and liars. **(Kaleed-ul-Tauheed Kalan)**

❖ The innerself which has elevated to peaceful also has the same three Arabic alphabets: ن (NA), ف (F), س (S). Here the alphabet ن (NA) means that it laments day and night with the fear of Allah, leaves the forbidden and follows the commands of Allah, eats legitimate food, keeps the faith perfect by true obedience. It is helped by the Divine favour and engrosses in the invocation, reflection, gnosis, meditation and spiritual observations. When the innerself reaches the Divine light, it becomes the innerself at peace and its possessor is completely forgiven. Verily Allah is the most Forgiving and the most Compassionate.

The letter ف (F) means that the innerself at peace is faith's pride and distinguishes the true religion Islam from infidelity. Allah says;

◄ ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۝ (۴۷:۱۱)

Meaning: That is because Allah is the Protector and Helper of those who believe, and for sure the disbelievers do not have any protector and helper. **(47:11)**

The person with peaceful innerself is at the level of truth of certainty. It is the level where one is immersed in truth and never looks towards falsehood.

◄ اَلْاِسْلَامُ حَقٌّ وَالْكُفْرُ بَاطِلٌ

Meaning: Islam is the truth and infidelity is falsehood.

Faqr and gnosis of Allah are the foundation of Islam while worldly wealth is the foundation of infidelity. The foundation of heresy is love of the world while foundation of right guidance is the love of Allah.

The letter س (S) means that it is the secret of righteousness, engrossed in Divinity, outwardly busy in worships while inwardly annihilated and drowned in Allah. These attributes of peaceful innerself are possessed by the Prophets, Fakirs and a few Saints. **(Kaleed-ul-Tauheed Kalan)**

نفس مرکب مطمئنہ راز بر

می رساند حق بہ توحیدش نگر

Explanation: The innerself at peace is the medium to reach the secret of Divinity, it takes to the Truth and grants the vision of Oneness. **(Kaleed-ul-Tauheed Kalan)**

- ❖ Keep check on yourself as a judge and kill your infidel innerself like a warrior. **(Ain-ul-Faqr)**
- ❖ The consent of Allah is in turning against the inciting innerself. **(Ain-ul-Faqr)**
- ❖ No one can find the love of Allah without killing the inciting innerself. **(Ain-ul-Faqr)**

نفس تابع یار بہ ای جان عزیز

نفس را احمق چہ داند بے تمیز

Explanation: Dear! Obedient innerself is a friend. The ignorant do not know its importance. **(Ain-ul-Faqr)**

نفس راحت جاودانی را گذار تا شوی باحق تعالیٰ یارِ غار

تا کارِ تو می برآرد کردگار

Explanation: O innerself! Give up your pleasures forever so that Allah makes you His intimate friend and fulfils all your objectives. **(Ain-ul-Faqr)**

- The seeker of Allah must always go against the desires of innerself and be aware of it every moment because it is an infidel. **(Ain-ul-Faqr)**

Sultan Bahoo emphasizes on attaining the innerself at peace through contemplation of *Ism-e-Allah Zaat*:

- By the contemplation of *Ism-e-Allah Zaat*, the inciting innerself of the seeker gets severely ill just like a person who suffers from measles. The contemplation of *Ism-e-Allah Zaat* keeps it in pain and restlessness so much so that it loses its existence and becomes obedient. Then it always obeys the orders like a slave. **(Kaleed-ul-Tauheed Kalan)**
- The seeker whose innerself is headstrong in the beginning and is at the level of inciting innerself, improves by the contemplation of *Ism-e-Allah Zaat* and becomes the repenting innerself and then gradually elevates to the inspiring innerself. By continuous contemplation of *Ism-e-Allah Zaat*, it becomes the peaceful innerself. **(Kaleed-ul-Tauheed Kalan)**
- When *Ism-e-Allah Zaat* is engraved inwardly, the theophanies of the name envelop and grip the inward and the innerself is subdued. **(Ain-ul-Faqr)**

Sultan Bahoo says in his Punjabi poetry:

ایہو نفس اساڈا بیلی، جو نال اساڈے سِدّھا ھُو
زاہد عالم آن نوائے، جتھے ٹکڑا ویکھے تِھدّا ھُو
جو کوئی اِس دی کرے سواری، اُس نام اَللہ دا لِدّھا ھُو
راہ فقر دا مشکل باھوؒ، گھر ما نہ سیرا رِدّھا ھُو

Explanation: The innerself has become my friend being elevated to one at peace and is with me on the straight path. The innerself at the stage of inciting turns many scholars, devotees and nobles into seekers of the worldly riches and fame. Where there are chances of gaining wealth and fame these people trade their faith for the world. Through contemplation and invocation of *Ism-e-Allah Zaat* given by the perfect spiritual guide, the innerself progresses from inciting to the peaceful. There come many obstacles and tough stations in the way of *Faqr*, it is not like a mother's cuisine where you will be served without any effort.

جیوندے کی جانن سار مویاں دِی، سو جانے جو مَردا ھُو
قبراں دے وِچ اَن نہ پانی، اُوتھے خرچ لوڑِیندا گھر دا ھُو

اِک وچھوڑا ما پیو بھائیاں، دُوجا عذاب قبر دا ھُو
واہ نصیب انہاندا باھوؒ، جیہڑا وِچ حیاتی مَردا ھُو

Explanation: The living cannot understand the state faced by the dead in graves. Neither is there any food in a grave nor water. The only thing that saves there is the wealth (of invocation and contemplation) of *Ism-e-Allah Zaat*. At the time of death there is a great grief of parting from the loved ones but greater is the fear of punishment in the grave. They are praiseworthy who have died before death and have annihilated themselves in the Divine Essence gaining eternal life.

جَاں تَائیں خُودی کریں خود نفسوں، تاں تائیں ربّ نہ پاویں ھُو
شرط فنا نوں جانیں ناہیں، تے نام فقیر رکھاویں ھُو
موئے باجھ نہ سوہندی الفی، اَینویں گل وِچ پاویں ھُو
نام فقیر تد سوہندا باھوؒ، جد جیوندیاں مَر جاویں ھُو

Explanation: Until one is trapped in egotism and clutches of the innerself, one cannot be blessed with the Divine union. Such people present and advertise themselves as Fakir without knowing the condition of annihilation in Allah. Understand that without death before dying one cannot attain Divine Oneness. Fakirism is only suited to the true Fakirs who have died before death.

دل بازار تے منہ دروازہ، سینہ شہر ڈسیندا ھُو
روح سوداگر نفس ہے راہزن، جیہڑا حق دا راہ مریندا ھُو
جاں توڑی ایہہ نفس نہ ماریں، تاں ایہہ وقت کھڑیندا ھُو
کردا ہے زایا ویلا باھُوؒ، جان نوں تاک مریندا ھُو

Explanation: Inward is like a bazaar which holds Divine Truth, tongue is its gate which leads to the Reality and chest is like a city where is hidden the entire universe. Soul (secret of Allah) is the trader in this city and bazaar of Truth but innerself is such a cruel thief which plunders before one can reach there. It is crucial to kill it because unless purified, it keeps one oblivious to Allah. It wastes precious time till death which can be spent to reach the Divine Essence.

ذاتی نال ناں ذاتی رَلیا، سو کَم ذات سڈیوے ھُو
نفس کُتے نوں بنّھ کراہاں، فہما فہم کچیوے ھُو
ذات صفاتوں مہناں آوے، جداں ذاتی شوق نپیوے ھُو
نام فقیر تنہاں دا باھوؒ، قبر جنہاں دِی جیوے ھُو

Explanation: All stations are futile except annihilating in the Divine Essence. To reach this station a seeker of Allah should imprison dog like inciting innerself by the invocation and contemplation of *Ism-e-Allah Zaat*. The seeker who is bestowed with the ardent love for Allah and fondness for His Essence, no longer remains engrossed in attributes only. True Fakir is the one after whose death his mausoleum becomes alive as blessings and beneficence are showered upon people from that splendid place.

صُورت نفس امّارہ دِی، کوئی کتا گلّر کالا ھُو
کُوکے نُوکے لہو پیوے، منگے چَرب نوالا ھُو
کھبےّ پاسوں اندر بیٹھا، دِل دے نال سنبھالا ھُو
ایہہ بدبخت ہے وَڈّا ظالم باھُوؒ، اللہ کرسی ٹالا ھُو

Explanation: The appearance and condition of inciting innerself is like that of a black dog who at all the time barks in starvation and asks for delicious food. It always wanders in order to fulfil its desires and lust. It is fortified on the left side of chest and whenever the chance arises (the inward becomes oblivious of Allah's invocation) it starts to attack. This innerself is such a wretched and despotic one that only Allah can save the soul from its poisonous venom.

کُنْ فَیَکُوْن جدوں فرمایا، اَساں وِی کولے ہاسے ھُو
ہکے ذات ربّ دِی آہی، ہکے جگ وِچ ڈھنڈیاسے ھُو
ہکے لامکان مکان اساڈا، ہکے آن بتاں وِچ پھاسے ھُو
نفس پلیت پلیتی کیتی باھوؒ، کوئی اصل پلیت تاں ناسے ھُو

Explanation: We were with Allah when He created the creation saying, "Be!" There was a time when we were with the Divine Essence beholding Him and now is the time when

our soul is trapped in human body searching for Allah. There was a time when we dwelled in the realm of Divinity, the station of no station and now we are a slave to earthen body. Our souls have been polluted and become impure due to the inciting innerself otherwise this is not how we were. **(Abyat-e-Bahoo Kamil)**

For elevating to innerself at peace, the best and easiest way is the invocation and contemplation of *Ism-e-Allah Zaat* but it must be granted by the perfect and accomplished spiritual guide who is the man of Divine Essence.

CHAPTER-22

RENUNCIATION OF THE WORLD

Usually the abundance of riches or wealth is thought to be the worldliness but Saints and Mystics define 'worldliness' as:

- Everything which distracts or diverts the seeker's attention away from Allah towards itself is worldliness.

As it is the saying of the Holy Prophet:

◄ مَا شَغَلَكَ عَنِ اللّٰهِ فَهُوَ صَنَمُكَ

Meaning: The thing which involves you with itself diverting your attention away from Allah is your idol.

My spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali defines worldliness and its renunciation as:

- If you have wealth but you do not foster love for it and spend generously for the sake of Allah, it cannot be called worldliness. However if you make worldly things as your priority then all these things would turn to worldliness. Thus evade yourself from the appetite of material things while living in this world, just as a wild duck lives in water but does not drown. Get your destiny from the world like a crane who while living on a riverside gets livelihood from it but does not drown.

  Do your business of the world but for the sake of Allah; eat from your livelihood but for the sake of Allah and move in the world but again for Allah. I do not suggest to be alienated from the whole world but you must remember Allah while doing everything. Your inward should be attentive towards Him while your hands are busy in the worldly affairs.

- Everything which deviates the human soul from Allah and turns its attention towards itself is worldliness.

- Renouncing the world in fact means renunciation of the lust of worldly pleasures and the inner detachment from it. Without renouncing the world, gnosis of Allah cannot be achieved because the love of world and Allah cannot be retained together in the same inward.

- The world is like a shadow. If you turn your back towards the sun then your shadow will come in front of you. If you go forward to catch your shadow it will run before you and will never be caught by you. However if you turn your back to the shadow and walk facing the sun, the shadow will run after you. Similarly if you turn your back towards Allah and run after the world, you can never have it. Though if you walk towards Allah turning back from the world, it will run after you.

- Live in the world like a boat floats on water. Consider the boat as your esoteric self and the water as the world. The boat is safe unless the water enters it. When water enters the boat, it definitely sinks. You are like a boat and the water is like the world. Save yourself from the world and its love. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Data Ganj Bakhsh Ali ibn Usman al-Hajveri says:

- The more a man gets fed up of the world, the stronger becomes his relation with Allah. It does not mean that he must leave his home and family to start living in a jungle. Rather it is meant that love of the world must not be kept within the inward. Live in the world but do not become worldly. It is the very excellence of Sufism, not to be drenched while remaining in the river. This is quite not courageous to avoid going near a river and keep boasting on not getting wet. It is not a big deal. To the Sufis the renunciation of the world is in fact spiritual instead of physical. The excellence is to live physically among the creation being spiritually away from it. **(Kashf-ul-Mahjub)**

The term 'renunciation' is scandalized a lot by the critics and deniers of Sufism or mysticism and rejected by labelling it as monasticism and unIslamic. Actually the term renunciation has never been understood in its true sense. According to the philosophy of Sufism, renunciation means renouncing the lust of worldly pleasures which involve a person to the extent that he forgets Allah. To earn material luxuries and honour, he is ready to do anything and his fear of displeasing Allah is wiped out. He is always trying to strengthen his worldly relationships, forgetting that his relationship with Allah is at stake. He struggles to please people of the world instead of Allah. Such an attitude takes man away from Him. Hence to find Allah's closeness, one must give up all such wishes. His only wish should be to please his Creator and the Master and find His closeness. For this he does not need to leave the world and start living in caves. Rather he should live in the world and do all the required deeds but the intention behind every action should only be to please Allah. He should love and obey his parents but for Allah, earn money to bring up his children to please Allah and should have good behaviour with everyone only for the sake of Allah, so on and so forth. He should live in the world but world should not live within him. Neither he should desire worldly pleasures nor should he run after them.

This is what the term 'renunciation' actually means according to the philosophy of Sufism. It is the name of inward detachment from everything except Allah that is to love only Allah, fear only Allah, trust only Allah, seek only Allah instead of the immortal world and its relations or pleasures and this leads the seeker to Oneness (*tawhid*).

The term renunciation is not self-fabricated by Mystics. Rather it is based on the Quran and Hadith.

Allah says in the Quran:

◄ وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ؕ وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ (٢٩:٦٤)

Meaning: And (O people!) the life of this world is nothing but a sport and pastime and the home of the hereafter is the only (true) life. Would that they knew (this secret)! **(29:64)**

◄ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ؕ وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ (٦:٣٢)

Meaning: And (the luxury of) the worldly life is nothing but play and funfair, and certainly it is the home of the hereafter which is better for the Godfearing. Do you not understand (this reality)? **(6:32)**

◄ اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْاَمْوَالِ وَالْاَوْلَادِ (٢٠:٥٧)

Meaning: Know that the life of the world is nothing but a sport and pastime and superficial beauty and mutual boasting and self-praise and ambition to excel in wealth and children over one another. **(57:20)**

◄ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ (٣:١٤)

Meaning: (Excessively) attractive has been made, for the people, the love of lusts (that) include women, children, and hoarded treasures of gold and silver and branded horses and cattle and crops. (All) this is the provision of the worldly life and with Allah is the best abode. **(3:14)**

The Holy Prophet also called love for the world as a big threat to faith. The sacred sayings of the Holy Prophet in this context are given:

- The world and everything which is in it are cursed. **(Ibn Majah 4112)**

Abu Hurairah relates that the Holy Prophet said:

- The world is a prison for a believer and a heaven for an infidel.

- The world is carrion and its lovers are dogs.
- The world is the paradise of donkeys.
- The world is a kennel.
- The pleasure of the world is pork.
- The pleasures of the world are the conceited pride of infidels.
- The world is the darkness of inward.

When the Holy Prophet was given a choice between the world and the hereafter, he preferred the hereafter. It is his saying, "If I order Mount Uhud would turn into gold but I do not desire the riches of world."

Hence it is proved by the verses of Holy Quran and the Hadiths that the Saints did not invent the term 'renunciation of the world' themselves but it is exactly according to the Divine ordain. The Saints never suggest wandering into the jungles leaving the world. Rather abandoning the world means to abandon the greed of the world. It means to remove love of the world from one's inward because unless it is removed, the love of Allah would never enter. Therefore it is essential to give up the love of world, worldly things and worldly relations from the inward to gain closeness to Allah.

Shaikh Abdul Qadir Jilani expounds:

❖ The inward which possesses love for the world is veiled from hereafter and the inward which possesses love of the hereafter is veiled from Allah. As the love of world enhances, love of the hereafter diminishes and when the love of hereafter is increased, love for Allah is decreased. **(Al-Fath ar-Rabbani Chapter 10)**

Bu Ali Shah Qalandar states:

❖ You love Allah and the mean world simultaneously. This is only a whim and madness. **(Mathnawi)**

Shaikh Fariduddin says:

❖ The world is a hidden fire in which all are burning except the lovers of the Beloved.

Sultan Bahoo also exhorts on the renunciation of appetites of the world in his teachings. He mentions the catastrophes of the world:

باھُوؒ دنیا دانی چیست پُر درد و بلا
می کند از ذکر و فکرِ حق جدا

Explanation: O Bahoo! Do you know, what is the reality of this world? It is full of calamities and sorrows. It is such an evil which makes one oblivious to the invocation and reflection upon Allah. **(Ain-ul-Faqr)**

Difference between the worldly people and the Prophets and Saints is mainly that the true men of Allah never love and desire the pleasures of the world while the common people do.

Sultan Bahoo says:

- The treasure of Abu Jahl and Yazid was just gold and silver, and their army was comprised of horses, elephants, servants and soldiers. While hunger, patience, gratitude, invocation, contemplation, Divine love, salat, fasts, *Faqr*, Quran and Hadith were the treasures of the Holy Prophet, Hasan ibn Ali and Husayn ibn Ali and their army was comprised of the true believers and Companions. The medium of announcement for Abu Jahl and Yazid were the drums, trumpet and bugle while the medium of announcement for the Holy Prophet, Hasan ibn Ali and Husayn ibn Ali were and are the azan and slogan of Allah. The worldly kingdom and the worldly mediums of announcement are false and temporary while the kingdom of the Holy Prophet and the mediums of announcement used by him are everlasting. **(Ain-ul-Faqr)**
- One must know that the real enemy of the Holy Prophet was the worldly wealth. Had Abu Jahl been an indigent he would have followed the Holy Prophet. It was the worldly wealth that martyred Hasan ibn Ali and Husayn ibn Ali. **(Ain-ul-Faqr)**
- One who does not eliminate the love of world from the inward can neither find nearness of Allah nor presence in the Mohammadan Assembly. Without renouncing the world, the invocation of Allah does not continue in each hair of the body and in the inward, neither gnosis of Allah and *Faqr* can be attained. **(Kaleed-ul-Tauheed Kalan)**
- You must know that the inciting innerself, the Satan and the world are all mutually united. **(Asrar-e-Qadri)**

This trio has made a front against man to turn him oblivious of the remembrance of Allah. According to Sultan Bahoo:

- The love of world and religion cannot sustain in the same inward just like fire and water cannot be contained in one utensil. **(Ain-ul-Faqr)**

Sultan Bahoo states about the world and the seeker of world in his writing *Ain-ul-Faqr*:

- The seekers of world are either hypocrites or pretenders.
- The world is Satan and its seekers are devils.
- The world is a violence and rebellion and its seekers are rebellious.

- The world is a hypocrisy and its seekers are hypocrites.
- The world is an impurity and its seekers are impure.
- The world is a lie and its seekers are liars.
- The world is a polytheism and its seekers are polytheists.
- The world is an evil and its seekers are also evil.
- The world is a curse and its seekers are accursed.
- Only the irreligious and disobedient fools love the worldly riches.
- The world is an ignorance and its seekers are ignorant.
- The world is a prostitute and the worldly man is a cuckold who sees his whore wife in the sensual company of others but does not object.
- The world is duality (opposite of Oneness) and distant from Allah. One who is indulged in duality and separated from Allah is actually on the way of Satan.
- The world is a heresy and its seeker is a heretic. **(Ain-ul-Faqr)**

He further says:

ہر کہ در مردار غرقش کی شود دیدار او
غیر اللہ ہر چہ باشد دفتر از دِل بشو

Explanation: How can a person who is drowned in the carrion world attain the Divine vision! To have this blessing you will have to erase everything other than Allah from your inward. **(Kaleed-ul-Tauheed Kalan)**

❖ Allah does not bless the inward with His attention which is filled with the sensual desires of the inciting innerself, darkness of satanic thoughts and the filth of worldly love. **(Ain-ul-Faqr)**

❖ One who abstains from sensual desires becomes a man of passion (for Allah), one who leaves the world is a man of fervour, one who separates from everything other than Allah is a man of longing and yearning, and the one who protects himself from all these evils is blessed with love of Allah. **(Ain-ul-Faqr)**

❖ The Holy Prophet said, "Renunciation of world is the basis of all devotions and love of the world is the root cause of all evils." This reality is explained by almost one lakh twenty four thousand Prophets since Prophet Adam to Prophet Mohammad and all Prophets ordered to renounce the world. Even then why do you err to go against all of them?

Arabic word for the world is *dunya* written as دنیا. It has four alphabets according to Arabic text i.e. د (DU), ن (N), ی (Y), ا (A). Letter د (DU) represents that the world

has no faith. Letter ن (N) refers to the fact that the world is disobedient towards Allah like Pharaoh. Letter ی (Y) means the world is a unique friend of devil and the letter ا (A) tells that the world is cruel and killer.

O foolish! Only that person succeeds in abandoning the world and escaping from its trap who sincerely follows true faith. The Arabic word for faith is *deen* written as دین. It has three alphabets according to Arabic text; د (D), ی (EE), ن (N). The letter د (D) means that faith blesses one with insight for gnosis and makes him a Divine lover, thus he becomes a seeker of the Holy Prophet. By letter ی (EE), faith makes the man friend of Allah, of believers and Muslims. By letter ن (N), it purifies the intentions of the seeker and makes him a possessor of pure faith and a well-wisher.

Every generous person, Dervish and the one who follows true faith by quitting the world inwardly is liberated from the worldly dangers. He wears the dress of *Faqr* with all his sincerity and acquires the right belief in Allah. Then Allah says, "O My angels! One of My slaves is alienated from the carcass, filthy and impure world only for the sake of My friendship." Allah orders the souls of the Prophets, Saints, pious ones and all true Muslims along with all the creatures of eighteen thousand realms, "Visit My friend and guide him. Applaud and encourage him for his spiritual resolve and put on the same tattered and humble dress as he is wearing." Fakir is blessed with these levels in the very beginning. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo expresses in his Punjabi quatrains:

ایہہ دنیا زَن حیض پلیتی، کتنی مَل مَل دھووَن ھُو
دُنیا کارن عالم فاضل، گوشے بہہ بہہ رووَن ھُو
جیندے گھر وِچ بوہتی دنیا، اَوکھے گھُو کر سووَن ھُو
جنہاں ترک دنیا تھیں کیتی باھُوؒ، واہندی نکل کھلووَن ھُو

Explanation: This world is as unclean and impure as a woman during her menstrual cycle. She cannot be called sanctified even if she tries hard to be clean (physically). Similarly the one who is indulged in love of the world, none of his devotions is pure neither acceptable in

the Divine court. Several scholars and learned persons try to renounce the world and its pleasures through hard mystic exercises and forty days seclusions but they do not succeed. Rather they earn even more worldliness through the knowledge which they gain from their mystic exercises. The more the worldly wealth one keeps in his house and fosters its love in the inward, the more he would be restless and dissatisfied. As his insecurity regarding wealth would not let him sleep.

Sultan Bahoo says that the people who understood the real purpose of their life, that is to find closeness of Allah, and turned away from the worldly appetites only they found eternal success.

اَلَسْتُ بِرَبِّکُمْ سنیا دل میرے، جند قَالُوْا بَلٰی کوکیندی ھُو
حُبّ وطن دی غالب ہوئی، ہک پل سون نہ دیندی ھُو
قہر پوے تینوں رہزن دُنیا، تو تاں حق دا راہ مریندی ھُو
عاشقاں مول قبول نہ کیتی باھُوؒ، توڑے کر کر زاریاں روندی ھُو

Explanation: In the pre-existence, I listened to the call of Divine covenant, "Am I not your Lord?" Since then my soul is uttering the reply, "Yes! You are." After coming to the mortal world, I still miss my homeland – the realm of Divinity so much so that I do not find any moment of peace and tranquillity. O brigand world! The wrath of Allah may befall upon you because you are a hurdle in my way to the Divine Truth. Even if this world becomes much beautiful and attractive, the lovers of Divine Essence have no interest. They always remain attentive towards Allah and thus reach their destination of union with Him.

ادھی لعنت دُنیا تائیں، تے ساری دنیاداراں ھُو
جیں راہ صاحب دے خرچ نہ کیتی، لین غضب دیاں ماراں ھُو
پیوواں کولوں پتر کوہاوے، بھٹھ دنیا مکاراں ھُو
جنہاں ترک دُنیا کیتی باھُوؒ، لیسن باغ بہاراں ھُو

Explanation: The world is partially cursed and the worldly people are entirely cursed who love it instead of Allah. Those who do not sacrifice all their wealth, life, worldly pleasures and relations for the sake of Allah to find His goodwill, deserve punishment in this world and the hereafter. This world involves man in greed and avarice to such an extent that a

father gets ready to kill his son for it. O cunning world! May you be burnt! The people who renounce the cursed world for the sake of Divine love, would be successful and the great achievers in the world and hereafter.

گُجھے سائے ربّ صاحب والے، کُجھ نہیں خبر اصل دِی ھُو
گندم دانا اساں بُہتا چگیا، ہن گل پئی ڈور ازل دِی ھُو
پھاہی دے وِچ میں پئی تڑفاں، بُلبل باغ مثل دِی ھُو
غیر دِلے تھیں سٹیے باھُوؒ، تاں رکھئے امید فضل دی ھُو

Explanation: The universe and all the creations are nothing in themselves but only the manifestation of Divine Essence Who has hidden Himself in the multiplicity. People being unaware of the Reality, focus upon the appearance only. All this is because of the grain of wheat. After eating which the human race is restless, dissatisfied and reckless being trapped in attributes, forms, desires and worldliness like the nightingale imprisoned in a cage twitters. Remove the love for all except Allah then the Divine Essence manifests. It is impossible without the mercy and beneficence of Allah Himself.

دُنیا ڈھونڈن والے کُتے، دَر دَر پھرن حیرانی ھُو
ہڈی اُتے ہوڑ تنہاں دِی، لڑدیاں عمر وِہانی ھُو
عقل دے کوتاہ سمجھ نہ جانن، پیون لوڑن پانی ھُو
باجھوں ذِکر ربّ دے باھُوؒ، کوڑی رام کہانی ھُو

Explanation: The seekers of world are roaming about in the world like dogs to satiate their worldly appetites of wealth, superficial beauty, false respect and riches etc. They spend their whole life like the blindfolded ox that drives the oil mill. It keeps on revolving around the mill but thinks that it is travelling forward towards the destination. Similarly the seekers of world keep revolving in the vicious circle of earning more and more money, around the deep and dirty well of this world reaching nowhere at the end, as all their worldly earnings are mortal and worthless. They fight for petty things, like dogs fight for bones. Such ignorant people reach the end of their life but do not understand that only Allah provides them livelihood so their struggle should be meant to please Allah instead of gathering worldly pleasures. The sustenance that is destined to them will reach anyway. They should not worry for it; rather they should worry to find Allah's consent

and His closeness. However this blessing can never be attained without the invocation of *Ism-e-Allah Zaat*.

دُنیا گھر منافق دے، یا گھر کافر دے سونہدی ھُو
نقش نگار کرے بہتیرے، زَن خوباں سبھ مونہدی ھُو
بجلی وانگوں کرے لشکارے، سر دے اُتّوں جھوندی ھُو
حضرت عیسیٰؑ دِی سِلھ وانگوں بَاھُوؒ، راہ ویندیاں نوں کونہدی ھُو

Explanation: The world is like a beautiful but a cunning woman whose victims are the materialistic people, hypocrites and the infidels. It plunders everybody, seducing them with its fake beauty and false captivating bloom. This world kills its lovers, as in the times of the Christ, three men were killed due to their greed for a gold brick.

The tale goes as, three travellers found a gold brick, one of them went to bring food from the market, rest of the two stayed back to guard the brick. Both of them planned to kill him when he would return and divide the gold afterwards. The third man who had gone to bring food was also intending to kill them by poisoning their food. On his return, he was killed by both of them and they were killed by eating the poisonous food.

دِین تے دُنیا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ھُو
دونویں اِکس نکاح وِچ آون، شرع نہیں فرمیندا ھُو
جیویں اَگ تے پانی تھاں اکّے وِچ، واسا نہیں کریندا ھُو
دوہیں جہانیں مُٹھا بَاھُوؒ، جیہڑا دعوے کوڑ کریندا ھُو

Explanation: Do not you understand that the true faith (*Faqr*) and the world are like two blood sisters! The way two sisters cannot wed the same person and like fire and water cannot be retained together similarly the faith and world cannot be kept together in the same inward. Those who claim so, are the liars and among the losers in both the worlds.

جاں جاں ذات نہ تھیوے بَاھُوؒ، تاں کم ذات سدیوے ھُو
ذاتی نال صفاتی ناہیں، تاں تاں حق لبھیوے ھُو

اندر وِی ھُو باہر وِی ھُو، باھُوؒ کیتھے لبھیوے ھُو
جیندے اندر حُبّ دُنیا باھُوؒ، اوہ مول فقیر نہ تھیوے ھُو

Explanation: Unless you get attentive towards the Divine Essence and annihilate yourself in Him turning your eyes away from the attributes, your status would remain low. If your aim is not to achieve spiritual stations or attributes but the Essence, only then you will find Allah. After having the Divine union my spiritual state is such that I behold *Hoo* (**ھُو**) in the physical as well as in the inner world and I am annihilated entirely in the Essence. That person can never be a Fakir who has even a little bit of love for the world.

بنھ چلایا طرف زمین دے، عرشوں فرش ٹکایا ھُو
گھر تھیں مِلیا دیس نکالا، اساں لکھیا جھولی پایا ھُو
رہ نی دنیاں نہ کر جھیڑا، ساڈا اگّے دل گھبرایا ھُو
اسیں پردیسی ساڈا وطن دوراڈھا، باھُوؒ دَم دَم غم سوایا ھُو

Explanation: Real dwelling of the seeker of Allah is the realm of Divinity where he rejected both the world and the heaven for the sake of Divine vision. It is my destiny which has forced me to live in exile and brought me in the physical world from the eternal realm of Divinity. O world! Leave me, I am anxious and aggrieved being away from the Beloved. I am a stranger in this world, I will reach my homeland on having union with the Beloved. There are several hurdles and the waystations of trials in its path which I have to cross with the power of my love and by ousting the love of world.

اَوجھڑ جھل تے مارُو بیلا، جتھے جالن اساڈی آئی ھُو
جس کدھی نوں ڈھاہ ہمیشاں، اوہ اَج ڈھٹھی گَل ڈھائی ھُو
نیں جنہاں دے وہے سراندی، اوہ سُکھ نہ سوندے راہی ھُو
ریت تے پانی جتھے ہون اکٹھے باھُوؒ، اُتھے بنی نہ بَجھدی کائی ھُو

Explanation: This world is like a thick, dark and dangerous forest. It is like a deserted place and I am forced to live in it. The world can be exemplified by a riverbank which can tumble any moment. I am like a person who is lying at the edge of the river and cannot sleep because of the fear of falling. A bund cannot be constructed by water and sand as

water drifts the sand with its flow. Likewise this world is water which wipes out weak faith. This world is temporary and will perish just like the castle of sand.

ایہہ دُنیا زَن حیض پلیتی، ہرگز پاک نہ تھیوے ھُو
جیں فقر گھر دُنیا ہووے، لعنت اُس دے جیوے ھُو
حُبّ دنیا دی ربّ تھیں موڑے، ویلے فکر کیجیوے ھُو
سہ طلاق دُنیا نوں دیئے باھُوؒ، جیکر سچ پچھیوے ھُو

Explanation: The world is like the woman who is passing through her menstruation and cannot be physically clean even after many baths. Similarly this impure and dirty world cannot be purified. The one who claims to follow *Faqr* but has collected the riches of world and fosters love for them is cursed because the worldly attractions divert him from the path of *Faqr* and entrap in their love. The seeker must avoid it. When a woman is divorced thrice, she becomes illegitimate for ex-husband according to sharia therefore no relation is possible with her. Similarly you must divorce the world and liberate yourself from it. **(Abyat-e-Bahoo Kamil)**

Crux of the matter is that as long as worldliness, worldly appetites, desires and lust exist in the inward, the love of Allah will never enter. He who claims to possess the worldliness and the Divine love together in his inward is an absolute liar. The lovers and beloveds of Allah never pay heed to the world even if all the riches of the universe are offered to them. The real and eternal success lies in ejecting the worldly love from the inward and instead cherishing the Divine love. This is possible only through the contemplation and invocation of *Ism-e-Allah Zaat*, provided it is received from the perfect and accomplished spiritual guide of *Sarwari Qadri* order who is the possessor of Divine name and the Essence.

CHAPTER-23

PRETENCE

Pretence means to show off good deeds. The aim of Allah's obedience and devotions is to achieve His gnosis and pleasure hence all virtues must be aimed towards it. If this aim is polluted with lust of fame and prominence then surely the good deeds are not for Allah rather just a pretence. Mystics consider pretence the worst sin and veil between Allah and His slave. It is very close to idolatry. Only the actions done with absolute sincerity for Allah are accepted in His court. If there is a personal interest behind devotions and wish for being known as pious then such devotions are in fact pretence and will take one away from Allah.

- Allah says in Quran:

◄ وَ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ لَا بِالْيَوْمِ الْاٰخِرِ ؕ وَ مَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَآءَ قَرِيْنًا ۝ (۴:۳۸)

Meaning: And those who spend their wealth to show off to people, and believe neither in Allah nor in the Last Day. And whoever Satan sides with as a companion, so he is an evil companion! **(4:38)**

- Mahmood bin Labaid relates that Prophet Mohammad said, "I am worried for you people because of minor idolatry." People asked, "What is a minor idolatry?" The Prophet replied, "Pretence." **(Bayhaqi)**
- Abu Hurairah relates that Prophet Mohammad said, "In the last era there will be the people who will seek materialism through religion. They will be wolves in the guise of sheep. Their language will be sweeter than sugar to show their kindness but their inwards will be of wolves. Allah will say to them, 'Have you become fearless because of reprieve? Are you showing Me boldness? I swear to Myself I will indulge you in such a trial which will surprise the wisest'." **(Musnad Ahmad, Tirmidhi 2404)**
- Abdullah ibn Umar relates that Prophet of Allah said, "Whoever does (virtuous) deeds to show off, Allah will give him similar type of reward." **(Ibn Majah)**
- Shadad ibn Aus relates that whoever offers his prayer for pretence, surely he is polytheist, whoever fasts for pretence, surely he is polytheist and whoever gives donations for pretence, he is also polytheist. **(Musnad Ahmad ibn Hanbal)**

- Ibn Abbas relates that the Holy Prophet said, "Whoever will do good just to make people see and hear him, Allah will also requite him in the same manner." **(Muslim 7476)**
- Abdullah ibn Umar relates that the Prophet of Allah said, "Even a bit of pretence is polytheism. They are the most beloved of Allah who adopt piety and are hidden. If they disappear, no one searches them (as they are not famous) and when they testify, no one recognizes them. These people are the leaders of righteousness and beacon of knowledge." **(Tabarani, Mustadrak)**
- The Holy Prophet said, "Pretence is worse than infidelity."
- The Holy Prophet said, "Even a little bit of pretence is polytheism." **(Mustadrak 4, Ibn Majah 3989)**

TYPES OF PRETENCE

Pretence means to show off one's piety to seek reverence from people and to become famous, respectable and a so called role model of virtuosity. For this purpose he resorts to behaviours which imply religiousness and piety. Ultimately he becomes habitual to show off all good deeds. The pretence has been divided in five different types:

- First type is related to the physical appearance of a person. He transforms himself as pious. For example, turns face pale by some means so that people consider that he has been performing devotions the entire night and has not slept, or he makes himself so weak and feeble that people start thinking that his weakness is because of hard devotions, or talks in soft tone which makes people think that esteem of religion has influenced him so much that has lowered his voice as well, or dries his lips by scratching or by any other way to give an impression that he is fasting these days. People start appreciating him for his virtuosity which gives great pleasure to his innerself.
- Second type of pretence is related to dressing i.e. wearing such dresses which give a look of pious one. A pretentious person usually wears coarse or torn old clothes so that he appears religious. Some wear dresses like Sufis and carry prayer mat so that people consider them Sufis. In fact they do not even know about Sufism. Further there are two groups related to pretentious dressing. First group consists of people who present themselves as pious by wearing plain and old clothes. It earns them popularity. Even if someone suggests them to wear clothes as per weather conditions, they consider it disgrace and show serious concern over such suggestion. Although such dressing is not forbidden in Islam but by wearing such clothes their fame and popularity is hampered. They fear that people may stop considering them spiritual

and virtuous. Second group consists of people who try to earn popularity in public as well as elite class. They avoid to wear old clothes so that rulers may not look down upon them. At the same time they have the fear that good and expensive dressing may lead to unpopularity among public. So they wear thin woollen clothes with different designing, as such dresses have also been worn by Saints and pious people. In this way public also appreciates their piety and elite class finds no reason to criticize them. The suggestion to wear simple clothes is more painful for them than agony of death, no matter simple dress may be precious and better than their showy dress. Actually they cannot wear simple dress because they have to pretend to be pious on one side and rich on the other side. Such fools are fully aware of the fact that simple dresses are permissible and worn by religious people. In fact, they wear such dresses at home but do not have the courage to go outside wearing such dresses because it earns them bad name. They may be unaware that by doing such pretentious acts they are in fact worshipping people not Allah or they may be aware of it but are not afraid of Allah.

- The third category of pretence is the style of invocation and conversation. Pompous people either pretend to be invoking by holding a chaplet or constantly move their lips to deceive people that they are never oblivious of the invocation of Allah. They may be invoking but the question is why cannot they invoke without moving lips? Invoking in the inward is better form of invocation but then how will people know that they even invoke! Though they invoke by moving lips only in public but in solitude they never even think to invoke.

  They also use another tactic of pretence by memorizing the quotations and traditions of sacred Companions and Mystics, then narrate in front of people so that people consider them the scholar who has full command over knowledge of Sufism and religion. In this way they display that they have met many Mystics, they are the most knowledgeable and have spent the entire life in travelling for Allah.

- Fourth kind of pretence is related with devotions which are performed with hypocrisy. The person who displays his devotions starts the preparation of prayer before time to show off people or sits in the mosque well before prayer time so that everyone in the mosque acknowledges his religiousness. When anyone passes by him, he offers his prayer with great focus and humility by unnecessarily bending and prolonging his prostration. He also displays his piety by giving charity in front of people. Similarly he makes sure that his every worship is exhibited before people, even his every gesture is an act of pretence. He walks slowly while keeping his head low pretending the state of spiritual ecstasy but if there is no one around him then he walks quickly.

In such a situation he keeps looking around and the moment he finds a person approaching him, he again starts walking slowly and humbly.

- Fifth way of pretence is that the person claims to have large number of devotees and followers. He propagates that rulers and state owners visit him for gaining blessings and Saints respect him and testify his piousness.

  It is important to mention that if respect is earned through any way not using religion then it is not a sin. Wearing a good dress is not only a good habit but also a Sunna. If aim of well dressing is good presentation rather than displaying virtuosity then it is not objectionable. If a person is knowledgeable in vocabulary, grammar, mathematics, medicines etc. or in some other profession which is not related with religion and he displays his skill for earning respect then this is not a sin despite it falls in pretence. If desire of earning popularity does not cross its limits then it is not a sin although it is completely forbidden in case of religion.

- The Holy Prophet said:

◄ مَنْ طَلَبَ الْعِلْمَ لِلدُّنْيَا فَهُوَ كَافِرٌ وَمَنْ طَلَبَ الْعِلْمَ لِلْحُجَّةِ فَهُوَ مُنَافِقٌ وَ مَنْ طَلَبَ الْعِلْمَ لِلْمَوْلٰى فَهُوَ مُسْلِمٌ

Meaning: One who gained knowledge for worldly purposes is an infidel, one who gained knowledge to argue is a hypocrite and the one who gained knowledge for Allah is a Muslim.

Shaikh Abdul Qadir Jilani says:

- The clothes of hypocrite are clean but his inward is polluted. Allah is obeyed by the inward not by the clothes. (**Al-Fath ar-Rabbani)**
- Hypocrite feels pride upon his virtuous deeds. He fasts during the day, remains awake during night and eats simple food just for pretence. In fact he is distant from Allah and does not take even a single step towards Him inwardly. (**Al-Fath ar-Rabbani)**
- O hypocrite! (I feel) pity for you. Do not pretend in front of Allah or try to deceive Him. You do something and advocate that it is for Allah but in reality it is for people. You behave hypocritically and flatter them but forget your Lord. Soon you will leave this world being deprived and a loser. O spiritually sick! Think over it, get medicine for it which is available with Saints. **(Al-Fath ar-Rabbani)**
- Hypocrite performs devotions exoterically only whereas believer performs both esoterically and exoterically. Believer first offers with his inward which is followed

by physical body. Believer is alive whereas hypocrite is dead. Believer offers devotions for Allah whereas hypocrite for people and their appreciation. (**Al-Fath ar-Rabbani)**

- Data Ganj Bakhsh Ali ibn Usman al-Hajveri says, "It is better to avoid the Sunna which has been adopted by sinners."

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- Hypocrisy refers to an act of a person which is not purely meant for Allah, rather he wants to show off and make the people think that he is pious. Hypocrisy is the most dangerous tool of Satan to divert a Muslim from the path of Truth. The great worshippers and ascetics are easily trapped into it. When the inward of a person suffers from the disease of hypocrisy, he becomes more vulnerable to the attacks of inciting innerself and thus it becomes very difficult to get rid of it. It is human weakness that he wants to be known for virtues and piety. If this disease becomes permanent, the person is depraved. He entirely loses the Divine light of his face which does not remain hidden from the people having spiritual insight. The journey of *Faqr* of such a hypocrite completely ends because it has been narrated in Hadiths that hypocrisy is a form of polytheism and a polytheist has no relation with *Faqr*. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo has quoted numerous verses and Hadiths about pretence and has criticized such scholars who display their knowledge to gather materialistic wealth and riches. Such people are both esoterically and exoterically blind to the truth. He says:

- The enemy of Fakirs is the enemy of Allah and the friend of world. The friend of world is a hypocrite. It is a saying of the Holy Prophet, "Hypocrisy is worse than infidelity and infidelity is a fire." **(Mohabbat-ul-Asrar)**
- Knowledge is of two kinds; first is the knowledge of Allah which teaches renunciation of the world and is acquired by the men of devotion. Second is the satanic knowledge which teaches the love of world, greed, jealousy, arrogance and is acquired by the people who spread heresy. **(Ain-ul-Faqr)**
- The scholars hope to earn gold and silver for their livelihood by using knowledge while the Fakir is disgusted of the worldly gains and worldly people. **(Ain-ul-Faqr)**

Sultan Bahoo strongly criticizes the fake spiritual guides who adopt Sufism and piety to gain wealth or fame. He says:

- Austerity is adopted by some people hypocritically to satisfy the desires of their inciting innerself and to earn respect, fame and inclination from the people. **(Kaleed-ul-Tauheed Kalan)**

In following poetry he explains the condition of the scholars who acquire knowledge for materialistic benefits.

پڑھ پڑھ علم ملوک رجھاون، کیا ہویا اس پڑھیاں ھُو

ہرگز مکھن مول نہ آوے، پھٹے دڈھ دے کڑھیاں ھُو

آکھ چنڈورا ہتھ کے آئیو اِی، اس انگوری چنیاں ھُو

ہک دل خستہ رکھیں راضی باھُوؒ، لئیں عبادت وَرہیاں ھُو

Explanation: The scholars and literates acquire knowledge to please the elite, the rulers or their employers for materialistic gains rather than pleasing Allah. They do not want gnosis and their intention is polluted therefore they are deprived of blessings of Allah. They are oblivious of the esoteric aspect of knowledge and are engrossed only in the exoteric. Pleasing the Fakir who is a man of inward and Divine union will bring you the reward of devotions of many years.

پڑھ پڑھ عِلم مشائخ سداون، کرن عبادت دوہری ھُو

اندر جھگی پئی لٹیوے، تن من خبر ناں موری ھُو

مولا والی سدا سکھالی، دل توں لاہ تکوری ھُو

باھُوؒ ربّ تنہاں نوں حاصل، جنہاں جگ نہ کیتی چوری ھُو

Explanation: There are many people who neither get knowledge of reality from perfect spiritual guide nor they obtain permission from the Mohammadan Assembly to hold the throne of Divine guidance and persuasion. They pretend to be the spiritual guide and preach people with a little knowledge of sharia. They perform excessive devotional practices to show off to people but the inciting innerself and Satan have paved the way to their inwards, seizing faith. O scholar! Stop being negligent and hold on to the perfect spiritual guide to achieve true faith. Only those are blessed with the union of Allah who do not act deceptively or cunningly during the journey of *Faqr* rather they become truly devoted seekers of *Faqr* as per the will of Allah and renounce the world.

پڑھ پڑھ عِلم ہزار کتاباں، عالم ہوئے بھارے ھُو

اِک حرف عشق دا پڑھن نہ جانن، بھلے پھرن بچارے ھُو

لکھ نگاہ جے عالم ویکھے، کسے نہ کدھی چاہڑے ھُو

اِک نگاہ جے عاشق ویکھے، لکھاں کروڑاں تارے ھُو

عشق عقل وِچ منزل بھاری، سَے کوہاں دے پاڑے ھُو

جنہاں عشق خرید نہ کیتا باھُوؒ، اوہ دوہیں جہانیں مارے ھُو

Explanation: Many people have become scholars by reading thousands of books but are unaware of even a single word of Divine love. That is why they have wrong understanding of religion and are far away from reality. Hence they only explain the exoteric aspect of religion. If a scholar looks infinite times towards a seeker, he can neither purify his soul with his spiritual attention nor can bless him with gnosis. Contrarily a single glance of Divine lover (perfect spiritual guide) blesses millions of seekers with the gnosis of Allah. There is no relation between love and intellect rather a huge difference. Those will fail in both the worlds who have not gained the blessing of Divine love by sacrificing their life and wealth.

دِل کالے کُولوں منہ کالا چنگا، جے کوئی اِس نُوں جانے ھُو

منہ کالا دِل اچھا ہووے، تاں دِل یار پچھانے ھُو

ایہہ دِل یار دے پچھے ہووے، متاں یار وِی کدی پچھانے ھُو

سَے عالم چھوڑ مسیتاں نٹھے باھُوؒ، جد لگے نیں دِل ٹکانے ھُو

Explanation: A person must not be a hypocrite, evil and rigid because such a person has very few chances to find straight path. On the other hand, if a person is bad only exoterically then he may find the straight path at any stage of his life as his inward is not evil. Only sanctified inward is blessed with gnosis and Divine vision because it remains attached with the spiritual guide consistently with the belief that Allah will bless him any moment. Hundreds of scholars performed excessive devotions in mosques for gnosis but

failed. As soon as love penetrated their inwards they left the mosques and prostrated at the door of Mystic (perfect spiritual guide). **(Abyat-e-Bahoo Kamil)**

Thus any act out of pretence is unacceptable in the court of Allah. Such worships become a nuisance for worshipper especially a seeker of *Faqr* is humiliated in religion and world if he adopts pretence.

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CHAPTER-24

SINCERITY OF INTENTION

Intention is the foundation of all actions. Allah says regarding it:

◄ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ (۳۳:۵)

Meaning: And there is no sin on you for what you said by mistake but (that will be a sure sin) which your hearts intend. **(33:5)**

◄ قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ۭ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا (۱۷:۸۴)

Meaning: Say, "Everyone acts according to his own (respective) style and nature and your Lord knows full well who is best guided to the straight path." **(17:84)**

❖ Umar ibn Khattab relates the tradition of Prophet Mohammad, "Deeds are judged by intentions and everyone will get what he intended." **(Bukhari 1, Abu Dawud 2201)**

❖ Abu Hurairah relates that the Prophet of Allah said:

◄ اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَلَا يَنْظُرُ اِلٰى اَعْمَالِكُمْ وَلٰكِنْ يَّنْظُرُ فِيْ قُلُوْبِكُمْ وَنِيَّاتِكُمْ

Meaning: Verily! Allah neither observes your physical appearance nor the deeds rather He observes your inwards and intentions.

It must be taken into consideration that heart refers to the inward. When the Quran talks about the blindness of hearts, it actually refers to the blindness of inwards.

In *Faqr*, higher the level of sincerity, the sooner one reaches the destination. The Quran and Hadith point towards it in these words:

◄ قُلْ اِنِّىْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ (۳۹:۱۱)

Meaning: Say, "I have been commanded to worship Allah in sincerest obedience and devotion to Him alone." **(39:11)**

◄ فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ (۴۰:۱۴)

Meaning: So worship Allah for His own sake in sincere obedience and true devotion even though the disbelievers may despise it. **(40:14)**

◄ اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ (۳۹:۲)

Meaning: Surely We have revealed (this) Book to you with the truth. So worship Allah for His sake alone in sincere obedience. **(39:2)**

- Prophet Mohammad has said, "Glad tidings for the sincere ones and congratulations to those who are light of guidance through whom all the darkness fades away." **(Nisai)**
- Abu Idris Khulani relates that Prophet Mohammad said, "Every truth has a reality. One does not understand the reality of sincerity until he starts to dislike his own praise even for the deed he has done solely for the sake of Allah."

Sincerity is the speciality of a true believer.

- Sahl bin Sa'd Saidi relates that the Holy Prophet said, "The intention of a believer is better than his action whereas the action of a hypocrite is better than his intention. Everyone acts according to his intention. Hence, when the true believer performs an action, Divine light exudes in his inward." **(Tabarani, Bayhaqi, Majma al-Zawa'id)**
- Abu Bakr Siddiq stated, "Sincerity demands no reward."

Relations and friendships are based upon sincerity, especially it is pivotal for the closeness of Allah. One who is not sincere with Allah shall never have His closeness. In *Faqr* sincerity is necessary at every station and destination otherwise all efforts are useless. It means to become pure which is only the attribute of a true seeker of Allah. The journey halts if sincerity is polluted even minutely. Many promising seekers are demoted to lower levels due to their ostentatious display and then they never find destination. The criterion for sincerity is that each deed is done with the purpose to please Allah only.

Satan is the worst enemy of sincerity of a seeker. He is always trying to pollute his intent. He whispers evil thoughts in seeker's inward to focus on fame and glory hence detracting him. In the beginning of *Faqr* when the Divine secrets start to unravel some seekers cannot contain them. They flaunt their sainthood and purity and this halts their journey. True love for Allah generates sincerity within a person. Love demands that everything is done only for the pleasure of Allah. This inevitably gives birth to sincerity.

- Shaikh Abdul Qadir Jilani says, "Allah accepts the invocations and devotions on the basis of sincerity. Only the worship with sincere intention is considered true. Hence worship Allah with utmost sincerity."
- Ali ibn Usman al-Hajveri says, "Sincerity results from purity of love. An action without sincerity is unacceptable. Sincerity is to action, what soul is to the body."

- Al-Ghazali states, “Sincerity means that one is not desirous of reward from Allah for his good deeds. The person who worships with the intention of being rewarded or by the fear of being punished is insincere because he only worships for his own benefit.”
- Dhul Nun al-Misri says, “Sincerity is accomplished by perseverance upon truth and morality. Similarly truth cannot be accomplished without perseverance upon sincerity.”
- Yahya ibn Muadh al-Razi says, “Sincerity means to sanctify deeds from all kinds of impure intentions the way milk is taken out from the blood and dung of a cow.”
- Sa’id ibn Jubayr says, “Sincerity means to worship and act only for the sake of Allah without any hypocrisy.”
- Abu al-Hasan Bushaitmi says, “Sincerity is such an act that it is not written by the angels, neither it is destroyed by Satan nor is any other person informed about it.”
- Shaikh Junayd of Baghdad says, “Sincerity is that secret between Allah and man to which all angels are oblivious and hence cannot record it. Even Satan is blind to this secret and hence cannot stop it.”
- Shaikh Hasan of Basra says, “When one adopts patience without expectation of reward or safety and when devotions are not based upon the desire of paradise or the fear of hell, then these are the signs of sincerity.”
- Ahmad ibn Hanbal says, “Getting rid of the evil intentions behind one’s deeds is called sincerity.”
- Sayyid Ali Khuas says, “On the doomsday, the Divine light of a believer shall be according to his sincerity. Remember that the hypocrite would not be able to take advantage of the light of believer just the way the blind cannot benefit from the one with sight.”
- Fudayl ibn Iyad says, “The seeker of Allah does not reach perfection until he fears that his sincerity is also an act of hypocrisy. By Allah! If I am informed that the caliph is coming towards me and I brush my beard for his sake then I would be afraid to be counted among the hypocrites.”
- It is stated by Moinuddin Chishti that loving sincerely is the attribute of Saints.
- Khawaja Shamsuddin Sialvi says, “When the believer turns towards Allah with truth and sincerity, Allah helps him in special ways.”
- Shaikh Saadi Shirazi says, “Salute to the courage of the one who does good deeds with sincerity.”

- Shaikh Bahauddin Naqshband says, "The reality of sincerity is gained after annihilation because as long as the exoteric self overpowers, the real degree of sincerity is not achieved."

Sincerity is a blessing by Allah because one who achieves it has surely gained control upon his innerself.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- True intention and sincerity are very essential in the path of Reality. The acceptance of a good deed in the court of Allah depends upon the degree of truthfulness and sincerity a person possesses while performing it. It is the Hadith of Prophet Mohammad, "The intention of a believer is better than his act."
- Truth and sincerity are two great blessings because the one who has them gains control upon his innerself. It pleases Allah which is the most valuable blessing of the universe.
- The truthfulness and purity of intention in the path of *Faqr* make years' journey covered in months.
- The seeker of Allah should be like Abu Bakr Siddiq in his truthfulness. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo says:

- There are two basic kinds of inwards: the filthy inward which is surrounded by satanic thoughts, sensual desires, worries of the worldly accidents and is ill with different spiritual diseases. It is incurable and remains deprived of the gnosis and kindness of Allah unless it returns towards Allah with perfect sincerity. **(Kaleed-ul-Tauheed Kalan)**
- In the path of love and sincerity, a Fakir must be truthful, steadfast and firm in his belief. **(Ain-ul-Faqr)**
- If anyone could find closeness of Allah by extra devotions and worships, Satan must have found it because he was extremely devoted towards worships and asceticism but that made him arrogant and proud and he (as well as his devotion) was rejected. If anyone could find closeness of Allah by knowledge, Balam Baoor[199] would have found it as in his institution twelve thousand scribers remained busy in writing each and every detail about every corner of the world. If anyone could find closeness of Allah by wealth and riches of the world, Korah would have found it as his treasures were buried deep down the earth. If someone could find closeness of Allah by claiming to be god, Pharaoh would have found it as he claimed to be god but was

[199] A scholar mentioned in sura *al-Ar'af*, verses 175-176. He was rejected by Allah due to his arrogance, lust and greed.

drowned in the River Nile. If anyone could find closeness of Allah by ignorance, Abu Jahl would have found it. The closeness of Allah can only be found by the true and sincere love for Allah. Hence the dog of the companions of cave was honoured due to its true love and sincerity and was considered amongst men rather than amongst the dogs as mentioned in the Quran. Allah says:

◄ سَادِسُهُمْ كَلْبُهُمْ (۱۸:۲۲)

Meaning: The sixth was their dog. **(18:22)**

If you are actually a son of Adam, you must not be lesser than a dog in the love of Allah. **(Ain-ul-Faqr)**

❖ Sultan Bahoo says in his Punjabi poetry:

جے ربّ ناتیاں دھوتیاں ملِدا، تاں ملِدا ڈڈواں مچھیاں ھُو
جے ربّ لمیاں والاں ملِدا، تاں ملِدا بھیڈاں سَسیاں ھُو
جے ربّ راتیں جاگیاں ملِدا، تاں ملِدا کال کڑچھیاں ھُو
جے ربّ جتیاں ستیاں ملِدا، تاں ملِدا داناں خصیاں ھُو
اِنہاں گلّاں ربّ حاصل ناہیں باھُوؒ، ربّ ملِدا دِلاں ہچھیاں ھُو

Explanation: If Divine vision was granted due to cleanliness then it would have been granted to fishes and frogs who stay in water all the time. If it was granted to those who grow their hair long then it would have been granted to sheep. If it was gained by not sleeping then it would have been gained by the bats who stay awake at night. If it was found by not getting married then it would have been granted to the castrated animals. However the vision and closeness of Allah cannot be achieved through such acts. It is only granted to those with purity of intention and whose inward is filled with truth and sincerity. **(Abyat-e-Bahoo Kamil)**

He states in his book *Aqal-e-Baydar*:

❖ If the station of gnosis of Allah was gained through excessive prayers then Satan would have been at the highest level of gnosis. If it was gained by knowledge Balam Baoor would have surpassed all. If it was acquired due to ignorance, Abu Jahl would have excelled in it but the gnosis of Allah is accomplished through something else which is love and sincerity.

Sultan Bahoo warns the insincere people:

- Among the seekers, he is the most unfortunate, insincere and evil who is disrespectful to his spiritual guide and claims reward. He counts his days of service and stays disrespectful throughout his life. **(Aqal-e-Baydar)**

I am shocked at those who are hypocrite towards the spiritual guide instead of being sincere. The sincerity of intention is necessary to be successful in *Faqr*. The more the truth and sincerity in intention, the more quickly destination would be achieved. When the intention is adulterated or trust is lessened that is when the journey of seeker halts because Allah focuses on the inward and intentions and not upon the words and actions.

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CHAPTER-25

SURRENDER AND SUBMISSION TO THE DIVINE WILL

The basis of *Faqr* is surrender and submission which are translated from the Persian terms *Taslim* (تسلیم) and *Rida* (رضا) respectively. Submission or *Rida* is that the seeker considers every blessing and every loss as the will and decision of Allah. The seeker's success in the world and mystic path lies in between the two states of hope and fear. When Allah bestows, one should not become arrogant as well as one should not be disappointed while adversity befalls. One must be pleased with the Divine consent and submit to Him in every condition such as horror and distress, peace and grief, comfort and tension, convenience and misery, illness and health, hunger and satiation etc. Only such a seeker is accepted and approved in the court of Allah.

The state of submission is one of the greatest among several waystations of *Faqr*. Only after this station of *Faqr*, access to the two very important and the highest stations is gained, Divine vision and presence in the Mohammadan Assembly. Prior to these two, surrender and submission are among the last stations and here the innerself is at peace. Allah says:

◄ يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (۸۹:۲۷-۲۸)

Meaning: O innerself at peace! Return to your Lord in such a state that you are both the aspirant to and the aspired of His pleasure (you seek His pleasure and He seeks yours). **(89: 27-28)**

Allah says in the Quran that only those people are destined to have the Divine vision who surrender before His will:

◄ وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ (۴:۱۲۵)

Meaning: And with regard to adopting the religion, who can be better than the one who submits his whole being entirely to Allah whilst he also holds spiritual excellence (because he sees Allah). **(4:125)**

◄ بَلٰى ۚ مَنۡ اَسۡلَمَ وَجۡهَهٗ لِلّٰهِ وَهُوَ مُحۡسِنٌ فَلَهٗۤ اَجۡرُهٗ عِنۡدَ رَبِّهٖ ۪ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُوۡنَ (۲:۱۱۲)

Meaning: Yes of course, he who submits his face to Allah (consigns himself to Allah) and becomes a man of excellence in piety (by beholding Him) will find his reward with his Lord. Such people will neither fear anything nor grieve. **(2:112)**

It is proved from above verses that the most desirable and favourite act is to submit to Allah's consent and to always be grateful to Him for His blessings and even keep patience during the adverse circumstances. In His court, the faith of only that person is accepted and approved who submits to His will with all the sincerity, withdraws from his wishes, and only desires for Allah's pleasure. This makes it easier for him to accept and face the challenges and calamities which befall him. In every phase and aspect of his life he adopts the path of submission by sacrificing his own wishes for Allah.

The Holy Prophet says:

◄ لَا تَتَحَرَّكُ ذَرَّةٌ اِلَّا بِاِذۡنِ اللّٰهِ

Meaning: A single particle cannot move without Allah's will.

The desire to achieve Allah's consent overcomes the Mystics to such an extent that they never become sad and aggrieved during the worst circumstances. Rather they always remain happy and utter:

سرِ تسلیم خم ہے جو مزاجِ یار میں آئے

Meaning: I surrender to my Beloved's wish.

On this station Allah blesses them with His unique light and union and they are granted a new spiritual life every moment from the hidden world, as Sultan Bahoo says;

کشتگانِ خنجرِ تسلیم را

ہر زمان از غیب جانِ دیگر است

Explanation: Those who submit their lives for the will of Allah are blessed with a new life every moment from the invisible. **(Ain-ul-Faqr)**

The Mystics whose purpose of life is solely to acquire Divine consent remain pleased with the will of Allah in every condition. Attar of Nishapur relates that for thirty years Fudayl ibn Iyad did not smile but when his son died, people saw him smiling unexpectedly. Somebody asked him, "Why are you smiling at such an occasion?" He replied, "I am sure

that my son's death is Allah's will. Therefore I smiled for the sake of Allah's consent. Whatever He likes, I like too."

Shaikh Abdul Qadir Jilani says:

- Upon the occurrence of destiny raising objection on Allah (to think against the will of Allah) is the demise of faith, trust, loyalty and Oneness. The inward possessing true faith never says 'why' and 'how' rather its job is to say 'yes' (it obeys the Divine ordain and does not opine). To argue and raise objections is in fact the habit of the innerself. **(Al-Fath ar-Rabbani)**

- The one who adopts patience being pleased at Allah's reward as well as punishment, for him there is limitless Divine favour in the world and countless blessings in the hereafter. **(Al-Fath ar-Rabbani)**

Bayazid Bastami states:

- I have attained to such ultimate state of submission that if Allah would replace me from the highest paradise with a person in the lowermost hell, I will be more pleased with Allah than that person.

According to Shaikh Junayd of Baghdad:

- Submission means to give up one's choice and to apprehend calamity as a blessing.

- Someone asked Yahya ibn Mu'adh al-Razi, "How can I know that Allah is pleased with me?" He replied, "If you are pleased with Allah it is the sign that Allah is pleased with you."

According to Mansur al-Hallaj:

- Submission means not to utter a single painful cry even when one's limbs are being cut and is hanged till death.

- Allama Iqbal expresses:

فقر ذوق و شوق و تسلیم و رضا ست
ما امینیم این متاعِ مصطفیٰؐ ست

Explanation: *Faqr* is the path of spiritual taste and yearning for the Beloved as well as surrender and submission to the Divine consent. This is the treasured possession of the Holy Prophet which we have inherited from him and now we are its custodians. **(Mathnawi)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says about surrender and submission to the Divine will:

- I never asked anything from Allah except His vision and consent.
- The core of *Faqr* is to submit to the will of Allah in every condition whether it is calamity or ease, grief or comfort, convenience or misery, illness or health, hunger or satiation, honour or humiliation, richness or poverty. Only such complete submission is accepted and approved in the court of Allah.
- Only that person deserves to have the vision of Allah who surrenders sincerely and truthfully to the will of Allah withdrawing his own consent and without any complaint faces the troubles and pains when befall.
- When the seeker of Allah approaches the final level of submission to the will of Allah, the destiny is assigned to him.
- How could everything happen according to your wish when you are not even born of your own choice!
- The blessing of Divine vision is conferred only after reaching the destination of complete submission to Allah.
- The spiritual persuasion of *Ism-e-Allah Zaat* by the perfect spiritual guide inculcates the attribute of submission to Allah in the seeker to such an extent that he feels happy on every command and act of Allah. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo says:

- Have complete trust in Allah and remain content and happy. **(Ain-ul-Faqr)**
- Sustenance is of two kinds; one kind is for the slaves while other is for the beloveds who are fed directly by Allah. People collect a lot of wealth to satisfy their innerself and build credibility among others. They consider that blessings should be enjoyed first and then the path of righteousness be adopted. Instead you should purify your inward first and then adopt submission towards Allah so that you may approach the levels of nearness to Allah by understanding the reality of Divine command (Be!) For the wise people, this single point is enough to understand. Only that person attains perfect union with Allah who neither complains nor objects. **(Nur-ul-Huda Kalan)**
- It is narrated in the book *Asrar al-Fatiha* that one day Hasan of Basra, Malik Deenar, Shafiq Balkhi and Rabia of Basra were discussing about truthfulness in a meeting. Hasan of Basra said, “One who does not adopt patience upon the pain inflicted by Allah is not truthful to his claim of love with Allah.” Rabia said, “This seems to be an

egoistic statement, truthfulness can be defined in a better way." Shafiq Balkhi said, "That person is not truthful to his claim of love with Allah who does not enjoy the pain given by Allah." Rabia said, "This statement also reflects pride, one must define truthfulness more appropriately." Malik Deenar said, "One who is not thankful to Allah upon the pain given by Him is not truthful to his claim of love with Allah." Rabia proceeded, "One must be so much engrossed in the observation of his Beloved Allah that he forgets all his pains otherwise he is not truthful to his claim of love with Allah." **(Ain-ul-Faqr)**

Sultan Bahoo distributed the treasure of *Faqr* generously by travelling every city, town and village. For this purpose he had to visit door to door. In this context he expresses:

نفس را رسوا کنم بہر از خدا
بر ہر دری قدمے زنم بہر از خدا

Explanation: I disgrace my innerself going door to door for the sake of Allah. **(Nur-ul-Huda Kalan)**

گر بہ بینی حال احوال از قبر میشود مکشوف زیر و با زبر
بعد ازاں عبرت خوری باغم تمام دل سلیم و گشت واضح ہر مقام

Explanation: If you become able to observe the states inside the grave, the details of ruination would be revealed upon you. Then you would learn a lesson in your agony (and choose submission) hence your inward would be purified and truth of all the spiritual stations would be disclosed upon you. **(Nur-ul-Huda Kalan)**

گر ترا بر سرزند سر پیش نہ
خدمتے بہر از خدا درویش بہ

Explanation: Do not object if a Dervish treats you harshly, serve him sincerely for the sake of Allah. **(Nur-ul-Huda Kalan)**

❖ Exalted morals is the station of purified inward that readily accepts truth, submits to Allah and follows the straight path which is the path of those upon whom Allah has bestowed His favours. **(Nur-ul-Huda Kalan)**

خود پرستاں را نہ حاصل شُد خدا خود پرستان را خداوند شُد ہوا

ہر کہ کردہ جان و از جان تن جدا　　آن باز دارد نفس را بہر از خدا

Explanation: The self-conceited can never find Allah as they have made desires their god. One who prevented his innerself from making desires, in fact sacrificed his life for the sake of Allah. **(Nur-ul-Huda Kalan)**

❖ Remember! It is not compulsory to acquire excessive knowledge but only the important knowledge of Islam. However it is mandatory to leave the sins, fear Allah, attain to Oneness through love and gnosis and refrain from all the appetites of the innerself. It is possible by travelling the grand and ancient straight path that grants salvation to the purified inward which longs to achieve Truth and submits before Allah. **(Nur-ul-Huda Kalan)**

بَاھُوؒ　بہر　از　خدا　وحدت　نما

می　برد　حاضر　ترا　باﷺ

Explanation: Bahoo is blessed with the power to show you Divinity and take you to the Mohammadan Assembly. He does this merely to please Allah. **(Kaleed-ul-Tauheed Kalan)**

بَاھُوؒ　بردار　تسلیم　و　رضا

دل　سلیمی　گشت　حاضرِ　مصطفیٰﷺ

Explanation: O Bahoo! If you remain submissive and satisfied at the will of Allah in all the conditions, your inward will become pure, perfect and eligible for presence before the Holy Prophet. **(Kaleed-ul-Tauheed Kalan)**

صبر کن صبر کہ جُز صبر دوا نیست

چہ کند گر تسلیم و رضا ندارد پیش

Explanation: Have patience! Except patience there is no way out. What can you do except surrendering before the will of Allah! **(Kaleed-ul-Tauheed Kalan)**

مکش رو درہم از حکم قضا چہ میکشی پردہ

Explanation: Do not turn away from your destiny nor try to evade it. **(Kaleed-ul-Tauheed Kalan)**

بَاھُوؒ! رضا برقضا غالب چو گردد

ز کردہ از خدا ہرگز نہ لرزد

Explanation: O Bahoo! When submission to the will of Allah becomes dominant upon the destiny, one does not fear what Allah has written in the destiny. **(Kaleed-ul-Tauheed Kalan)**

چرا لرزد کہ قرب اُو تمام است؟

ہر آں لرزد ناقص عام خام است

Explanation: Why would the one who has ultimate closeness of Allah fear anything! Fearing anything other than Allah is the attribute of imperfect and the commoners. **(Kaleed-ul-Tauheed Kalan)**

رضا قاضی قضا در حکم بہ اُو

بجز حکمش نہ گیرد جان از مو

Explanation: Submission to the will of Allah is like a judge while destiny is its subordinate. Without its order, destiny can do nothing. **(Kaleed-ul-Tauheed Kalan)**

❖ You must understand that man is not born out of his own will so how can everything happen according to his will and desire! Ali ibn Abi Talib said:

◄ عَرَفْتُ رَبِّیْ بِفَسْخِ الْعَزَائِمِ

Meaning: I recognized my Lord when it happened against my will.

The Holy Prophet said:

◄ فِعْلُ الْحَکِیْمِ لَا یَخْلُوْا عَنِ الْحِکْمَۃِ

Meaning: Every act of the wise is based upon wisdom.

Hence it is better to entrust all the matters to Allah and remove oneself from in between. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo expresses in his Punjabi poetry:

بوہتی میں اوگن ہاری، لاج پئی گل اس دے ھُو
پڑھ پڑھ علم کَرن تکبر، شیطان جیہے اوتھے مسدے ھُو
لکھاں نوں ہے بَھو دوزخ دا، ہِک نِت بہشتوں رُسدے ھُو
عاشقاں دے گل چُھری ہمیشاں بَاھُوؒ، اگے محبوب دے کُسدے ھُو

Explanation: I am an unfortunate, a wrongdoer and a sinner but I am proud of my slavery to my perfect spiritual guide as he has now made me fortunate by taking to Allah under his guidance and blessing. Like Satan many people are proud of their knowledge and this has deprived them of union with Allah. Similarly there are millions of people who fear hell rather than fearing Allah and many of them seek paradise instead of seeking Allah. All these people never bother to know the consent of Allah regarding their destiny. They are always captured in the trap of their own wishes. Still there are certain people who have nothing to do with heaven or hell, they are craving for the Divine vision only. These true lovers always remain in the state of submission before their Beloved.

جیوندیاں مر رہناں ہووے، تاں ویس فقیراں بَہیے ھُو
جے کوئی سٹے گُودڑ کُوڑا، وانگ اَرُوڑی سہیئے ھُو
جے کوئی کڈھے گاہلاں مہنے، اُس نوں جی جی کہیئے ھُو
گلِا اُلاہماں بھنڈی خواری، یار دے پاڑوں سہیئے ھُو
قادر دے ہتھ ڈور اساڈی بَاھُوؒ، جیوں رَکھے تیوں رَہیئے ھُو

Explanation: While serving the perfect spiritual guide, the seeker should tolerate the troubles and agony afflicted by the worldly people. If you want to gain the status of ‘death before dying’ you must be submissive like a Fakir. If somebody throws garbage on you, be tolerant just like the heap of rubbish bears all the filth that is added to it. If somebody abuses or insults you and quarrels with you, respond very politely with love and decency. All such things like complaints, taunts, humiliation etc. must be borne for the sake of the Beloved. I have totally submitted to my spiritual guide and live my life as per his will.

صفت ثنائیں مول نہ پڑھدے، جو جا پہنتے وِچ ذاتی ھُو
علم و عمل اُنہاں وِچ ہووے، جیہڑے اصلی تے اثباتی ھُو

نال محبت نفس کٹھونیں، گِھن رضا دی کاتی ھُو
چوداں طبق دِلے دے اندر باھُوؒ، پا اندر وِچ جھاتی ھُو

Explanation: The seekers who have drowned in the Essence need not to recite hymns etc. because the purpose of recitals is to gain Divine vision which they already have achieved. The Divine knowledge and practice upon it is the legacy of the eternal seekers of Allah. They have found the secret of Reality by slaughtering their innerself with the knife of surrender and submission. O seeker of Allah! Just be attentive towards your inward as the whole universe is within yourself.

عاشق ہونویں تے عشق کمانویں، دِل رکھیں وانگ پہاڑاں ھُو
لکھ لکھ بدیاں تے ہزار اُلاہمے، کر جانیں باغ بہاراں ھُو
منصور جیہے چَک سولی دِتّے، جیہڑے واقف کُل اسراراں ھُو
سجدیوں سر نہ چایئے باھُوؒ، توڑے کافر کَہن ہزاراں ھُو

Explanation: If you are a Divine lover and want success on this path then keep yourself strong and firm. The path of Divine love is not easy. The lover has to tolerate thousands of rivalries and taunts. Mansur al-Hallaj had to be hung to death because he knew the Divine secrets but revealed them upon the ignorant people. Once you become a slave of the perfect and accomplished spiritual guide then you must not leave him even if the world keeps calling you an infidel. **(Abyat-e-Bahoo Kamil)**

The perfect spiritual guide persuades the seeker through the invocation and contemplation of *Ism-e-Allah Zaat* in such a way that it becomes his nature and habit to always surrender and submit before the Divine wish. He is pleased with Allah in all conditions and Allah is pleased with him.

CHAPTER-26

TRUST UPON ALLAH

Tawakkal (تَوَكَّل) is a Quranic term which means to have complete faith and trust upon Allah. Divine love demands that the seeker should entrust all his matters even himself to Allah. Trust upon Allah is the first rule taught by the spiritual guide and is hence the foundation of *Faqr*. The Quran repeatedly lays great emphasis upon it:

◄ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ۝ (۱۰:۸۴)

Meaning: Put your trust in Him alone if you are (truly) believers. **(10:84)**

❖ When the people of Prophet Noah became hostile towards him, he said:

◄ فَعَلَى اللّٰهِ تَوَكَّلْتُ فَاَجْمِعُوْٓا اَمْرَكُمْ (۱۰:۷۱)

Meaning: I have put my trust in Allah alone (and I am not afraid of you). Therefore mature your plot (against me) jointly. **(10:71)**

❖ When Prophet Jacob was about to send Benjamin to Egypt, he took vows from his other sons and said:

◄ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ ۚ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۝ (۱۲:۶۷)

Meaning: Judgment (destiny) rests with Allah alone. In Him have I put my trust, and all those who trust must trust in Him alone. **(12:67)**

❖ It has been said in sura *an-Naml*:

◄ فَتَوَكَّلْ عَلَى اللّٰهِ (۲۷:۷۹)

Meaning: So put your trust in Allah. **(27:79)**

❖ According to sura *at-Talaaq*:

◄ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ (۶۵:۳)

Meaning: And whoever puts his trust in Allah, then He (Allah) is Sufficient for him. **(65:3)**

❖ Sura *aal-Imran* states:

◄ اِنۡ یَّنۡصُرۡکُمُ اللّٰہُ فَلَا غَالِبَ لَکُمۡ ۚ وَ اِنۡ یَّخۡذُلۡکُمۡ فَمَنۡ ذَا الَّذِیۡ یَنۡصُرُکُمۡ مِّنۡۢ بَعۡدِہٖ ؕ وَ عَلَی اللّٰہِ فَلۡیَتَوَکَّلِ الۡمُؤۡمِنُوۡنَ ﴿۱۶۰﴾ (۳:۱۶۰)

Meaning: If Allah helps you, none can overpower you but if He abandons you taking away all support, then who is it that can help you after Him? And the believers should rely on Allah alone. **(3:160)**

Sustenance is not restricted to a particular place, it reaches everyone wherever one may be. When an individual migrates from one place to another and observes patience regarding his livelihood, Allah creates such circumstances that his sustenance reaches him. This is similar to the way Allah provides food for the birds and animals. Trust upon Allah is necessary for sustenance. In this regard Allah says:

◄ وَّ یَرۡزُقۡہُ مِنۡ حَیۡثُ لَا یَحۡتَسِبُ ؕ وَ مَنۡ یَّتَوَکَّلۡ عَلَی اللّٰہِ فَہُوَ حَسۡبُہٗ ؕ اِنَّ اللّٰہَ بَالِغُ اَمۡرِہٖ ؕ قَدۡ جَعَلَ اللّٰہُ لِکُلِّ شَیۡءٍ قَدۡرًا ﴿۶۵:۳﴾ (۶۵:۳)

Meaning: And He gives him sustenance from a source which he can never think of. And whoever puts his trust in Allah then He (Allah) is Sufficient for him. Surely Allah accomplishes His work entirely. He has certainly appointed a measure for everything. **(65:3)**

Those who trust Allah, He provides them sustenance from the most unexpected sources. Hence whoever trusts Allah in matters of sustenance, Allah is sufficient for him.

❖ Abu Darda relates Prophet Mohammad to have said, "Sustenance searches a man in the same way as death does."

❖ Umar ibn Khattab narrates that the Holy Prophet said, "If you trust Allah as He should be trusted then you would be provided your sustenance as He does for the birds who leave empty stomach in the morning and return satiated in the evening." **(Ibn Majah 4164)**

❖ Abu Hurairah relates the tradition that the Prophet of Allah said, "Allah says, 'If My men put their trust in Me then I would shower rain upon them all night and would make the sun rise again and again each morning without making them hear the noise of thunder'." **(Musnad Ahmad ibn Hanbal)**

❖ Abdullah ibn Abbas reports that once he was (riding) behind Prophet Mohammad and he said, "O young man! Protect Allah's rights and He shall protect your rights

and you would find Him right in front of you. Whatever you want, seek it from Allah. Know that even if the entire world gathers to profit you, it cannot help you in the least except as Allah decrees. If the whole world is adamant to harm you, it cannot except as Allah has written for you. The pens (of destiny) have been lifted and the pages dried." **(Musnad Ahmad ibn Hanbal, Tirmidhi 2516)**

Shaikh Abdul Qadir Jilani says:

- Do not worry about your sustenance because its search for you is more intense than your search for it. When you have obtained today's sustenance, stop worrying about tomorrow's, just as you have left yesterday behind. Yesterday is the past and as for tomorrow, you do not know whether it will come to you or not so concentrate on your present. **(Al-Fath ar-Rabbani Chapter 17)**
- Do not trust your wealth as it would render you weak and deficient. Have trust upon Allah as it would make you powerful and also help you. He would grace you with success from unexpected places and favour you with such spiritual power that you would not have to worry about the world and its people. You would become the most powerful person but if you will trust upon your wealth, family and property instead of Allah then you shall invite Allah's wrath and will have to face the decline of these possessions. **(Al-Fath ar-Rabbani Chapter 42)**
- Prophet Mohammad said, "Cursed is he who has trust in creation like himself." Most people are hence among the cursed and very few actually have trust upon Allah. They are the ones who have strongly held the rope of Allah whereas those who have trust upon creation are in illusion. **(Al-Fath ar-Rabbani Chapter 45)**
- Trust in Allah means quitting all the material sources and leaving all the causes. **(Al-Fath ar-Rabbani)**
- Shaikh Sirri Saqti says that trust is the renunciation of all powers and authorities.
- Masruq ibn al-Ajda says that bowing one's head to the will of Allah and submission to destiny is known as trust.
- Bayazid Bastami says, "If the earth and sky turn into iron, the sky stops pouring rain and the earth becomes barren even then I would not turn away from trusting Allah."
- Allama Iqbal says:

خدا کے پاک بندوں کو حکومت میں، غلامی میں
زِرہ کوئی اگر محفوظ رکھتی ہے تو استغنا

Explanation: The men of Allah (Fakirs) whether in power or in servitude are always protected with the shield of contentment and indifference that results from trust upon Allah. **(Bal-e-Jibril)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- Trust is the foundation of *Faqr*. It is the essential requirement of Divine love that you hand over everything to Allah. Outwardly the seeker should make efforts but inwardly he should completely renounce his will keeping trust in Allah.
- Satan has absolutely no control over the seeker who fully trusts Allah. He trusts Allah at every step and hence finds Allah's help in everything.
- The seeker who has trust upon Allah is not concerned about his livelihood. The sustenance of common man is earned through hard work and struggle but Allah Himself provides the sustenance of the chosen ones. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo considers trust upon Allah as the foundation of *Faqr*. The seeker who does not have trust cannot travel the path of *Faqr*. He says:

- Have complete trust in Allah and remain content and happy. **(Ain-ul-Faqr)**
- Trust means that if a person is given authority upon all the treasures of the world, he uses them only to benefit other Muslims and renounces them for his ownself. **(Aqal-e-Baydar)**
- Trust upon Allah is a Divine light and is like water which sates the Fakirs. It grants perfect health and strength to their entire existence. **(Kaleed-ul-Tauheed Kalan)**
- There is not a single soul upon this earth whose responsibility of sustenance is not taken by Allah. **(Asrar-e-Qadri)**
- It should be known that the common people get their sustenance through hard work but the sustenance of the distinguished ones lies in the everlasting gnosis of Allah-the Eternal. One who truly trusts Allah, waits neither for his daily livelihood nor annual sustenance because he knows that once every person's sustenance was fixed and written in the destiny, the book of destiny was closed forever. The sustenance of a person having dead soul lies in covetousness and covetousness does not have a stomach that can be filled so a covetous is never contented as he is on the wrong path. The sustenance of Mystics is the absolute union with Allah for which they perpetually remain engrossed in Divinity while their livelihood pursues them day and night. How can this reality be understood by the irreligious and indecent ignorant who are utterly deprived of good deeds and sagacity, neither they have trust upon Allah nor His gnosis! The food of

the dung-worm is dung so he lives in it happily while the food of pure people is also pure and aromatic. Whoever seeks Allah, livelihood seeks him. **(Kaleed-ul-Tauheed Kalan)**

رزق ہر چند باسباب تعلق دارد روزِ میثاق اسباب ہائے مسبب انگیخت

ہمہ عالم ز دل و جان بسبب بستہ کمر کمتر است آنکہ دل و جان بمسبب انگیخت

Explanation: Although one gains livelihood through different mediums and causes but the fact is that the mediums and causes were also created in eternity by Allah-the Causer. Everyone has placed his hopes and expectations in the causes, only a few keep faith in the Causer. **(Kaleed-ul-Tauheed Kalan)**

رزق گر بر آدمی عاشق نمی بودی چرا

از زمین گندم گریبان چاک می آمد برون

Explanation: Sustenance is the adorer of man that is why the wheat grain comes out of the earth tearing its surface. **(Kaleed-ul-Tauheed Kalan)**

- Destiny is divided into four categories. The destiny of Fakirs is that whatever they eat and drink, it generates the light of gnosis within them because their sustenance comes from trust in Allah. From whichever source they get their sustenance, they consider it to be from Allah only. Some believe that sustenance comes from trade and profession, some get education to earn income for sustenance whereas some get their sustenance by unjustly snatching it from the poor. In short *Faqr* is the only treasure which brings honour, respect and felicity. Allah bestows the highest ranks of *Faqr* upon those great people who are one with Allah whereas the strangers (who neither have Divine vision nor a peck of His gnosis) can never come close to *Faqr* at all. **(Mehak-ul-Faqr Kalan)**
- Listen O dearest! There is nothing superior to Allah. The creation searches for sustenance whereas the Fakirs seek the Sustainer. People are after the riches of this world whereas the Fakirs always remain attentive towards Allah. Prophet Mohammad said, "Whoever died in the state of Divine love, died as a martyr." Hence the seekers of Allah are martyrs while the seekers of the world are unfortunate because they are deprived of the desire for Allah. Nothing in both the worlds is better or superior to the desire of Allah. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo says in his Punjabi quatrains:

تُلّہ بنھ توکّل والا، ہو مردانہ تریئے ھُو
جس دُکھ تھیں سُکھ حاصل ہووے، اُس دُکھ تھیں نہ ڈریئے ھُو
اِنَّ مَعَ الْعُسْرِ یُسْرًا آیا، چِت اُسے وَل دھریئے ھُو
اوہ بے پرواہ درگاہ ہے باھُوؒ، اُوتھے رو رو حاصل بھریئے ھُو

Explanation: The seeker should trust and rely only upon Allah and walk the path of *Faqr* with strength and utter determination. He should keep recalling the Quranic verse, "Ease comes with every hardship."[200] He should not fear to face such a difficulty and grief which subsequently grant success and happiness. Allah is independent of all wants. Hence one should cry and beg for His union.

دلیلاں چھوڑ وجودوں، ہو ہشیار فقیرا ھُو
بنھ توکّل پنچھی اُڈدے، پلّے خرچ نہ زیرا ھُو
روز روزی اُڈ کھان ہمیشہ، نہیں کردے نال ذخیرہ ھُو
مولا خرچ پہنچاوے باھُوؒ، جو پتھر وِچ کیڑا ھُو

Explanation: The seeker should not be worried about worldly needs because whatever Allah has written in his destiny, he will definitely get it. The birds do not store for the future because of trust in Allah that He provides them sustenance everyday. When they fly home after getting daily sustenance they do not bring even a morsel to their nests to store. Allah is the Sustainer Who grants sustenance even to the insect which lives beneath a rock. **(Abyat-e-Bahoo Kamil)**

The seeker must have trust upon Allah at every moment, every stage and in every matter. He should submit all his matters to Allah and liberate himself from worries. Quran teaches us:

◄ وَاُفَوِّضُ اَمْرِیْٓ اِلَی اللّٰہِ ط اِنَّ اللّٰہَ بَصِیْرٌۢ بِالْعِبَادِ ۝ (۴۰:۴۴)

Meaning: And I consign my affair to Allah. Surely, Allah is Ever-Watchful of the servants. **(40:44)**

[200] Sura *al-Inshirah*, verse 5.

CHAPTER-27

DIVINE PRESENCE

Divine presence is the state of being present inwardly in front of Allah during all forms of worship after detaching from every other thing and relation. Without it no worship is acceptable in His court rather it becomes pretence.

Allah says in Quran:

◄ قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۙ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۙ (۲۳:۱-۲)

Meaning: Certainly the believers have attained their goal. Those who become most humble and submissive in their salat. **(23:1-2)**

It is the saying of Prophet Mohammad:

◄ لَا صَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ

Meaning: No salat without the presence of inward.

Divine presence is accomplished through perpetual invocation and contemplation of *Ism-e-Allah Zaat* because unless and until inciting innerself dies, inward is not vivified and it is this enlivened inward which leads to presence. A time comes when inward gains eternal presence through invocation and contemplation of *Ism-e-Allah Zaat* and then the seeker of Allah experiences the state:

◄ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ (۲:۱۱۵)

Meaning: So whichever direction you turn to, there is the Divine Countenance. **(2:115)**

◄ اَلصَّلٰوةُ مِعْرَاجُ الْمُؤْمِنِيْنَ

Meaning: Salat is Miraj (Divine vision) for the believers.

This Hadith proves that salat is the Miraj (Divine vision) for a true believer but not for a Muslim. Who is a true believer and who is a Muslim?

❖ Once Prophet Mohammad was distributing war wealth. There were some Bedouins who were newly converts. They said to the Prophet, "O Master! We are also true believers hence bless us like you are blessing other believers." The following verse was revealed in answer:

◄ قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ (۴۹:۱۴)

Meaning: The Bedouins say, "We have believed." Say, "You have not believed. Rather say, 'We have accepted Islam (recited shahada verbally).' And the belief has not yet gone into your inwards (you have not verified inwardly)." **(49:14)**

Allama Iqbal writes:

بے حضوری ہے تیری موت کا راز

زندہ ہو تو تُو بے حضور نہیں

Explanation: Your soul is weak because it is void of Divine presence. Once it gains life, it will surely attain eternal presence. **(Bal-e-Jibril)**

He says how can a person have presence when even his imam is deprived of it!

تیرا امام بے حضور، تیری نماز بے سرور

ایسی نماز سے گزر، ایسے امام سے گزر!

Explanation: You do not have Divine presence during salat as you are following the imam who himself is deprived. Iqbal is advising against such a salat and imam. **(Bal-e-Jibril)**

One should search for the imam who is blessed with the presence so that he can enlighten about the real way to prostrate before Allah.

وہ سجدہ، روحِ زمیں جس سے کانپ جاتی تھی

اسی کو آج ترستے ہیں منبر و محراب

Explanation: The prostration offered by our pious ancestors shook the very soul of earth. Such prostration is what the mosque seeks now. **(Bal-e-Jibril)**

Who is an imam (leader)? What is his role? Iqbal says:

تو نے پوچھی ہے امامت کی حقیقت مجھ سے

حق تجھے میری طرح صاحبِ اسرار کرے

Explanation: You have asked the reality of leadership. May Allah bless you with the hidden secrets like He has blessed me. **(Zarb-e-Kalim)**

ہے وہی تیرے زمانے کا امامِ برحق

جو تجھے حاضر و موجود سے بیزار کرے

Explanation: The true leader of the era is appointed by Allah Himself. He is the Universal Divine Man who is the confidant of Allah and the Prophet. He is the perfect and accomplished spiritual guide for the Muslim umma and his sign is that he purifies your inward from materialistic wishes. **(Zarb-e-Kalim)**

موت کے آئینے میں تجھ کو دکھا کر رُخِ دوست

زندگی تیرے لئے اور بھی دشوار کرے

Explanation: The Universal Divine Man with his spiritual sight removes the veils of innerself by killing it and blesses with the Divine vision. When one beholds Allah, he desires ultimate union with Him and this yearning makes life harder than death. **(Zarb-e-Kalim)**

دے کے احساسِ زیاں تیرا لہو گرما دے

فقر کی سان چڑھا کر تجھے تلوار کرے

Explanation: The Universal Divine Man reminds the seeker of the time wasted by not following the straight path and makes him enthusiastic to fully devote to have union with Allah. He prepares a true seeker of Allah out of a common man by letting him pass through the trials and challenging stages of *Faqr*. **(Zarb-e-Kalim)**

It is the saying of Sultan Bahoo:

- Divine presence means that the inward is completely pure from the satanic thoughts, ever attentive towards Allah through His invocation and surrounded by the theophanies of light of the Essence. Possessor of such an inward always meets the Prophets and Saints spiritually. **(Kaleed-ul-Tauheed Kalan)**

دلے با حضوری شکم پُر طعام

کہ ایں است معراج واصل تمام

Explanation: The inward which achieves presence is blessed with Miraj even if such a person has all the material wealth. **(Mehak-ul-Faqr Kalan)**

❖ Sultan Bahoo says in his Punjabi poetry:

باجھ حضوری نہیں منظوری، توڑے پڑھن بانگ صلاتاں ھُو

روزے نفل نماز گزارن، توڑے جاگن ساریاں راتاں ھُو

باجھوں قلب حضور نہ ہووے، توڑے کڈھن سَے زکاتاں ھُو

باجھ فنا ربّ حاصل ناہیں باھُوؒ، ناں تاثیر جماعتاں ھُو

Explanation: That worship is not acceptable in the court of Allah which does not have presence of inward whether it is azan, salat, fast or zakat. If fasts are kept through days and supererogatory prayers are offered at nights, still presence cannot be achieved but only through the purification of innerself and inward. If a person does not annihilate his innerself then union with Allah, His vision and Divine presence are not achieved.

درد اندر دا اندر ساڑے، باہر کراں تاں گھائل ھُو

حال اساڈا کیویں اوہ جانن، جو دُنیا تے مائل ھُو

بحر سمندر عشقے والا، ہر دم رہندا حائل ھُو

پہنچ حضور آسان نہ باھُوؒ، اساں نام تیرے دے سائل ھُو

Explanation: The Divine secret concealed in my inward is making me restless and perturbed which if I unveil would lead to execution. The seekers of world cannot understand my condition. The ocean of Divine love remains tumultuous in my inward. The access to the court of Allah is not easy. It is achieved after crossing the furious waves of the ocean of love by Allah's grace and favour. **(Abyat-e-Bahoo Kamil)**

All forms of worship are pretence without presence therefore struggle and work hard to achieve presence before Allah. Why remain busy in worships that are just pretence? First find the path which leads to the presence so that your worship is accepted in His court.

CHAPTER-28

ARROGANCE, PRIDE AND HUMILITY

Humility is the weapon of seeker of Allah on the journey of *Faqr* and Satan attacks it with his weapons of arrogance, pride and vanity to mislead.

ARROGANCE

Pride, magnificence and glory are only for Allah as only He deserves it. In a *Qudsi* Hadith Allah says:

- Pride is My cloak and majesty is My garment. Whoever competes with Me regarding either of them shall be cast into the hellfire. **(Abu Dawud 4090)**

Arrogance and considering oneself superior to others is a drastic evil and enmity towards Allah. Only Allah is the greatest and perfect in His attributes and Essence. No one is equal to Him and grandeur is for Him alone. Only Allah deserves glory. No one can get any rank or grade in the court of Allah without His will. Allah is the greatest in every aspect so arrogance of a man has no reality in itself.

In sharia considering oneself better than others is referred to as arrogance because all are equal as creation. This is a satanic trait as Satan refused to prostrate before Adam because of arrogance and thus was rejected and declared accursed by Allah. Likewise the arrogant is disgraced in the world as well as in religion and is cursed by people too.

A seeker must save himself from arrogance while following the path of *Faqr*. When it is removed from the inward only then humbleness prevails which is the base of *Faqr*. Humility is a shield against the troubles on the path of *Faqr*. It is obligatory for every seeker to shun arrogance completely and become humble. Allah has condemned arrogance. There are numerous verses of Quran, only a few are narrated here.

SATANIC ARROGANCE

Allah says:

◄ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝ (۲:۳۴)

Meaning: And (also recall) when We commanded the angels, "Prostrate yourselves before Adam." Then they all prostrated themselves to Adam except Satan. He refused and showed arrogance and became one of the disbelievers. **(2:34)**

Allah has narrated this incident in sura *al-A'raf:*

◄ وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ۖ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ۝ قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ؕ قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِيْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ ۝ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ۝ قَالَ اَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝ قَالَ اِنَّكَ مِنَ الْمُنْظَرِيْنَ ۝ قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۝ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَ عَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ۝ قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا ؕ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ۝ (۷:۱۱-۱۸)

Meaning: And certainly We did create you (your real being) then gave you shape. Then We commanded the angels, "Prostrate yourselves before Adam." They all prostrated themselves except Satan; he was not of those who prostrate themselves. (Allah) said, "(O Satan!) What inhibited you that you did not prostrate yourself when I commanded you?" He said, "I am better than he. You have created me from fire and You have made him from clay." (Allah) said, "So get you down from here. You have no right to show arrogance here. Away with you (from My presence)! You are certainly of the disgraced and the humiliated lot." He (Satan) said, "Grant me respite (to live) till the day when people will be raised up (from the graves)." (Allah) said, "Indeed, you are of those granted respite." He (Satan) said, "Since You have sent me astray, (I swear that) I will (also) sit on Your straight path (to waylay the children of Adam till I cause them to deviate from the path of truth). I will assuredly approach them from their front, from their rear, from their right and from their left (every human being has a weakness and I will mislead using it) and (consequently) You will not find most of them grateful." Allah commanded, "(O Satan!) Be gone from here, humiliated and cursed. Whoever of them will follow you, I will certainly fill hell with all of you." **(7:11-18)**

On another occasion arrogance of Satan has been described in these words:

◄ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ۝ اِلَّآ اِبْلِيْسَ ؕ اِسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝ قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ۝ (۳۸:۷۳-۷۵)

Meaning: So all the angels fell down together prostrating themselves before him. Except Satan. He showed arrogance and became one of the disbelievers. (Allah) said, "O Satan, what has prevented you from falling down to prostrate before this (exalted person) whom I have created with My Own (benevolent) Hand? Did you show arrogance (to him) or were you (presuming yourself) high ranking?" **(38:73-75)**

In this way arrogance wasted all devotions (of almost fifty thousand years) of Satan. He was demoted from the rank of chief of angels, became accursed and rejected.

ARROGANCE OF PHARAOH

Arrogance destroyed Pharaoh as well. Allah says:

◄ ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَ هٰرُوْنَ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِيْنَ ۝

(۱۰:۷۵)

Meaning: Then, after them, We sent Moses and Aaron with Our signs to Pharaoh and his chiefs. But they displayed arrogance and they were people given to crimes. **(10:75)**

Pharaoh and his followers denied Prophet Moses when he called them towards Allah. They behaved arrogantly and did not accept his preaching. Consequently they were drowned in River Nile.

ARROGANCE OF PEOPLE OF AD

People of Ad also became arrogant and thus were penalised. Allah says about them:

◄ فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَ كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ۝ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِىْۤ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَلَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَهُمْ لَا يُنْصَرُوْنَ ۝ (۴۱:۱۵-۱۶)

Meaning: As for the people of Ad, they were unrightfully arrogant (and rebellious) in the land and said, "Who is greater in might than we are?" And have they not seen that Allah, Who has created them, is far mightier in power than they are? And they kept denying Our revelations. So We sent upon them an appalling and violent wind during ill-omened days to make them taste the torment of humiliation in the worldly life, and the torment of the hereafter will be far more degrading. And they will not be helped at all. **(41:15-16)**

ARROGANCE ON DEVOTIONS

◄ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ۝ (۴۰:۶۰)

Meaning: And your Lord has said, "Always pray to Me; I shall certainly hear your prayer. Surely those who turn away from My worship in defiance will soon enter hell disgraced." **(40:60)**

According to Mystics and Fakirs, arrogance upon devotions is extreme foolishness and blunder. Devotions are aimed for Allah but it is up to Allah whether He accepts or rejects them as He says in sura *an-Nisa*:

◄ وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ۝ (۴:۱۷۲)

Meaning: And whoever disdains to be His servant and perpetrates arrogance, He will soon assemble all such people before Him. **(4:172)**

Angels are not arrogant on their worship. Allah says:

◄ وَمَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ۝ (۲۱:۱۹)

Meaning: And those (angels) who (remain) in His presence are not arrogant towards His worship nor do they become weary (of carrying out His obedience). **(21:19)**

- Shaikh Motraf says, "If I sleep whole night and wake up worried and embarrassed (because of guilt of sin), it is far better than I offer prayer for a complete night and in the morning become arrogant."
- Once Shaikh Bashir ibn Mansur offered a long prayer. He noticed that an individual is very impressed by it. After the prayer he said to the individual, "Do not be surprised on my extended prayer. Satan offered devotion of years but you are aware of his end."

ARROGANCE ON LINEAGE

Al-Ghazali writes in *Ihya al-Uloom* (Volume III):

- One category of arrogance is that an individual of high genealogy considers his lineage superior and belittles other individuals of humble background, no matter latter may be better than former in knowledge, deeds and piety. Some people are so arrogant because of it that they consider others their slaves and hate to interact and sit with them. They keep expressing arrogance everywhere and comment about others like, "What is their reality? I am son and grandson of so and so. How can anyone speak in front of me or dare to look into my eye?" Such arrogance is a hidden illness of innerself which is present in all those who boast of their lineage no matter how much

wise and virtuous they are apparently. They do not express it when they are calm but in the state of anger and annoyance their wisdom fades away and then they are revealed.

It is condemned in the following Hadith:

❖ Abu Hurairah relates a tradition that the Holy Prophet said, "People must leave arrogance upon lineage, otherwise Allah will disgrace them more than insect of muck." **(Tirmidhi, Abu Dawud)**

There are other types of arrogance which are not explained to be precise. For example arrogance on knowledge, rank, designation, power, wealth, children, status, beauty and health etc.

DENIAL OF STRAIGHT PATH BECAUSE OF ARROGANCE

Some people, groups and societies reject religion and the straight path for materialistic world, desires of inciting innerself, egotism and arrogance. Thus they deny the preachers. Allah says about them:

◄ وَاَمَّا الَّذِيْنَ كَفَرُوْا ۫ اَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ۝ (۴۵:۳۱)

Meaning: And those who disbelieved (it will be said to them), "Were My verses not recited to you? But you showed arrogance and you were the evildoers." **(45:31)**

◄ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ ۗ وَفَرِيْقًا تَقْتُلُوْنَ ۝ (۲:۸۷)

Meaning: But whenever a Messenger brought you (the commandments) your (inciting) innerselves disliked, you adamantly resisted there and then. You belied some of them and started killing others. **(2:87)**

◄ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ۝ (۱۶:۲۲)

Meaning: Your God is One God, so those who do not believe in the hereafter are deniers at heart and are beliers and arrogant. **(16:22)**

◄ فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَ يَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَ اَمَّا الَّذِيْنَ اسْتَنْكَفُوْا وَ اسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا (۴:۱۷۳)

Meaning: So those who believe and persist in doing pious deeds, He will pay them their wages in full and will (then) award them more out of His bounty. But those who disdain (worshiping Allah) and behave arrogantly, He will punish them with grievous torment. **(4:173)**

Arrogance has been condemned in Hadiths as well.

- Salamah ibn al-Akwa relates a tradition that the Prophet of Allah said, "A man keeps obeying his inciting innerself until he is included among the arrogant and ends like them." **(Tirmidhi)**
- Abu Hurairah narrates that once the Holy Prophet said, "Whoever drags his garment because of arrogance, Allah will not look towards him mercifully on doomsday." **(Bukhari 5788)**
- Abdullah ibn Umar narrates that the Holy Prophet said, "Whoever will have a bit of arrogance in his inward, Allah will throw him in hell face down." **(Bayhaqi)**
- Abdullah ibn Masud relates that the Holy Prophet said, "A person will not enter heaven who even has arrogance and pride equal to a mustard seed in his inward and that person will not go to hell who has faith in his inward equal to a mustard seed." **(Ibn Majah 4173, Tirmidhi 1999)**

Sultan Bahoo says:

- A sin which is committed because of lust may be forgiven but a sin because of arrogance cannot be forgiven. Prophet Adam's sin was due to lust but Satan's sin was arrogance. **(Asrar-e-Qadri)**
- You must know that Satan did not prostrate Adam because of his knowledge of:

◄ لَا اَسْجُدُ لِغَيْرِ اللّٰهِ

Meaning: Do not prostrate in front of anyone other than Allah.

This knowledge became a veil for him and he disobeyed Allah. There is a saying of Prophet Mohammad:

◄ اَلْعِلْمُ حِجَابُ اللّٰهِ الْاَكْبَرِ

Meaning: Knowledge is the thickest veil (that keeps away) from Allah.

This Hadith refers to the knowledge which creates arrogance. The Arabic word for arrogance is کبر (*kibr*) which has three alphabets i.e. ک (K), ب (B) and ر (R). First alphabet ک (K) denotes that due to arrogance eminence of a Saint is lost, second alphabet ب (B) means that blessings end and the third alphabet ر (R) refers deprivation of Divine compassion. **(Mehak-ul-Faqr Kalan)**

❖ An arrogant is a friend and companion of Satan. Satan is the most popular scholar in the world. Remember that knowledge possesses great ranks. It consists of (knowledge of) promises and warnings of Allah, verses on incidents of Messengers, invocation of *Ism-e-Allah Zaat* for gnosis and stations of renunciation of physical world and its seekers. There is a Hadith of the Holy Prophet:

◄ اَلدُّنْیَا مَلْعُوْنٌ وَمَا فِیْهَا مَلْعُوْنٍ

Meaning: World is accursed and whatsoever belongs to it is also accursed.

Trusting the world brings disgrace and gives birth to greed which is a satanic sin that embarrasses one in the court of Allah. Belief in the hereafter blesses the believer with obedience and piety that bring consent of Allah. Believing in gnosis of Allah and His companionship create love, yearning and taste for Allah. Whenever a scholar involves himself in physical world, he becomes useless for religion. Physical world is like a poison, single drop of which kills one's faith. It is the wealth of Satan, the inward filled with it surely becomes a satanic house. The person with such an inward cannot gain any benefit from the religion as he is drowned in the pleasures of lust of inciting innerself. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo says in his Punjabi quatrains:

حافظ پڑھ پڑھ کرن تکبر، ملّاں کَرن وڈیائی ھُو
ساون مانہہ دے بدلاں وانگوں، پھرن کتاباں چائی ھُو
جتھے ویکھن چنگا چوکھا، اُوتھے پڑھن کلام سوائی ھُو
دونیں جہانیں مُٹھے باھُوؒ، جنہاں کھادِی وِچ کمائی ھُو

Explanation: Arrogant hafiz and scholars use their knowledge for materialistic purposes and interpret religion according to the wishes of people for earning wealth. In this way they mislead people by hiding reality of the religion. They will remain deprived of blessings of Allah in both the worlds who sell their knowledge and faith for the materialistic world.

پڑھ پڑھ عالِم کرن تکبر، حافظ کَرن وڈیائی ھُو
گلیاں دے وِچ پھرن نمانے، وَتن کتاباں چائی ھُو

جتھے ویکھن چنگا چوکھا، اُوتھے پڑھن کلام سوائی ھُو

دوہیں جہانیں سوئی مُٹھے باھُوؒ، جنہاں کھادھی وِچ کمائی ھُو

Explanation: I am surprised at the behaviour of scholars and hafiz of Quran who have become arrogant upon their knowledge. They themselves advertise their grand status and are boastful. The reality is that they sell their knowledge for money, title and status as well as hide the right path by wrong interpretations as per the will of the rich and those in authority. Such immoral scholars are vendors of faith and will be disgraced in both the worlds. **(Abyat-e-Bahoo Kamil)**

Sultan Bahoo narrates in his Persian couplets:

علمِ دیں راہ مفروش دامے دام گیر طالبِ دنیا کجا باشد فقیر

علم را قدرے نہ دارد زر طلب علم عالم چیست دانی بہر ربّ

Explanation: Do not sell your religious knowledge for trivial worldly gain which is just a trap as it is the trait of seekers of world. How could a seeker of world become a Fakir! One who is desirous of wealth cannot understand the status of knowledge. Do you know who is the real scholar? He is the one who gains knowledge for seeking Allah. **(Mehak-ul-Faqr Kalan)**

Arrogance is such a dangerous spiritual disease that if present equal to the size of a mustard seed in the inward then none of the devotions is accepted in the Divine court. May Allah save everyone from all kinds of arrogance!

There is a disease similar to arrogance which is called pride.

PRIDE

Islam has strictly prohibited pride. All human beings are equal. White has no superiority over the black and the Arab over the non-Arab. That is why it is not right to be prideful over lineage, tribe, nationality, status, knowledge or wealth. Allah has severely disliked it. Pride on lineage creates differences and prejudice in society which leads to conflicts.

Seekers of *Faqr* consider it a sin even to express themselves in front of people. There is no room for pride and vanity in them because pride ultimately leads to arrogance. For them, it is meaningless to take pride in lineage or anything else, they only consider *Faqr* as a symbol of eminence because it is the true path to closeness of Allah. The more the seeker has humility instead of pride, the easier the path of *Faqr* will be for him.

Pride is only allowed in one condition that is when it is required to display power and supremacy over the enemy of Allah and Islam. Such pride is proved from the Companions of Prophet Mohammad and Saints. If pride is because of inciting innerself then it becomes arrogance and is strictly prohibited. Generally people become victim of pride due to the inciting innerself. Allah has absolutely detested this kind of pride.

The Quran

In the Holy Quran Allah has condemned pride in these words:

◄ وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۝ (۵۷:۲۳)

Meaning: And Allah does not like anyone arrogant and proud. **(57:23)**

◄ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ۝ (۴:۳۶)

Meaning: Surely Allah does not like the one who is arrogant and boastful. **(4:36)**

◄ وَلَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنٰهَا مِنْهُ ۚ اِنَّهٗ لَيَئُوْسٌ كَفُوْرٌ ۝ وَلَئِنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّيْ ۭ اِنَّهٗ لَفَرِحٌ فَخُوْرٌ ۝ (۱۱:۹-۱۰)

Meaning: And if We make man taste mercy from Us, then withdraw it from him, he becomes highly disappointed (and) ungrateful. And if We make him taste (some) favour after the suffering that afflicted him, then he is sure to say, "Gone are all my troubles." Surely he (becomes) most exultant and boastful. **(11:9-10)**

Hadith

❖ The Holy Prophet said that there are four things of age of ignorance in his umma:
1. Taking pride in lineage
2. Cursing others' lineage
3. Lamenting the deceased
4. Associating rain to stars **(Musnad 23291)**

Sultan Bahoo says:

❖ The obedience and devotion polluted with arrogance is just a sin. The disobedience with a proper excuse is better than such a devotion. **(Ain-ul-Faqr)**

❖ Arrogance, vanity and pride are the heritage of Satan, Pharaoh and Korah whereas humility is the heritage of Messengers and Saints. **(Ain-ul-Faqr)**

❖ Listen! Satan said to Allah arrogantly, "I obeyed You." The Divine decree came, "I cursed you." Adam submitted humbly, "I committed a sin." The Divine decree came, "I forgave you." **(Ain-ul-Faqr)**

Sultan Bahoo says in his Punjabi quatrain:

پڑھیا علم تے وڈّھی مغروری، عقل بھی گیا تلوہاں ھُو
بُھلا راہ ہدایت والا، نفع نہ کیتا دُوہاں ھُو
سر دِتّیاں جے سِرّ ہتھ آوے، سودا ہار نہ توہاں ھُو
وڑیں بازار محبت والے باھُوؒ، کوئی راہبر لے کے سُوہاں ھُو

Explanation: You have become arrogant after getting exoteric knowledge. Your wisdom has faded away. Instead of becoming wise and finding the straight path you have lost your insight like Satan and gone astray because of arrogance. Neither your knowledge has benefitted you nor intellect. If you can achieve the secrets of Allah by sacrificing yourself then you must not hesitate. In the path of Divine love one must seek guidance from the perfect spiritual guide because he is familiar to this path. Without the guidance of perfect spiritual guide no one can achieve success. **(Abyat-e-Bahoo Kamil)**

Remember! Pride creates cruelty and rigidity. Consequently members of society start oppressing each other and ultimately are cursed by Allah.

Sultan Bahoo says in his Persian poetry:

ای عالمِ نادان تُو کہ در علم غروری　　نزدیک تُو معبود نہ ای بلکہ تو دُوری
کشاف و ہدایہ گرچہ تو میخوانی　　تا خدمت خاصان نکنی ہیچ ندانی

Explanation: O ignorant scholar! Your knowledge has made you arrogant but keep in mind it has taken you away from Allah instead of granting His closeness. Although you have read religious books like *al-Kashshaaf* and *al-Hidayah* but you would never understand anything unless you serve the distinguished men of Allah. **(Nur-ul-Huda Kalan)**

HUMILITY

The Holy Prophet is the reason behind creation of the universe and he is the lord of the universe. He adorns the spiritual station of such closeness with Allah where neither a

Prophet nor any archangel can come between him and Allah. In spite of such grandeur he always uttered out of humility, "I am a slave of Allah and His Messenger."

Humility is a fort against difficulties and dangers on the path of truth. Every Saint has taught to be humble rather they have always presented themselves as low and inferior.

- Shaikh al-Akbar Mohiyuddin Ibn Arabi says, "Friends of Allah achieve gnosis by adopting humility and they know that only humility leads to gnosis of Allah." **(Al-Futuhat al-Makkiyya, Vol. II ch.7)**
- Rumi says, "In this path, lowering oneself is in fact elevation." **(Mathnawi Maulana Rumi)**
- Rumi says on another occasion, "Consider yourself bad, do not point out weaknesses of others." **(Mathnawi Maulana Rumi)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- Allah has opened the way towards Himself only through humility.
- Humility acts as a strong shelter while facing the hardships and trials which come on the path of *Faqr*
- The person who comes in the court of Allah with humility never returns empty handed.
- The levels of Divine vision, annihilation in *Hoo* (ھُو), annihilation in Allah and immortality with Him are achieved through humility.
- The more a person is humble, the more he is beloved in the Divine court.
- Humility is the strongest shield on the path of *Faqr* which safeguards the seeker from the satanic and sensual attacks.
- Humility is gained from the contemplation of *Ism-e-Allah Zaat.* By excessive devotions, the innerself becomes stronger and arrogant. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

The words of perfect spiritual guides are commands of Allah and their words can change the destiny written on the Guarded Tablet. Yet in their practical life they are humble and submissive hence set example for others.

Sultan Bahoo says:

ہر کہ آمد در انا در نار شد

خاکی آدمؑ لائق دیدار شد

Explanation: One who became proud and egoist like Satan ended up in the fire of hell while the one who followed the example of Adam (saved himself from ego and submitted to Allah seeking forgiveness for sin) is blessed with Divine vision.

Sultan Bahoo says:

فنا فی اللہ عارف باوصالم

ز ہستی خویش رفتم لازوالم

Explanation: I am the Mystic annihilated in Allah and blessed with Divine union. I have surpassed my own existence and become eternal. **(Kaleed-ul-Tauheed Kalan)**

چوں نہ من ماند نہ نام من وجود

غرق وحدت اسم اَللّٰہ می ربود

Explanation: When my existence and identity perished, *Ism-e-Allah Zaat* drowned me in Divine Oneness. **(Kaleed-ul-Tauheed Kalan)**

- Union with Allah is achieved through humility. O Allah! Your Divine secret is disclosed in the inward of every perfect spiritual guide. The door of Your blessing is open for everyone, whoever comes with humility in Your court does not go back unrewarded. O seeker! Get rid of egotism (adopt humility) and annihilate yourself in Allah to get such Divine presence which fulfils your desire of union (with Allah). **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo says in following Punjabi quatrains:

سو ہزار تنہاں توں صدقے، جیہڑے منہ نہ بولن بِھکا ھُو

لکھ ہزار تنہاں توں صدقے، جیہڑے گَل کریندے ہِکّا ھُو

لکھ کروڑ تنہاں توں صدقے، جیہڑے نفس رکھیندے جِھکّا ھُو

نیل پدم تنہاں توں صدقے باھُوؒ، جیہڑے ہوون سونا سڈاون سِکّا ھُو

Explanation: Hundred thousand praises for the seekers who remain steadfast against all odds on the path of *Faqr* and face all troubles without complaining rather always thank Allah. Million praises for such seekers who hold their promises. Billions of praises for the seekers who control their inciting innerself. While the seekers who are like gold but

show themselves as common people because of humility should be praised trillions of times. Such seekers always remain annihilated in Divine vision and never disclose their status.

عشق جنہاندے ہڈیں رَچیا، اوہ رہندے چُپ چپاتے ھُو
لُوں لُوں دے وِچ لکھ زباناں، اوہ کردے گُنگی باتے ھُو
اوہ کر دے وضو اسمِ اعظم دا، تے دریا وحدت وِچ ناتے ھُو
تداں قبول نمازاں باھُوؒ، جداں یاراں یار پچھاتے ھُو

Explanation: The seekers in Divine love are completely transformed into love. They remain silent despite the raging ocean of Divine secrets concealed in them and wishing to be expressed. If needed, they speak slowly and humbly. They are such lovers who perform ablution with the greatest name of Allah and remain drowned in the ocean of Oneness. O Bahoo! Without recognizing the Beloved how can one offer the true salat which is accepted in His court.

میں کوجھی میرا دِلبر سوہنا، میں کیونکر اُس نوں بھانواں ھُو
ویہڑے اساڈے وَڑدا ناہیں، پئی لکھ وسیلے پانواں ھُو
نہ میں سوہنی نہ دولت پلّے، میں کیونکر یار منانواں ھُو
ایہہ دُکھ ہمیشاں رَہسی باھُوؒ، روندی نہ مر جانواں ھُو

Explanation: The humble seeker always considers himself worthless with no virtue to please the beloved spiritual guide. He remains aggrieved that only due to his shortcomings he is not close to the beloved. How can he please the perfect spiritual guide as neither he has spiritual beauty nor wealth! This sorrow may take his life as he keeps weeping on being away from the beloved.

وحدت دے دریا اُچھلے، جَل تھَل جنگل رَینے ھُو
عشق دی ذات منیندے ناہن، سانگاں جھل تپینے ھُو

رنگ بھبھوت ملیندے ڈِٹھے، سے جوان لکھینے ھُو

میں قربان تنہاں توں باھُوؒ، جیہڑے ہوندیاں ہمت ہینے ھُو

Explanation: O seeker! The ocean of Oneness has surged high spreading benevolence. Even those minutely in Divine love, have quenched their thirst from this ocean. The deniers are unfortunate and eternally suffering from wounds of deprivation. On the other hand, there are hundreds of Divine lovers who entered the ocean of Oneness by sacrificing their worldly desires and wealth. Praises for those seekers who are steadfast and brave and are humble in Allah's court despite high ranks. **(Abyat-e-Bahoo Kamil)**

Humility is a strong shield against the attacks of Satan on the path of *Faqr*.

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CHAPTER-29

LOYALTY AND SACRIFICE

Faqr is the path of Divine love. Success in this arena cannot be achieved unless a seeker dedicates all that is dear to him in the way of Allah. Allah says:

◄ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (۳:۹۲)

Meaning: You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most and Allah surely knows well whatever you give away. **(3:92)**

The greatest Sunna is to sacrifice all belongings in the way of Allah. Allah says to Prophet Mohammad:

◄ فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ (۴:۸۹)

Meaning: So do not make friends with (any of) them until they emigrate in the way of Allah (in order to prove their sincerity and truthfulness). **(4:89)**

The Companions of Prophet Mohammad faced heart-wrenching hardships after accepting Islam. The believers who belonged to poor families or the class of slaves were targeted and tortured right from the beginning. One trembles at the very thought of the physical, spiritual and financial pain inflicted upon them. Salute to their unprecedented loyalty and sacrifice. They remained undaunted through every suffering and torture.

The believers who were socially strong and respectable were lured and tempted to renounce the path of Allah. They were offered worldly luxuries and ranks but when they turned them down the infidels even terrorized and tortured them. When nothing worked, Prophet Mohammad and his Companions were boycotted socially and economically and they stayed in the Valley of Abu Talib for three years. However their perseverance is remarkable that they did not leave faith despite all the tyranny of the people of Makkah. A picture of their condition is given:

- All means of earning were banned for them.
- Hunger and starvation spread in their houses.
- Friends and acquaintances abandoned.
- Physical torture was used to the extent that they were made to lie on scorching sand and burning coals.
- Their ranks and powers in the tribes were taken from them.

- All their wealth was spent. Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and other Companions sacrificed their entire wealth in the way of Allah.
- They had to leave their homes to migrate to Abyssinia and then towards Madina.
- There was even a time when a father and a son had to fight against each other in the battlefield.

All the agonies could not falter the faith and loyalty of the Companions instead it only strengthened. They were always on the forefront when sacrifice was needed.

Prophet Mohammad educated his Companions in such a way that he removed all other affinities from their inwards except the love for Allah and His Messenger. They sacrificed whatever became a hurdle in their love.

The second most significant example of loyalty and sacrifice is the incident of Karbala marked by the martyrdom of Husayn ibn Ali and his companions:

- They all knew that death was right in front of them. Everyone knew that standing with Husayn ibn Ali means helpless death and martyrdom whereas Yazid had the pleasures of this world but love for Husayn says that it is just the beginning of the eternal life. The companions chose death over worldly pleasures.

Loyalty and sacrifice are the essentials of Divine love. Love demands that loyalty remains unchanged and when the time of sacrifice draws near, one faces it willingly.

All the Companions of Husayn ibn Ali were the followers of the path of Divine love hence were ready to fulfil their duty of loyalty and to sacrifice their lives as well. They did exactly what is done in Divine love. What amazing lovers Husayn ibn Ali had! Such lovers are hard to find for a spiritual guide. Their grandeur is unique and their height of loyalty and sacrifice is incomparable. In the game of Divine love, the intellect failed. Divine love conquered even after martyrdom, imprisonment and losing everything. Intelligence seemed to be victorious but according to the rule of Divine love, its victory is hidden in the apparent victory of intelligence. The blind hearted who lacked insight were unable to understand it. The conquest of Divine love was the result of loyalty and sacrifice. In fact, the incident of Karbala is the perfect and eternal narration of Divine love. The loyalty and sacrifice of the people of Karbala made ‘Karbala’ the synonym for ‘Divine love’.

❖ Ibrahim ibn Adham says, “The Beloved is not pleased with you unless you sacrifice all your worldly relations and get detached from your loved ones considering your sons as orphans and wives as widows, disgrace your ownself, give all your possessions in the way of Allah complying to the verse:

◄ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (۳:۹۲)

Meaning: You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most; and Allah surely knows well whatever you give away. **(3:92)**

When you make Allah your sole Friend inwardly and outwardly, then He will love you as He says:

◄ يُحِبُّهُمْ وَيُحِبُّوْنَهٗ (۵:۵۴)

Meaning: He will love (them) and they will love Him. **(5:54)**

Further Allah says:

◄ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ (۹۸:۸)

Meaning: Allah is pleased with them and they are pleased with Him. **(98:8) (Ain-ul-Faqr)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- The path of *Faqr* is the path of Divine love. Love demands sacrifice. No success is gained on this path unless the seeker sacrifices his each and everything for the sake of Allah. In this context the seeker should remember the examples of the sacred Companions regarding their sacrifice and loyalty for the Holy Prophet. These examples are a source of inspiration for every true seeker of Allah.
- A seeker should sacrifice his wealth, life and every possession to get the blessing of *Faqr* without expecting anything in exchange. He should not be worried or regretful about losing these things.
- The seekers who sacrificed everything for their spiritual guide have attained the eternal life. They are living in the beautiful state of Divine love and spiritual intoxication.
- Nearness to Allah is not achieved until the seeker sacrifices everything on the path of Allah and his loyalty towards Him is not lessened even a little bit during all the calamities and tribulations. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

The person who gains the extremity of the gnosis of *Faqr* (union with Allah) becomes the living proof of the verse "You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most," by sacrificing his every belonging in the way of Allah.

Sultan Bahoo states in his Punjabi poetry:

عاشق عشق ماہی دے کولوں، نِت پھرن ہمیشاں کھیوے ھُو
جیں جیندیاں جان ماہی نوں دِتّی، اوہ دوہیں جہانیں جیوے ھُو
شمع چراغ جنہاں دل روشن، اوہ کیوں بالن دیوے ھُو
عقل فکر دی پہنچ نہ کائی باھُوؒ، اُوتھے فانی فہم کچیوے ھُو

Explanation: The lovers are intoxicated by the pleasure of Divine love. The seekers who are willing to sacrifice life for the perfect spiritual guide become immortal. Those whose inwards have been enlightened with Divine love through *Ism-e-Allah Zaat* do not feel the need to get involved in any other form of worship. Intellect has nothing to do in the way of *Faqr*. The realm of Oneness lies beyond intellect and can only be reached after annihilating intellect itself.

عاشق نیک صلاحیں لگدے، تاں کیوں اجاڑدے گھر نوں ھُو
بال مُواتا بِرہوں والا، نہ لاندے جان جگر نوں ھُو
جان جہان سب بُھل گیونیں، پئی لوٹی ہوش صبر نوں ھُو
میں قربان تنہاں توں باھُوؒ، جنہاں خون بخشیا دلبر نوں ھُو

Explanation: Had the Divine lovers followed the advices of common people, they would never have sacrificed their household in the way of Allah nor would they have enlightened their inwards with the flame of love. Ever since they have tasted the pleasure of beholding Allah they have lost their senses. May I sacrifice my life for the ones who got beheaded in Divine love and did not demand anything in compensation.

مال تے جان سب خرچ کراہاں، کریئے خرید فقیری ھُو
فقر کنوں ربّ حاصل ہووے، کیوں کریئے دلگیری ھُو
دُنیا کارن دِین ونجاون، کوڑی شیخی پیری ھُو
ترک دنیا تھیں قادری کیتی باھُوؒ، شاہ میراںؒ دی میری ھُو

Explanation: Fakirism (*Faqr*) can only be earned by sacrificing wealth and life. Therefore its seeker should not think twice before or after sacrificing. Many pseudo guides mislead their disciples out of lust and make them useless for this world and the hereafter. Only the

followers of *Qadri* order have the courage to renounce world for Allah because Shaikh Abdul Qadir Jilani is the king of the kingdom of *Faqr*.

وحدت دے دریا اُچھلے، ہک دل صحی نہ کیتی ھُو
ہک بُت خانے واصل ہوئے، ہک پڑھ پڑھ رہے مسیتی ھُو
فاضل چھڈ فضیلت بیٹھے، عشق بازی جاں لیتی ھُو
ہرگز ربّ نہ ملِدا باھُوؒ، جنہاں تَرَٹّی چوڑ نہ کیتی ھُو

Explanation: The unfortunate could not gain beneficence from the eternal ocean of Divine Oneness. Recitals and prayers in mosques do not purify the inward hence you remain veiled. For the gnosis of Allah, you must submit yourself to the perfect spiritual guide. Many dignified men have given up their status and excellence in the game of Divine love. Union cannot be achieved unless one sacrifices entire household for Allah.

ونجن سر تے فرض ہے مینوں، قول قَالُوْا بَلٰی دا کرکے ھُو
لوک جانے متفکر ہوئیاں، وِچ وحدت دے وڑ کے ھُو
شَوہ دیاں ماراں شَوہ ونج لیساں، عشق دا ٹلّہ دَھرکے ھُو
جیوندیاں شَوہ کسے نہ پایا باھُوؒ، جیں لدھا تیں مر کے ھُو

Explanation: Allah asked on the day of Divine covenant, "Am I not your Lord?" All the souls replied in yes. Now it is obligatory to remain steadfast upon this promise. To fulfil my promise I have made Divine love my core and absorbed myself in the Oneness. People are surprised and worried to see my state. I have complete faith in Divine love that it would take me to the depth of Oneness. Union with Allah cannot be achieved in this life without giving up everything and annihilating oneself i.e. death before dying.

ہسن دے کے رووَن لیوئی، تینوں دِتّا کِس دلاسا ھُو
عمر بندے دی اینویں وِہانی، جینویں پانی وِچ پتاسا ھُو
سوڑی سامی سٹ گھتیسن، پلٹ نہ سکسیں پاسا ھُو
تیتھوں صاحب لیکھا منگسی باھُوؒ، رتی گھٹ نہ ماسا ھُو

Explanation: O imperfect seeker! You have happily exchanged the Divine love for the world and paradise. Whose advice did you follow for this trade which has brought nothing but loss? How much life do you have! This worldly life would end soon and you would be thrown into the suffocating prison of grave where you would not be able to even turn sides. You have lost both, faith and the world. The Lord would take strict accountability and you would be held answerable for every single moment and action of your life.

ہِکی ہِکی پیڑ کولُوں کُل عالم کُوکے، عاشقاں لکھ لکھ پیڑ سہیڑی ھُو
جتھے ڈَھہن رُڑھن دا خطرہ ہووے، کون چڑھے اُس بیڑی ھُو
عاشق چڑھدے نال صلاحاں دے، اُونہاں تار کپر وِچ بھیڑی ھُو
جتھے عشق پیا تُلدا نال رَتیاں دے باھُوؒ، اُوتھے عاشقاں لذت نکھیڑی ھُو

Explanation: The worldly people tremble and complain upon even a minute grief but the lovers conceal intense pain within them without uttering a word. The ship of Divine love is surrounded by dangers and storms which is why people refrain from it. The Divine lovers are fearless and aboard this ship happily. In the court of Allah even a little love is more valuable than all the jewels and gems. It is the lovers who put everything at stake to get such a valuable treasure. **(Abyat-e-Bahoo Kamil)**

The closeness of Allah cannot be achieved unless the seeker sacrifices his household and everything in the way of Allah and does not retreat from his loyalty and sincerity towards his perfect spiritual guide in the times of difficulty.

CHAPTER-30

DIVINE FAVOUR

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- Divine favour is the base of all the achievements and success on the path of *Faqr*. It is essential for the seeker to always try to step forward in *Faqr* but consider his each achievement as the result of Divine favour. The human nature is to demand reward in return of his courage and struggle but the true seeker always requests Allah for His mercy and grace instead of reward.
- The path of *Faqr* is that of Divine love. The lover loves Allah purely to love Him. To demand anything in compensation is not in his nature. The true seeker of Allah does not even want any levels or stations in this path. For him the invocation and contemplation of *Ism-e-Allah Zaat* are also the source of reaching close to Allah hence he does not seek anything in return. He leaves everything on the will of Allah and only demands the blessing of His vision. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**
- Bu Ali Shah Qalandar says:

نیستی آگاہ از لطفِ خدا

چوں عاشق ہر زماں بیند ترا

Explanation: You are not familiar to Allah's favour. Like a lover He sees you all the time as He is Omnipresent.

Success in the way of *Faqr* is not possible without Allah's favour. However the intentions for seeking His help and guidance should be sincere.

Sultan Bahoo says:

- Divine favour is a light from the Nature which is gained by the closeness of Allah and can be verified within the existence. By the power of Divine favour, all the four esoteric parts i.e. the innerself, the inward, the soul and the secret converse with the receiver of favour. From this conversation, he acquires the right and leaves all that is wrong. **(Nur-ul-Huda Kalan)**

- Some seekers are blessed with Miraj of Divine observations, love and gnosis through the contemplation of *Ism-e-Allah Zaat* as they spiritually reside at the station of no station and Divinity is revealed upon them. The world and hereafter are worthless for them and they are ecstatically drowned in the verified vision of Allah by the Divine favour. **(Nur-ul-Huda Kalan)**
- The path of Allah can be found neither through knowledge nor through ignorance, it is only found through the pure love for Allah and is granted only to those whom Allah blesses with His Divine favour. **(Ain-ul-Faqr)**
- Spiritual guide is another name for the Divine favour, without this favour nothing can be accomplished. **(Ain-ul-Faqr)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- On the path of *Faqr* Allah's favour is actually the perfect spiritual guide and unless one is blessed by him none of the deeds are successful.
- On the path of *Faqr* success cannot be achieved except only by Allah's favour and grace but to seek this blessing intention must always be sincere and loyal. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo says in his Punjabi poetry:

لوک قبر دا کرسن چارہ، لحد بناون ڈیرا ھُو
چُٹکی بھر مٹی دِی پاسن، کرسن ڈھیر اُچیرا ھُو
دے درود گھراں نوں وَنجن، کوکن شیرا شیرا ھُو
بے پرواہ درگاہ ربّ دی باھُوؒ، نہیں فضلاں باجھ نبیڑا ھُو

Explanation: After your death people will dig your grave, bury you and then will throw earth on it until there is a lump. They will recite benedictions for the Prophet, a few verses from the Quran then will head to their homes and remember you with tears only for a while. Remember! Allah is indifferent and unconcerned, in His court no one will succeed without His favour and grace.

ناں میں سیر ناں پا چھٹاکی، ناں پوری سرسائی ھُو
ناں میں تولہ ناں میں ماشہ، ہن گل رَتیاں تے آئی ھُو

رَتی ہونواں وَنج رَتیاں تُلاں، اوہ وِی پوری ناہی ھُو
تول وزن وَنج پورا ہوسی باھُوؒ، جداں ہوسی فضل الٰہی ھُو

Explanation: I am insignificant without Allah's favour and grace. My worth is not of a pound. Neither its half nor quarter. It is not even of a gram. Divide it further into parts, still my worth is much more trivial. It is because when Allah blesses with His help only then one can have value reaching the destination. **(Abyat-e-Bahoo Kamil)**

Remember that if favour (spiritual guide), help and grace is not bestowed by Allah none can succeed on the path of *Faqr*.

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CHAPTER-31

SHAHADA

Recitation of shahada makes a person Muslim and is the only requirement to enter Islam. The sacred text is:

◄ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: There is no God but Allah, Mohammad is the Messenger of Allah.

It testifies the Oneness of Allah and Prophethood of Mohammad. Verbal recitation of shahada lets one enter Islam by breaking away from all the idols. Whereas reaching its core is the base of gnosis of Divine Essence and this is the subject matter of the chapter. Easier said than done, this gnosis is only possible by inward verification rather than simple movement of tongue.

Once Prophet Mohammad was distributing war wealth. There were some Bedouins who were newly converted Muslims. They said to the Prophet, "O Master! We are also believers hence bless us like you are blessing all believers." Immediately the revelation came:

◄ قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ (۴۹:۱۴)

Meaning: The Bedouins say, "We have believed." Say, "You have not believed. Rather say, 'We have accepted Islam (recited shahada verbally).' And the belief has not yet gone into your inward (you have not verified inwardly)." **(49:14)**

Muslim recites shahada verbally whereas believer verifies it inwardly.

Prophet Mohammad said:

◄ قَائِلُوْنَ لَآ اِلٰهَ اِلَّا اللّٰهُ كَثِيْرًا وَالْمُخْلِصُوْنَ قَلِيْلًا

Meaning: There are many who recite shahada verbally but only a few recite it sincerely.

Sultan Bahoo says;

❖ If one's inward does not verify shahada then reciting it merely by tongue will not benefit him. **(Ain-ul-Faqr)**

◄ اِقْرَارٌ بِاللِّسَانِ وَتَصْدِيْقٌ بِالْقَلْبِ

Meaning: Affirm by tongue and confirm by inward.

The Holy Prophet said;

- Allah will forbid hellfire upon everyone who testifies inwardly, "There is no God but Allah, Mohammad is the Messenger of Allah." **(Bukhari 128)**
- The best invocation is shahada. **(Ibn Majah 3800)**

Nothing remains hidden in this world and hereafter from the one who reaches the reality of first part of shahada i.e. negation (لَآ اِلٰهَ) of everyone except Allah. The person who finds the crux and reality of negation, all the stations of affirmation (اِلَّا اللّٰهُ) are disclosed upon him and he becomes the spiritual confidant of Prophet Mohammad (مُحَمَّدٌ رَّسُوْلُ اللّٰهِ).

A confidant of the Holy Prophet can have presence in the Mohammadan Assembly any time he wants. When the efficacy of shahada benefits a devotee, his entire existence manifests it hence he finds the reality of Oneness of Allah and Prophethood of Mohammad but it is not possible without the perfect spiritual guide. The greatest name of Allah (اَللّٰهُ، لِلّٰه، لَهٗ، هُوْ) and the reality of Prophet Mohammad (مُحَمَّدٌ) are hidden in shahada.

Perfect spiritual guide is the one who discloses all the secrets of Oneness of Allah and Prophethood hidden in shahada upon the seeker.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- Shahada is the foundation of a Muslim. When a common person recites shahada, he declares just by his tongue, "There is no God but Allah, Mohammad is the Messenger of Allah." By reciting it he becomes a Muslim. While the blessed ones say it with inward verification (after having the observation) but the Mystics actually experience it by reaching its core. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo says:

- Knowledge has encompassed both the worlds while whole knowledge is in shahada and shahada is in *Ism-e-Allah Zaat*. Whoever recites shahada with inward verification and understands its essence comes to know every knowledge, then nothing remains hidden from him. **(Ameer-ul-Kaunain)**

- Reciting shahada verbally and its inward verification have special benefits for devotee. When inward verification of shahada gains perfection in the invoker, the effects start to appear in his body and soul and his innerself is purified. He becomes able to meet sacred souls of Prophets and Saints. This is the spiritual station of a Fakir who is annihilated in Allah. The faith in shahada can be gained through inward verification and inward verification can be gained through Divine favour granted to soul. The seeker who is blessed with inward verification and favour achieves the station of Rabia of Basra and Bayazid Bastami otherwise there are a lot of hypocrites like Yazid who recite shahada just verbally. **(Mehak-ul-Faqr Kalan)**

- Negation (لَآ اِلٰهَ) of everyone for Allah is a worship that removes everything from the inward of a seeker. Affirmation (اِلَّا اللّٰهُ) is beholding Divinity through theophany of the Essence by which perfect belief in Him is gained. Testifying, "Mohammad is the Messenger of Allah (مُحَمَّدٌ رَّسُوْلُ اللّٰهِ)" keeps one firm upon the religion and faith. It is true Islam and righteousness. A person who tries to convert his imperfect prayers into the perfect ones and eventually succeeds in it, all stations of light of *Ism-e-Allah Zaat* are unveiled upon him. He achieves the station of belief and becomes a man of belief. The real belief is union with Allah which protects man from falsehood and it leads to the station of truth of certainty. **(Mehak-ul-Faqr Kalan)**

- There are three levels of shahada. First is negation (لَآ اِلٰهَ), second is affirmation (اِلَّا اللّٰهُ) and third is the declaration of Prophethood of Mohammad (مُحَمَّدٌ رَّسُوْلُ اللّٰهِ). Thousands of seekers of Allah reach the level of negation, only some of them ascend to the level of affirmation and a rare reach the level of declaration of Prophethood of Mohammad. Negation (لَآ اِلٰهَ) is the level of annihilation while affirmation (اِلَّا اللّٰهُ) is the level of immortality. Negation (لَآ اِلٰهَ) at the time of death obliterates all the sins of one's life and by affirmation (اِلَّا اللّٰهُ) he is accepted in the court of Allah while the declaration of Prophethood of Mohammad (مُحَمَّدٌ رَّسُوْلُ اللّٰه) takes him close to the Prophets and Messengers of Allah. The hellfire is forbidden upon the Prophets. This is the level of belovedness. **(Ain-ul-Faqr)**

❖ Invocation of shahada purifies and glorifies the inward. In the beginning of invocation, smoke comes out of the mouth with first strike of shahada on inward. On second strike due to intense invocation fire comes out of the mouth like lightening and with third strike sparks come out of the mouth. This is the real invocation which is done with loud voice. After this the secret invocation starts which cuts the body of invoker into fragments. Due to loud and secret invocation, eyes of the invoker start bleeding. The author says that his mother practised secret invocation and blood came out of her eyes. Such invoker is known as Fakir of Divine presence. The invoker who does not possess this level of loud and secret invocation cannot be considered a true invoker. This is an indication that his invocation is not meant for the Lord rather is just habitual and a ritual.

ذاکراں را ذکر باشد از اِلٰہ

ذکر دانی چیست وحدت خاص راہ

Explanation: True invokers are blessed with invocation from the court of Allah. Do you know about invocation? It is a special path which leads to Oneness of Allah.

The body of invoker smells like burnt kebab due to the effect of this kind of secret invocation. The Holy Prophet said, "The greatest invocation is shahada." Just as there is a burnisher to polish mirror, sword and steel similarly the burnisher of inward is shahada. Shahada sanctifies the inward like water cleanses the impurity. Shahada enlivens the esoteric self like the darkness fades away with the light of sun or moon. If anyone wants to purify and enlighten his inner like a clean mirror in which he could see both world and the hereafter, wants to ignite the fire of Divine love of Allah in first attempt and seeks refuge from evil traits like infidelity, hypocrisy, pretence, narcissism, enmity and anger, he must know that shahada removes all these traits and takes the invoker to the spiritual station of amazement, piety and Divine closeness. One must keep his inward engaged in the invocation of shahada all the time during day and night, sleeping and awakening, spiritual frenzy and calmness. As the purity of dress is compulsory for physical prayer similarly invocation of shahada is compulsory for purification of inward. With the efficacy of shahada inward is purified from evil attributes, satanic whispers and apprehensions. Everything other than Allah is removed from inward with the cleanser of invocation of shahada. It discloses a new observation every moment. When the inward of invoker of shahada is purified in this way, he offers salat all night and continuously fasts. His soul is awarded with sincerity. He tortures his inciting innerself and performs exoteric and esoteric devotions perpetually. **(Mehak-ul-Faqr Kalan)**

- Excessive invocation of shahada is the Sunna of Prophet Mohammad. Evil apprehensions are like a tree in the human being and invocation of shahada is like an axe of iron. When a person clears the soil of his existence by cutting weeds and the tree with this axe, the soil becomes suitable for sowing. When he ploughs the soil with invocation and ox of Divine reflection, it gives birth to hope of getting valuable seed of gnosis of Allah. Otherwise without these things and invocation of *Ism-e-Allah Zaat* life is wasted no matter he keeps offering salat, fasts, seeks the knowledge of Islamic jurisprudence, pays donations and offers hajj throughout his life. One cannot be a Muslim without the invocation of shahada. The seeker who reaches this spiritual level is not afraid of anyone. It means that reaching this spiritual level is related to fear of Allah. **(Mehak-ul-Faqr Kalan)**
- Sultan Bahoo declares: (1) The one whose inward is not true to shahada is a hypocrite. (2) The one who does not respect shahada is a sinner. (3) The one who does not find peace from shahada is a pretender. (4) The one whose inward does not accept the grandeur of shahada is heretic. **(Mehak-ul-Faqr Kalan)**

He says in his Punjabi poetry:

کلمے دی گل تد پیوسے، جداں کِل کلمے ونج کھولی ھُو
عاشق کلمہ اُوتھے پڑھدے، جتھے نور نبیؐ دی ہولی ھُو
چودہ طبق کلمے دے اندر، کیا جانے خلقت بھولی ھُو
سانوں کلمہ پیر پڑھایا باھُوؒ، جِند جان اُوسے توں گھولی ھُو

Explanation: The reality of shahada was disclosed when the key of *Ism-e-Allah Zaat* unlocked my inward. All fourteen layers of universe are present in shahada. The unaware people do not know the reality of this secret. The lovers recite shahada in the Mohammadan Assembly where there is the light of Prophet Mohammad everywhere. Divine light of shahada entered my inward the moment perfect spiritual guide taught me with his attention. May I sacrifice my life for the perfect spiritual guide who bestowed this favour!

کلمے دِی گل تداں پیوسے، جداں مرشد کلمہ دَسیا ھُو
ساری عمر وِچ کفر دے جالی، بِن مرشد دے دَسیا ھُو

شاہ علیؓ شیر بہادر وانگن، کلمے وَڈھ کفر نوں سٹیا ھُو

دِل صافی تاں ہووے باھُوؒ، جاں کلمہ لُوں لُوں رَسیا ھُو

Explanation: I only came to know the reality of shahada when my perfect spiritual guide made me recite it veritably. This recitation of shahada uprooted infidelity from the inward just like Ali ibn Abi Talib slayed the infidels in the battlefield. Without the spiritual guide no one can understand the reality of shahada. Hence reciting it without the guidance of spiritual guide is same as spending entire life in infidelity. The purification of inward is only possible if shahada embraces the entire existence.

زبانی کلمہ ہر کوئی پڑھدا، دِل دا پڑھدا کوئی ھُو

جتھے کلمہ دِل دا پڑھیئے، اُوتھے ملے زبان ناں ڈھوئی ھُو

دِل دا کلمہ عاشق پڑھدے، کی جانن یار گلوئی ھُو

ایہہ کلمہ مینوں پیر پڑھایا باھُوؒ، میں سدا سوہاگن ہوئی ھُو

Explanation: Everyone can recite shahada verbally but there are a few who verify it inwardly. When lovers find the reality of shahada, there remains no need to recite it verbally because that is the station where they are engrossed in Divine vision and declare Oneness of Allah by observing and experiencing it rather than merely reciting by tongue. Shahada can only be recited in this way by the lovers of Divine Essence. The verbose people are unable to understand the secret of shahada. My perfect spiritual guide has taught me to recite it with inward verification so I have become fortunate in the world and the hereafter.

کلمے لکھ کروڑاں تارے، ولی کیتے سَے راہیں ھُو

کلمے نال بجھائے دوزخ، جتھے اَگ بَلے اَز گاہیں ھُو

کلمے نال بہشتیں جاناں، جتھے نعمت سنج صباحیں ھُو

کلمے جیہی کوئی نعمت ناہیں باھُوؒ، اندر دوہیں سرائیں ھُو

Explanation: Hundreds of seekers have gained the secret of *Faqr* by exploring the reality of shahada while thousands and millions became Saints. When shahada assimilates in the

esoteric self of a seeker then fire of hell cannot harm him. Shahada will take us to paradise where there are blessings of Allah. There is no such blessing like shahada in both the worlds.

کلمے نال میں ناتی دھوتی، کلمے نال ویاہی ھُو
کلمے میرا پڑھیا جنازہ، کلمے گور سہائی ھُو
کلمے نال بہشتیں جاناں، کلمہ کرے صفائی ھُو
مُڑن محال تِنہاں نوں باھُوؒ، جِنہاں صاحب آپ بلائی ھُو

Explanation: The invocation of shahada has continued in my entire existence and its light has sanctified me. Now it has become my friend and a part of life. It will offer my funeral and enlighten my grave. It will take me to paradise as well. Those seekers never leave the path of *Faqr* who are blessed with Divine favour and are desired by Allah Himself.

ہور دوا نہ دِل دی کاری، کلمہ دِل دِی کاری ھُو
کلمہ دُور زنگار کریندا، کلمے میل اُتاری ھُو
کلمہ ہیرے لعل جواہر، کلمہ ہَٹ پساری ھُو
اَیتھے اوتھے دوہیں جہانیں باھُوؒ، کلمہ دولت ساری ھُو

Explanation: There is no effective treatment for inward other than shahada. It purifies the inward from falsehood. Shahada is precious like diamonds and jewels for a seeker. It is the elixir which possesses all remedies essential for purification of inward just like all medicines are available at pharmacy. The greatest wealth in this world and hereafter is shahada.

کلمے دی گل تداں پیوسے، جداں کلمے دل نوں پھڑیا ھُو
بے درداں نوں خبر ناں کوئی، درد منداں گل مڑھیا ھُو
کُفر اسلام دی گل تداں پیوسے، جداں بھن جگر وچ وڑیا ھُو
میں قربان تنہاں توں باھُوؒ، جنہاں کلمہ صحی کر پڑھیا ھُو

Explanation: I came to know the reality of shahada when it disclosed the Divine secret concealed in me. Lovers are those who recite shahada with inward verification whereas scholars and seekers of this world are unaware of its reality. I only understood the difference between Islam and infidelity after I found the reality of shahada. I may sacrifice myself for those seekers who have learnt the truth of shahada and have inwardly verified it. **(Abyat-e-Bahoo Kamil)**

There are three levels of shahada. The beginner recites it verbally, seeker at middle level verifies it inwardly while the one at final level annihilates himself and gains immortality with Allah.

The verbal recitation and then inward verification of shahada remove everything other than Allah from the inward and eradicates polytheism.

Oneness of Allah for chosen people is to gain Divine vision and eternal presence in the Mohammadan Assembly but for the perfect ones it is to be annihilated in Allah and becoming one with the One. Without such Oneness, all other stations are merely illusion and falsehood.

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CHAPTER-32

REFLECTION, CONCENTRATION AND MEDITATION

Allah says in the Holy Quran:

◄ اَوَلَمۡ يَتَفَكَّرُوۡا فِىۡۤ اَنۡفُسِهِمۡ ؕ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالۡاَرۡضَ وَمَا بَيۡنَهُمَاۤ اِلَّا بِالۡحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَاِنَّ كَثِيۡرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمۡ لَكٰفِرُوۡنَ ۝ (۳۰:۸)

Meaning: Have they not meditated within themselves that Allah has not created the heavens and the earth and whatever is between the two except with truth and for a fixed term? And surely most of the people do not believe in the vision of their Lord. **(30:8)**

In this verse Allah has invited man to meditate within himself and ponder over the heavens and the earth along with whatever is in them and also upon all His creation that every created thing is truth but will end after a certain time.

It is the saying of the Holy Prophet:

◄ تَفَكَّرُوۡا فِىۡ اٰيٰتِهٖ وَلَا تَفَكَّرُوۡا فِىۡ ذَاتِهٖ

Meaning: Reflect upon the signs of Allah not the Essence.

◄ تَفَكُّرُ السَّاعَةِ خَيۡرٌ مِّنۡ عِبَادَةِ الثَّقَلَيۡنِ

Meaning: Concentration of a moment is better than the worship of both the worlds.

◄ اَلذِّكۡرُ بِلَا فِكۡرٍ كَصَوۡتِ الۡكَلۡبِ

Meaning: To invoke (verbally) without reflection is like the barking of a dog.

To learn or to understand the reality of something, we think over it and a kind of curiosity is created in our minds like, why does it exist and what is its use? If we concentrate upon the reality of a minor thing, we can find its great importance but if a very important thing is not considered about, even that becomes trivial and insignificant. By pondering over the reality of a thing we can have deeper knowledge about its characteristics. The more we concentrate upon the reality and importance of a particular thing, the more we come

to know about its qualities and significance. All the material and scientific development of today's world is based upon concentrating and thinking about the importance of different things and their uses. When a scientist thinks and reflects upon different aspects of a problem, only then can he find a solution or when he reflects on the significance of a thing, only then brings out its qualities and makes it useful for mankind. Same is the case with every invention and discovery that it is based upon reflection and concentration of certain scientist, thinker or philosopher. Thus the whole development of the world is by virtue of concentration and reflection. Similarly progressing in *Faqr* which is the path to Allah, demands concentration of the seeker upon every aspect of nature, religion, physical and spiritual signs of Allah, reality of the soul, its relation with Allah, so on and so forth. Only by concentration and reflection he comes to know about the will of Allah and the ways to please Him and find His proximity.

❖ Allama Iqbal says:

۱۔ فقرِ قراں اختلاطِ ذکر و فِکر فِکر را کامل ندیدیم جز ذکر

۲۔ ذکر؟ ذوق و شوق را دادن ادب کارِ جان است ایں نہ کارِ کام و لب

۳۔ خیزد از وے شعلہ ہائے سینہ سوز با مزاجِ تو نمی سازد ہنوز

Explanation: (1) *Faqr*, the soul of Quran, is the blend of invocation and reflection. I have never found invocation accomplished without reflection.

(Reflection means to concentrate within yourself and to recognize your soul whereas invocation means the remembrance of *Ism-e-Allah Zaat*. When the seeker is attributed with both, he becomes the possessor of *Faqr*.)

(2) What is invocation? It means to teach your passion and eagerness the ways and manners of Divine love and presence before Allah and it is the job of the soul rather than that of throat and lips.

(3) Invocation ignites the flame of Divine love in the inner being which enlivens the soul. The fire of love rising from the invocation of Allah consumes everything other than Allah but you are not yet capable of such invocation. **(Javid Nama)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali states:

❖ Reflection and concentration mean to ponder over something to have its knowledge and understanding. The entire material and scientific progress where this world stands today is the result of reflection of scientists upon the material things. This reflection is

the base of every invention and discovery. Similarly Allah invites man to meditate within himself. He says:

◄ اَوَلَمۡ یَتَفَکَّرُوۡا فِیۡۤ اَنۡفُسِہِمۡ (۳۰:۸)

Meaning: Have they not meditated within themselves. **(30:8)**

When a person meditates within himself, he finds the secret mentioned in this *Qudsi* Hadith:

◄ اَلۡاِنۡسَانُ سِرِّیۡ وَاَنَا سِرُّہٗ

Meaning: Man is My secret and I am his secret.

When a person becomes aware of this secret, Allah makes him His confidant. That is why Mystics always teach to drown in one's inward, to peep through the closet of one's body and to enter the inner. Remember! Meditation is also a kind of reflection and concentration. The initial stage of meditation is to concentrate on *Ism-e-Allah Zaat* with single minded calmness and closed eyes while the final meditation of Mystics is viewing everything with open eyes. As it is said by Bayazid Bastami, "I have been talking to Allah for thirty years, people have been misunderstanding that I am talking to them." **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo used many terms for reflection in his writings but all these terms actually refer to meditation and concentration.

DIFFERENCE BETWEEN MEDITATION AND CONCENTRATION

Meditation is a form of concentration. The only difference between the two is that meditation requires seclusion and focus upon a single point with closed eyes. When the meditation becomes strong in this way, the secret upon which the seeker is meditating is unfolded by Allah. Although seclusion or closed eyes are not required for concentration and reflection. The seeker keeps pondering over a single point every moment whether in solitude or in crowd or doing the worldly chores. Allah gradually reveals upon him the hidden secrets of that matter. In this way he views everything with open eyes and gets aware of Divine secrets. This level is superior to the closed eye meditation. It can also be stated as; meditation is the initial whereas concentration is the extreme stage. Meditation is in fact the concentration through which a person gains the knowledge of his soul and finds its reality. *Faqr* progresses through concentration. Only by concentration, the secrets of this path are gradually disclosed, that is why the seeker of Allah always remains occupied by

concentration and every moment he reaches a new waystation of closeness to Allah through reflection.

MEDITATION

In meditation the state of absorption is apparently similar to that of a dream. Though during a dream one does not remain cautious of one's self but in meditation one remains vigilant and conscious. Therefore meditation is more powerful and far more dominant than a dream.

Sultan Bahoo expresses:

❖ Although the states of dream and meditation are almost similar but meditation is stronger and overpowering. A person comes out of the state of dreaming on a loud voice (or sound) but the one immersed in the state of meditation is so much engrossed in observing the light of Oneness of the Divine Essence that if someone beheads him, he will not even realize it. Hence it is clear that meditation is like death. In the state of such deep meditation, the seeker gets answer of all his questions spiritually (from the Divine court) while staying vigilant. Real meditation grants gnosis of Allah and takes the seeker to the level of a Mystic blessing him with the Divine light. He becomes a friend of Allah and then Allah is pleased with him and he is pleased with Allah according to the verse:

◄ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ (۹۸:۸)

Meaning: Allah is pleased with them and they are pleased with Him. **(98:8)**

Allah says to him:

◄ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِيْ فِيْ عِبٰدِيْ ۝ وَادْخُلِيْ جَنَّتِيْ ۝ (۸۹:۲۸-۳۰)

Meaning: Return to your Lord in such a state that you are both the aspirant to and the aspired of His pleasure (you seek His pleasure and He seeks yours). So join My (perfect) slaves. And enter My paradise (of nearness and vision). **(89:28-30)**

Meditation acquaints the seeker with the Divine secret. The proficient at meditation remains in dreaming state while awakening and remains vigilant while sleeping. He beholds nothing except Allah in his meditation. Such high level meditation is conferred only upon the true lovers of Allah who wish nothing but the gnosis, vision and love of Allah and presence of the Mohammadan Assembly. **(Shams-ul-Arifeen)**

Meditation is the name of a special spiritual state during which the inward of a man is guarded. The purpose of every meditation is to keep check that anything other than Allah

may not find room in the seeker's inward. Through meditation, the seeker gets rid of all the sensual and evil thoughts. It is that special source which takes the seeker to Allah saving him from being depraved. Such a meditation is called observation of Divinity.

Sultan Bahoo says:

- Meditation means to guard the inward and prevent everything that is other than Allah to enter the inward such as the evil and satanic distractions and diseases, worries of the world and the worldly desires. **(Shams-ul-Arifeen)**

During meditation the spiritual secrets are revealed upon the meditator. He witnesses light and is blessed with the Divine vision. Then this vision of Essence and theophanies never end even for a moment. Whether apparently he keeps talking to people or remains busy in the worldly affairs, he ever possesses the eternal Divine presence in his inward.

Sultan Bahoo states:

- Meditation is the love for Allah which leads to the level of absorption in the Eternally Alive Entity and to the everlasting levels of 'death before dying'. It grants the seeker the observation of states of Divine presence and takes him to the highest level of spiritual journey where he is blessed with the secret of Divine secrets and honoured with presence of the Mohammadan Assembly. **(Ain-ul-Faqr)**

The method of meditation is to be engaged in the invocation and concentration with closed eyes. It must be the inward invocation and can be of any of the Divine names, Quranic verses or contemplation of *Ism-e-Allah Zaat*. By this manner, the powers of concentration and contemplation gradually become so strong that the meditator does not need to close his eyes.

Sultan Bahoo says in this context:

- Meditation can be of various kinds; the meditation of invocation and reflection, meditation of the Divine presence, meditation of annihilation in the spiritual guide, meditation of annihilation in Allah, meditation of annihilation in *Hoo* (هُوَ), meditation of annihilation in *Faqr*, meditation of annihilation in Prophet Mohammad, meditation of annihilation of innerself and meditation of annihilation in the ninety nine beautiful names of Allah. **(Ain-ul-Faqr)**

He states the method of meditation as:

- According to the spiritual researches the meditation in which the illusions created by the false, evil and worldly thoughts and the incidents of the mortal world do not interrupt and which is perfectly accurate because of invocation, reflection and the

glorification of Allah is that the seeker should become attentive to his spiritual self and contemplate *Ism-e-Allah Zaat* then he should start his meditation and recite the following three times each:

(a) *Bismillah al-Rahman al-Rahim*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Meaning: In the name of Allah, the most Beneficent, the most Merciful.

(b) Blessings and salutations upon the Holy Prophet (*salawat*)

(c) *Ayat al-Kursi*[201]

(d) *Salamun qaulan min rabbin rahimin*

سَلٰمٌ ۖ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ (۳۶:۵۸)

Meaning: "Peace (be upon you)!" (This) greeting will be conveyed (to them) from the Ever-Merciful Lord **(36:58)**

(e) The four *Quls*[202]

(f) The opening chapter of the Holy Quran

(g) *Kalimah at-Tamjid* (Words of Majesty)

Subhan-Allahi, wa-l-hamdu li-llahi, wa la ilaha illa-llahu, wa-llahu akbar wa la hawla wa la quwwata illa bi-llahi-l-aliyyi-l-Azim

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Meaning: Exalted is Allah and praise be to Allah and there is no God but Allah and Allah is the Greatest. And there is no might nor power except in Allah, the Most High, the Most Great.

(g) The shahada

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: There is no God but Allah, Mohammad is the Messenger of Allah.

Then he should focus his eyes on *Ism-e-Allah Zaat* and *Ism-e-Mohammad*. After this, while keeping his eyes closed, he should make a wish to reach the assembly of the Prophets and Saints and find the spiritual knowledge of 'only Allah' (اِلَّا اللّٰهُ). Definitely the perfect spiritual guide would take him to the assembly in his sacred company. **(Majalisa-tul-Nabi Khurd)**

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[201] Sura *al-Baqarah*, verse 255.

[202] The four *Quls* consist of 109, 112, 113 and 114 suras of Quran.

He states three stages of meditation in his book *Mehak-ul-Faqr*:

- The first and basic meditation of the seeker at initial stage is that in which the absorption is gained and the seeker becomes enlightened. Second is the meditation of the seeker at middle stage in which the absorption touches such a height where the seeker becomes totally oblivious of the physical affairs. Third is the meditation of the seeker at the extreme stage in which he is completely engrossed in the vision of the Divine light of Unity. **(Mehak-ul-Faqr Kalan)**

He explains the marvels of true meditation as:

- When a seeker starts gaining the knowledge of meditation, the love of Allah increases in his inward. This love opens the way to seven Divine assemblies and he meets souls of all the Prophets from Prophet Adam till Prophet Mohammad. This is the initial blessing which is received by having the knowledge of meditation with true belief. The meditation of *Ism-e-Allah Zaat* takes the meditator to the station of no station where he observes the Divine Essence. The fools who hold their breath while invoking and concentrating and consider it a meditation do not know the value of real meditation. They are ignorant like animals and remain perplexed. Real meditation is like death. When a seeker enters the state of meditation by the contemplation and attention of *Ism-e-Allah Zaat*, he observes different phases of death which are seizure of the soul, condition of the grave, cross examination by Munkar and Nakir and accountability of the doomsday. Then he crosses the *Sirat* bridge safely and enters the heaven, there he watches the houris and castles of paradise and is blessed with the Divine vision. Such meditation blesses the meditator with Divine union at the level of truth of certainty. **(Shams-ul-Arifeen)**

In the path of spiritual journey when the seeker covers different waystations, he is blessed with different observations of Divinity which are according to his level, as Sultan Bahoo says:

- There are four levels of meditation which are related with four stations. Meditation of the seeker who is at the level of sharia and follows its rules and practises devotions, is related to the physical world, whatever he sees in meditation is just limited to this physical world. Second is the meditation of the seeker who is at the level of realm of angels. He is a man of recitals and spiritual practices through which he gains purity like the angels and gets attributed with the angelic qualities, whatever he sees in his meditation is related to the realm of angels. Third is the meditation of the seekers who have reached the realm of power. They are the men of invocation of Allah, whatever they observe in their meditation is related to the realm of power, here they behold Angel Gabriel. Fourth is the meditation of the seekers who have approached

the realm of Divinity. They are the men of gnosis, whatever they see in their meditation is related to the realm of Divinity. Ultimate is the meditation of Divine presence and absorption in the state of annihilation in Allah. This meditation is related to the station of Lordship. Here the seeker beholds nothing except Allah and Oneness. At this level the seeker witnesses a new grandeur of Allah everyday according to the verse:

◄ كُلَّ يَوْمٍ هُوَ فِيْ شَأْنٍ ۝ (۵۵:۲۹)

Meaning: Every moment His glory manifests anew. **(55:29) (Ain-ul-Faqr)**

Sultan Bahoo further says:

❖ If the seeker becomes unconscious of himself during the meditation and drowns in the state of annihilation and if on coming out of the state of meditation he forgets in a moment everything that he had seen during the meditation, it shows that whatever he saw was from the Divinity and exactly the Essence. That seeker is at the level of a crazy lover who is unconscious of himself and his state is like that of a moth in fire. This is the meditation of the seeker who has not yet been blessed with the union of Allah. He is still imperfect and detached from the Reality that is why he is perplexed. Real meditation is that in which the seeker dives into the ocean of Divinity like an expert diver and brings out pearls. **(Ain-ul-Faqr)**

Sultan Bahoo expresses about meditation in his book *Shams-ul-Arifeen* that it is in fact observing the Divine Essence and knowing His secrets. He declares the meditation of *Ism-e-Allah Zaat* as the best and the most superior. It is only through this meditation that the seeker reaches the realm of Divinity and is blessed with Miraj and vision of Allah. He further elaborates:

❖ When a true seeker beholds *Ism-e-Allah Zaat* in his meditation, it takes him to the Divine Essence. He observes the Essence within himself and drowns in the meditation in such a way that there neither remains invocation, reflection, pleasure, sorrow, hunger nor the desires of innerself. Neither he remembers closeness and remoteness nor the destiny or wishes. Hence what does he remember and where has he reached? He only remembers love and passion (for Divine Essence). When a lover approaches this stage, all his objectives are achieved. Then the invocation and reflection are forbidden for him and whatever he observes is very special. **(Ain-ul-Faqr)**

❖ If a person enters heaven in his dream or meditation and eats heavenly food, drinks from the pond of heaven and views its houris and castles, he does not need to drink or eat ever in his life again. His thirst and hunger are satiated forever. He never sleeps for his whole life even if he appears to be sleeping and stays in a single ablution

throughout his life. He is blessed with such Divine favour to worship Allah that he is always absorbed in prostrating Him and becomes (spiritually) stronger and healthier day by day. He eats merely to show people so that his reality remains hidden from them and is saved from their criticism. For him winter and summer are the same and he does not enjoy any weather. Though this is an inferior level possessed by an unaccomplished Dervish. The true Fakir is ashamed to stay at this level because it is far away from the Mohammadan *Faqr* and belongs to the appetites of innerself. The final level is is that the seeker is blessed with Divine vision during his dream or meditation which cannot be explained in words or exemplified with anything. Such fire is blazed in the existence of the seeker due to the gnosis of Oneness, invocation and contemplation of *Ism-e-Allah Zaat* and the Divine love that he keeps worshipping Allah and admonishing his innerself day and night due to their majestic effects. Hence he covers himself in sharia, follows it perfectly and recites:

◄ تَفَكَّرُوْا فِيْ نِعْمَآ بِهٖ وَلَا تَفَكَّرُوْا فِيْ ذَاتِهٖ

Meaning: Reflect upon His blessings not upon the Essence. **(Kaleed-ul-Tauheed Kalan)**

In his writing *Ain-ul-Faqr*, Sultan Bahoo has stated seven levels of meditation:

❖ There are seven levels of meditation; first is the meditation of the ignorant which is like wandering in a jungle, second is the meditation of heretics and music lovers which is like the deceit of Antichrist (Dajjal). Third is the meditation of invocation in which the invoker observes the stages of invocation and experiences spiritual states. Fourth is the meditation of people of reflection who are the men of spiritual states. The Holy Prophet said about such reflection and concentration:

◄ تَفَكَّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Concentration of a moment is better than the worship of both the worlds.
Fifth is the perfect meditation of the immortal Mystic in which he gains the gnosis. Sixth is the accomplished meditation of the perfect Mystic in which he beholds the sacred souls. Seventh is the meditation of everlasting *Faqr* about which the Holy Prophet said:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

It is the meditation of the seeker who is annihilated in Allah and is drowned in the Divine Oneness being one with the Essence. **(Ain-ul-Faqr)**

During meditation the seeker observes different visuals abundantly. In this context Sultan Bahoo has elaborated these visuals in his literary work as given below:

- If a seeker sees the infidels in his dream or meditation, it shows that either his inciting innerself has been aroused or he has not reached even the first stage of shahada 'there is no (other) God' (لَآ اِلٰہَ) or it is the Satan who shows him the gathering of infidels daily so that he becomes disappointed and leaves the path of Allah. That seeker should invoke blessings upon the Holy Prophet and recite the prayer for safety from the Satan (*hawqala*) before sleeping or performing the meditation so that the satanic thoughts and whispers may end and his inward is enlightened. **(Ain-ul-Faqr)**
- If someone sees cattle, animals, gold or silver in the meditation, it means that his meditation is related to the physical world and he is still wandering in the desert of worldly desires. This shows that the invocation of Allah has not affected him yet. Its remedy is that he must shun the worldly desires and pleasures. If someone sees the orchards, rivers, greenery of spring, castles, houris and palaces of the heaven, it means that his inward is still filthy and rusty and it cannot be purged except by the attention of the perfect spiritual guide. The satanic whisperer and obsessions have still surrounded his inward which shows that the invocation he has been doing is not the proper and real kingly invocation. What is the sign of real and special kingly invocation? One who does the special kingly invocation of Allah (اَللّٰہُ) by the tongue, he only talks about the invocation of Allah, words of Allah, words of the Holy Prophet and sayings of the Saints and discusses nothing else. He does not see strangers (for him everyone other than Allah is a stranger) as it is forbidden by Allah to see strangers and he feels ashamed of disobeying Allah. **(Ain-ul-Faqr)**
- There are four kinds of observations in the meditation. The person who is outwardly busy in worships, invocation and meditation but inwardly fosters love of the world, whatever he observes in his meditation is related to the physical world and is fake and transitory like it. The seeker of Allah who has devoted his life to Allah is physically and spiritually engrossed in the intense Divine love and His invocation and meditation, whatever he observes esoterically as well as exoterically is just the observation of Divinity. Third kind of observation is of that person who fears Allah physically and spiritually, whatever he sees in the meditation is related to the paradise. Fourth kind is the observation of the person who does not offer salat and is engrossed in worldly pleasures outwardly and inwardly, whatever he sees is just a satanic deceit and an illusion created by his cruel inciting innerself which has to decline. The Holy Prophet said:

◄ كُلُّ شَيْءٍ يَرْجِعُ اِلٰى اَصْلِهٖ

Meaning: Everything turns towards its origin. **(Ain-ul-Faqr)**

Sultan Bahoo mentions the status of a seeker who has the power of true meditation:

❖ The men of true meditation have great spiritual ranks as they are on the straight path of righteousness which is the esoteric way of Prophet Mohammad since pre-existence. The door to meditation is not opened for the seeker unless he starts it with the contemplation of *Ism-e-Allah Zaat*. Foundation of special meditation of the chosen ones is contemplation of *Ism-e-Allah Zaat* which they get by practising invocation, reflection and glorification. The man of meditation holds such a great level that whatever he watches spiritually or in dream grants him gnosis of Allah and leads him to the Mohammadan Assembly where he meets the Prophets and Saints. Whoever does not gain these two blessings from his meditation, his meditation is wrong. Actually he does not even know what the real meditation is like. Meditation is a guard against the dangers of innerself, Satan and the world. It takes the seeker to the Mohammadan Assembly, elevating him spiritually step by step and immerses him in Divinity after crossing all the spiritual stations. The seeker who meditates according to this verified method gets blessed with the Divine presence whenever he wishes. Meditation of the immortal Mystic ends peacefully and makes his esoteric self replete. Congratulations to him! **(Shams-ul-Arifeen)**

CONCENTRATON

Sultan Bahoo describes about concentration:

❖ The Arabic word for concentration is تفکر transliterated as *tafakkur*. It has four alphabets i.e. ت (T), ف (F), ک (K), ر (R). Alphabet ت (T) refers to renunciation of lust, alphabet ف (F) is annihilation of the innerself, alphabet ک (K) stands for the eminence of soul and the alphabet ر (R) represents the secret of Truth. The concentration by which the sensual appetites are not renounced, the innerself is not annihilated, soul is not elevated and the secret of Truth is not disclosed cannot be called concentration. Identification of the man of concentration is that he concentrates about his Lord through *Ism-e-Allah Zaat* by the grace of which no sin is committed by him and he always remains firm on the straight path. Another sign of such man is that he always remains engrossed in the invocation of *Ism-e-Allah Zaat*. Due to this his inward is liberated from hypocrisy

and he is spiritually purified. Further identity of the man of concentration is that he omits all the traces of other than Allah by getting engrossed in the invocation of *Ism-e-Allah Zaat*. **(Mehak-ul-Faqr Kalan)**

❖ When the seeker is bestowed with concentration by the spiritual guide regarding contemplation and invocation of *Ism-e-Allah Zaat*, he gives up his ego and becomes oblivious of himself. During the meditation which is like a dreamy concentration, when adornments of both the worlds and paradise are presented to him, he considers Divine lights of *Ism-e-Allah Zaat* which come from engrossment in Allah as the best and takes both the worlds as inferior. Here the non-creation light of *Ism-e-Allah Zaat* attracts the created man towards itself with such a grace that he never returns to other than Allah. The light takes all his authority and makes him subservient to the true Authority.

◄ اٰمَنَّا وَصَدَّقْنَا

Meaning: We admit and endorse it.

The man who declines this, is the denier of the Oneness of Lord. Concentration is the outcome of the Saints' inculcation. The form of concentration is like the Divine secret whereas the form of faith in the existence of man is like the light of *Ism-e-Allah Zaat*. When the Saints die their form of faith comes out of their bodies and offers their own funeral prayer along with the people. Apart from Mystics and Saints nobody knows that form of faith. The pure soul having such a form of faith has no fear of accountability of the doomsday. Allah says:

◄ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (۱۰:۶۲)

Meaning: Beware! Verily the Saints of Allah will not have any fear nor will they grieve. **(10:62)**

The Holy Prophet always remained engrossed in concentration and was ever blessed with Miraj in the form of celestial light. This spiritual state of the Prophet is popular among the creation of Allah. Do not suspect these wonders of the unseen world as they are the outcome of following the path of Prophet Mohammad. Whoever suspects them becomes a pagan. May Allah save me from this. The person who does not believe in faith and its form which is the Divine light of *Ism-e-Allah Zaat*, only destroys his faith. He is a hypocrite and faithless.

Another interpretation of concentration is that when the seeker engrosses in extreme concentration of immersion in the state of annihilation in Allah, he achieves the levels

of eternal safety accompanying *Ism-e-Allah Zaat* and by his grace both the worlds remain safe. That is why one day Rabia of Basra was going with a bowl of water on one hand and fire on the other. The people asked her about it. She replied, "I want to burn the heaven with fire and extinguish the hell with water as these have engaged people with themselves and nobody pays attention towards Allah."

Concentration is that stage of the seeker of Allah about which the Holy Prophet said, "Concentration of a moment is better than the worship of both the worlds." **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo says:

❖ There are three levels of concentration:

1. Initial concentration
2. Medium concentration
3. Extreme concentration

The initial concentration is better than the worship of one year. As the thinker starts invocation and reflection, he suffers from an extreme fear of death and then never forgets death. He breaks all hopes from worldly life and considers himself a traveller every moment.

خاص خلوت خانہ باشد قبور از جدائی خلق بہ خالق حضور

عارفاں را قبر از حق شد خبر شد وجودِ ذاکر عارف سر بہ سر

Explanation: The graves of Mystics are the secluded places where they remain in the company of the Creator being separated from the creation. The grave endows Mystic the awareness of the Essence and his entire being becomes an invoker in itself.

Angel Azrael remains unaware of the states of Mystics because they do not die rather ever remain engrossed in the Divine light of *Ism-e-Allah Zaat* being immortal. The person who annihilates himself in the Essence of Allah being engrossed in the theophanies and is blessed with such an immortal life by the contemplation of *Ism-e-Allah Zaat*, always remains fearful. That is why it is said, "The more one knows Allah mystically the more he becomes humble."

It is the reason that the Mystic is at times pessimistic and at times optimistic. He liberates himself from other than Allah and ever remains astonished. His state is due to the Divine presence.

۱۔ ذکر فکر سیرے از اسرارِ حق زیر پائے ذاکرانش نہ طبق

۲۔ نظر بالا عرش تر نہ یک مقام ناظرے بہ ایں نظر ذاکر تمام

۳۔ ہر کرا از دیدہ دِل واز شد درمیانِ ذاکراں شہباز شد

۴۔ باھوؒ! درمیان شیر و روباہ دور تر شغال روباہ را بود پس با نظر

Explanation: (1) By invocation and reflection such journey of Divine secrets is achieved that nine strata come under the feet of the invoker.

(2) Sight of the invoker goes beyond the Throne where nine strata seem merely one station. The invoker who gets such a sight is called the perfect invoker.

(3) The invoker whose inner eye is enlightened is called the falcon of invokers.

(4) O Bahoo! There is a lot of difference between a lion and a fox. The eye of a jackal or fox always remains on the lowland (inferiority).

The medium type of concentration is that by which the kingly invocation starts. It is called journey of the secrets and observation of Divine light of the absolute Compassionate. By this concentration first of all the invocation is started with which the kingdom of seven climes is gained. After it the kingly invocation starts and its invoker is called the sultan of Mystics, sultan of the immortals, sultan of renouncers, sultan of endurers, sultan of scholars, sultan of practitioners, sultan of lovers and the sultan of invokers. What is the sign of sultan of invokers? It is that the kingly invocation is the practice of seeing the Divine Essence without any veil which is Divine power and secret. The sultan of invokers is liberated from evil thoughts and sensual whims because this invocation belongs to the soul and the man of vivified soul enjoys sorrow, calamity and trouble exactly like children eat sweets delightfully. Such an invoker is called courageous.

The inward of seekers is also of three kinds. The inward of lovers is like a mountain which neither shakes nor wavers. The inward of the truthful is like a strong tree which is never separated from the land of passion. The Divine lover's inward is like the leaves of a tree which is at times bare or at times hidden by the warmth of love and thrusts of autumn breeze. For such an inward meeting with the Beloved is the spring. Without the Beloved spring is worthless!

The inward which remains busy in the remembrance of Beloved is engrossed in the Divine company.

The inward which is dead being polluted with paganism wears the knotted strings of infidels around his neck. I repent thousand times from such an inward.

The seeker of gnosis essentially needs to get the eye of gnosis. The eye with such a sight observes the Divine secrets which make the seeker one with Allah. Although the eye of gnosis is unique but it is extremely enchanting. Whatever a Mystic sees, he beholds only the light of Allah in it. He does not behold beauty of the creation because to keep an eye on the creation's beauty is waywardness. O the knowledgeable one! Acquire gnosis so that it can elevate you to the status of Divine command. Such status and reflection are gained through the kingly invocation. The kingly invocation is that in which the entire body gets engaged in the invocation of Allah hence the waywardness and sin end. The kingly invocation is the combination of four invocations; the oral invocation, the inward invocation, the invocation of the soul and the secret invocation. In the kingly invocation the concentration of a moment is better than the worship of seventy years. Although during this concentration at times honour, at times surprise, at times the majestic absorption, at times trance of the Beauty occupies the seeker spiritually. In such circumstances the man of observation and Divine union should remain alert. As at this station due to the spiritual occupation of invocation and extreme intoxication some seekers are dominated by paganism, polytheism and ego. Consequently the seekers suffering from frenzy of egoism are accursed by heavens like Satan. To be persistent on the Divine path, it is essential to focus and concentrate on *Ism-e-Allah Zaat* and the truth of certainty.

Fakirs attain the extreme level of concentration. This level cannot be attained by the one who does not surpass and forget four levels of reflection i.e. the reflection of pre-existence, of eternity, of the world and that of the hereafter; four invocations i.e. the oral invocation which is merely a habit, the inward invocation which is a devotion, the invocation of soul which is a worship and the secret invocation which is the exact beneficence; four lives i.e. the life of physical world, life of angelic realm, life of realm of power and the life of realm of Divinity; four stations i.e. the station of sharia, station of mysticism, station of reality and that of gnosis. Unless he renounces everything and returns to the Divine light immersing in annihilation after annihilation, immortality after immortality, gets bestowed with utter forgiveness and attains the levels of nearness and union becoming exactly the absolute Essence, he remains victim of his ego. It is the saying of the Holy Prophet:

◄ نَفْسُكَ عُدُوُّكَ فِيْ جَنْبِكَ

Meaning: Your enemy is the inciting innerself which is present within you.

The Holy Prophet bounds some of the Fakirs with himself and makes both the worlds their subservient and people their obedient. He bestows on them the blessings of renunciation, firm trust in Allah, Oneness, patience, gratitude, Divine gnosis, invocation and reflection upon Allah which sate them and they ever remain engrossed in Allah. The person preoccupied by the worry of livelihood gets imprisoned by it which turns him to a humiliated and dishonoured vagabond. He becomes deprived of the Divine union. That is why! O man of truth! Concentrate upon *Faqr* as *Faqr* is the light of Oneness of Allah which rises from the core of existence by the invocation of Divine names. **(Mehak-ul-Faqr Kalan)**

❖ Attaining the extreme concentration is a very arduous toil. Therefore to travel the path of concentration, hold the hand of such a spiritual guide who is the perfect Fakir. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo further says:

❖ When the true seeker and the perfect Fakir spiritual guide who is the man of authority join together truthfully, the spiritual guide grants the seeker the contemplation and authority over the entire earth from east to west and all the humans. He blesses him with the presence of the Mohammadan Assembly and ennobles him with high levels of gnosis and *Faqr*. Do not consider it strange or wrong as the esoteric blessings cannot be gained without the spiritual guide who has command over the esoteric self. However the seeker ought to be truthful. This is the particular concentration and authority which is better than the devotion of both the worlds as the Holy Prophet said:

◄ تَفَكُّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Concentration of a moment is better than the worship of both the worlds. **(Kaleed-ul-Tauheed Kalan)**

❖ When the possessor of contemplation of *Ism-e-Allah Zaat* gets blessed with presence in the Mohammadan Assembly by the contemplation of *Ism-e-Allah Zaat* and shahada then starts the meditation with closed eyes, he holds the sword of contemplation of *Ism-e-Allah Zaat* in his hand and slays all the major and minor sins of his whole life with it. He also kills his inciting innerself, Satan, devilish whispers, obsessions, evil thoughts rather all his enemies on the earth with this sword. The Holy Prophet said, "Concentration of a moment is better than the worship of both the worlds."

The Holy Prophet has declared the eternal invocation (of *Ism-e-Allah Zaat*) and its perfect concentration and meditation as the collection of all the pious deeds according to the verse:

◄ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ۝ (۱۱:۱۱۴)

Meaning: Surely good actions erase the evil ones. This is an admonition for those who accept admonition. **(11:114) (Kaleed-ul-Tauheed Kalan)**

❖ Understand that the rank of the scholars and exegetists of jurisprudence, Quranic injunctions and Hadiths is different from that of men of recitals, invocations and reflection. Reflection upon the blessings of Allah increases the love of Allah, reflection upon the favours of Allah increases modesty, reflection upon the promises and warnings of Allah increases the fear of Allah, reflection upon the gnosis of Allah enhances the light of Oneness in the inward, reflection upon the knowledge of Quran increases the passion for good deeds in the inward, reflection upon the worldly matters darkens the inward and indulges it in evil planning. Nothing is worse than the world and worldly people. Strange are the people who consider them better than the name of Allah and the faith and *Faqr* of Prophet Mohammad. True Muslim and believer is the one who fulfils the greatest obligation which is to always consider Allah Omnipresent and Omnipotent. This is the greatest of all obligations while the greatest of all the Sunna of Prophet Mohammad is to sacrifice household in the path of Allah. This greatest obligation and Sunna is offered only by the true men of Allah (the Fakirs). **(Kaleed-ul- Tauheed Kalan)**

Sultan Bahoo says about the Divine union which is gained through concentration and *waham*:

۱۔ تفکّر بہ اوھام وحدت دہد — رساند بہ مولیٰ و از خود رہد

۲۔ وَھم است سلطان تفکّر وزیر — تذکر بود لشکرت دِل پذیر

۳۔ تجرد و تفرد بکن زادِ راہ — بدیں توشہ وھمت شود عین شاہ

۴۔ چوں وھمت رساند بعالم وصال — تنت عین گردد ز صحبت کمال

۵۔ چوں اوھام گردد یقین گیر من — جہان جملہ آید بتدبیرِ من

۶۔ چون سلطانِ وھمت بیابد کمال — بہر ساعت آید بدل صد جمال

۷۔ بدین وھمت خود را چو آراستی وصولِ حقیقت بخود یافتی

Explanation: (1) If concentration is accompanied by *waham*, it grants Oneness and takes to Allah liberating from one's ownself.

(2) In your existence *waham* is the sultan, concentration is its vizier and invocation is the great armed force (which fights against Satan and the innerself).

(3) If you attain the spiritual levels of isolation and separation then your *waham* will become divine by this provision.

(4) When your *waham* will take you to the station of Divine union, you will attain perfect Divine company.

(5) When I reached the station of perfect certainty through *waham*, all the worlds came under my authority.

(6) When the Sultan of *waham* attains excellence in your existence, hundreds of theophanies of Divine beauty appear in your inward every moment.

(7) When you adorn yourself with the power of *waham*, you are blessed with the union of Reality within yourself. **(Sultan-ul-Waham)**

❖ The person who attains to this status (of *waham*), he loses his peace and tranquillity. At times he is pessimistic and at times he is optimistic. Sometimes he is in a state of spiritual intoxication and at times in a state of sobriety. Sometimes being unconscious, he becomes proud and carried away by self-conceit and sometimes becomes a possessor of eternal presence. At times he is a person of the hidden and at times possessor of the Divine beauty and majesty. At times he is repentant and at times he becomes honourable and delighted. Sometimes by becoming a possessor of Divine observation, he relishes upon the flavours of Divine love. Hence his spiritual states keep switching so frequently till eternity that it is impossible to count them. **(Mehak-ul-Faqr Kalan)**

بہ اوھام حالش برآور تو سیر

اگر وصل خواہی بروں شو ز غیر

Explanation: *Waham* makes you cover the journey of spiritual states and if you want union with Allah then be alienated from everything other than Allah. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo expresses in his Punjabi poetry:

ذکر کنوں کر فکر ہمیشاں، ایہہ لفظ تِکھّا تلواروں ھُو

کڈھن آہیں تے جان جلاون، فکر کَرن اسراروں ھُو

ذاکر سوئی جیہڑے فکر کماون، ہک پلک ناں فارِغ یاروں ھُو

فکر دا پھٹیا کوئی نہ جیوے، پٹے مُڈھ چا پاڑوں ھُو

حق دا کلمہ آکھیں باھُوؒ، ربّ رکھے فکر دِی ماروں ھُو

Explanation: Practise invocation of *Ism-e-Allah Zaat* and concentrate perpetually because when invocation and reflection get blended their effectivity becomes sharper than a sword. Only by concentration the Divine secrets are unfolded. The seeker who concentrates when gets familiar to the Divine secrets, his soul sighs painfully which burns the evil whispers and sensual appetites to ashes. The real invokers are those who remain absorbed in the concentration of *Ism-e-Allah Zaat* and never get free even for a moment. By concentration such secrets are disclosed which are impossible otherwise. Always tell the truth! May Allah keep us safe from the depraving concentration! **(Abyat-e-Bahoo Kamil)**

Sultan Bahoo explains about the depraving concentration:

❖ Just think whether your reflection and grief are for the sake of Allah or for your problems and livelihood. Allah says:

◄ وَمَا مِنْ دَآبَّةٍ فِی الْاَرْضِ اِلَّا عَلَی اللّٰهِ رِزْقُهَا (۱۱:٦)

Meaning: And there is no moving creation (living being) on the earth but (that) its sustenance is (a bountiful obligation) upon Allah. **(11:6)**

◄ نَحْنُ قَسَمْنَا بَیْنَهُمْ مَّعِیْشَتَهُمْ فِی الْحَیٰوةِ الدُّنْیَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ (۴۳:۳۲)

Meaning: We distribute amongst them (the resources of) economy in the life of this world and We alone raise some of them in grades (of wealth and resources) over the others. **(43:32)**

◄ اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِیْنُ ۝ (۵۱:۵۸)

Meaning: Truly! Allah alone is the Sustainer of everyone, the Lord of great Might, the most Strong. **(51:58)**

◄ وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ۝ (۵۱:۲۲)

Meaning: And (also) there is sustenance for you in the heaven and (all that too) which you are promised. **(51:22)**

◄ وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝ (۲۹:۶۰)

Meaning: And many an animal there is that does not carry its sustenance (with it)! Allah provides for them and for you too. And He is All-Hearing, All-Knowing. **(29:60) (Mehak-ul- Faqr Kalan)**

Man concentrates day and night on improving his worldly life. This oblivion towards Allah does not let him adopt the worships of sharia. Those who have adopted these devotions are obsessed by them and do not think to proceed ahead. Though physical worships are the medium to reach Allah yet are not the destination. People are satisfied at their fixed states and spiritually static. They only think about themselves, children, wives, families, homes, business, relatives and friends every moment. Have they ever thought about the purpose of life? The aim of life is to recognize Allah, one who remains oblivious would be a failure in the life hereafter. Sultan Bahoo says:

فرزند بندہ ایست خدا را غمش مخور
تو کیستی کہ بہ ز خدا بندہ پروری

Explanation: Do not worry about your progeny, they are first the slaves of Allah then your children. Who are you to claim to be a greater nourisher than Allah! **(Nur-ul-Huda Kalan)**

It is obvious from the teachings of Sultan Bahoo that meditation and concentration only benefit the seekers who walk the path of self-purification, inward sanctification and enlightenment of soul. Only they achieve Divine vision during meditation and concentration. Otherwise it is an evil sport for the worldly ones. The meditation and concentration of the veiled people is depraving and in vain.

CHAPTER-33

PERSEVERANCE

Allah says in the Quran:

◄ اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ (۴۱:۳۰)

Meaning: Surely those who say, "Our Lord is Allah," then stick to it (firmly), angels descend upon them (and say,) "Do not fear or grieve and rejoice in the paradise that you were promised." **(41:30)**

Perseverance is a spiritual power to face the trials on the path of Truth with patience and courage. It is the base to succeed both in religion and the world. In the path of *Faqr* to keep travelling with perseverance is in itself a huge success. In the ardent love of Allah, a person should keep moving towards the destination bravely and should not feel afraid or nervous by the difficulties encountered. People are afraid of even a single calamity while lovers of Allah happily embrace countless blows. Even after knowing that this path is full of innumerable difficulties as is with the straight path, they put to sail their ship in the tsunami of love.

Shaikh Abdul Qadir Jilani says in his book *Sirr al-Asrar*:

- Saint is the one who is annihilated in Divinity and has become immortal with Him hence sees only Allah wherever he turns his gaze. He neither has his own will nor finds peace in other than Allah. He could be recognized from his miracles but they are kept hidden and are not for display. These are the secrets of Allah, disclosing them is considered infidelity. It is written in *Mirsad* that the people displaying miracles are veiled and miracles for a slave of Allah is like blood of menstruation. For a Saint one of the stations among thousands is of miracles which is bestowed upon him first of all. One who successfully crosses it walks rest of the stations as well, otherwise he fails.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- In *Faqr* the greatest miracle is steadfastness and perseverance.
- The real marvel and excellence on the path of *Faqr* is to reach the destination after passing through all the trials and obstacles with perseverance. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo says:

- *Faqr* is the path of perseverance not of miracles or sensual desires. Perseverance is an attribute of the chosen ones while miracles are considered as filth and impurity on this path. **(Ain-ul-Faqr)**
- The person who remains perseverant on the path of *Faqr* becomes the holder of secrets of Allah. While one who rebels against *Ism-e-Allah Zaat*, leaves perseverance and returns to the world has turned his back on the kingly rank and the secret of *Faqr*. He is a vulture who has set his gaze on the carrion. Hence he will be disgraced in both the worlds and will never be satiated. **(Mehak-ul-Faqr Kalan)**

Therefore miracles are not important in the path of *Faqr* rather the grandest miracle is to remain steadfast and resolute to reach the destination like it is stated in the Quran:

◄ اَلَّذِیۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمۡ اَجۡرٌ غَیۡرُ مَمۡنُوۡنٍ (۹۵:۶)

Meaning: Those who believe and do good works, for them is an unending (everlasting) reward. **(95:6)**

Sultan Bahoo says in Punjabi poetry:

ثابت صِدق تے قدم اگیرے، تائیں ربّ لَبھیوے ھُو
لُوں لُوں دے وِچ ذکر اللہ دا، ہر دم پیا پڑھیوے ھُو
ظاہر باطن عین عیانی، ھُو ھُو پیا سنیوے ھُو
نام فقیر تنہاں دا بَاھُوؒ، قبر جنہاندی جیوے ھُو

Explanation: Divine union is only possible when the seeker of Allah with sincerity, honesty and perseverance travels the path of *Faqr*. His entire being invokes *Ism-e-Allah Zaat* hence he is engrossed in the Divine vision both esoterically and exoterically. Fakirs are those whose shrines are the epitomes of beneficence like their blessed selves were in life.

جو دل منگے ہووے ناہیں، ہووَن ریہا پریرے ھُو
دوست نہ دیوے دِل دا دارُو، عشق نہ واگاں پھیرے ھُو
اِس میدان محبت دے وِچ، مِلدے تا تکھیرے ھُو
میں قربان تنہاں توں بَاھُوؒ، جنہاں رکھیا قدم اگیرے ھُو

Explanation: Initially the seeker is restless as the wish to see Allah is not fulfilling. Neither there is any consideration from the spiritual guide nor are there signs from Allah towards union. Worry, restlessness, pain and the yearning for union keep on intensifying.

Sultan Bahoo expresses his love for those seekers of Allah who remain steadfast despite everything and ultimately reach the destination.

سوز کنوں تن سڑیا سارا، میں تے دُکھاں ڈیرے لائے ھُو
کوئل وانگ کوکیندی وَتاں، ناں وَنجن دِن اضائے ھُو
بول پپیہا رُت ساون آئی، مَتاں مولیٰ مینہ وَسائے ھُو
ثابت صدق تے قدم اگوہاں باھُوؒ، ربّ سِکدیاں دوست ملائے ھُو

Explanation: The fire of love has consumed my entire existence and the sorrow of being separated from Allah has left deep wounds. To quench the thirst of Divine vision I am requesting everyone. The cloud of gnosis from the spiritual guide has arrived but my deeds are such that it is not yet showering. Perhaps lamentation, invocation and concentration would work. The seekers who walk the path of *Faqr* with sincerity and perseverance reach the destination of union with Allah. **(Abyat-e-Bahoo Kamil)**

Those who keep on travelling the path of *Faqr* with perseverance do reach the destination ultimately crossing manifold trials and tests.

CHAPTER-34

THE LEVELS OF ANNIHILATION IN SPIRITUAL GUIDE, PROPHET MOHAMMAD AND ALLAH

There are three levels of a true seeker:

First is the level of annihilation in spiritual guide. When a seeker contemplates the countenance of the perfect spiritual guide, he observes his spiritual guide everywhere.

Second is the level of annihilation in Prophet Mohammad. When the seeker contemplates the countenance and beautiful name of Prophet Mohammad (*Ism-e-Mohammad*), wherever he looks he observes the Mohammadan Assembly.

Third is the level of annihilation in Allah. When the seeker contemplates the Divine name *Ism-e-Allah Zaat*, his innerself purifies and wherever he looks, he observes infinite theophanies of the light of Allah. This is the station of no station. The seeker reaches the level of annihilation in Allah after annihilation in these theophanies.

Sultan Bahoo states:

- There are three levels of a true seeker. First is the level of annihilation in the spiritual guide. When a seeker contemplates the countenance of the perfect spiritual guide, he observes the marvels of the authority of his spiritual guide everywhere. Second is the level of annihilation in Prophet Mohammad. When the seeker contemplates the countenance and beautiful name of Mohammad, everything other than Allah is eliminated from his inward and wherever he looks he observes the Mohammadan Assembly. Third is the level of annihilation in Allah. When the seeker contemplates *Ism-e-Allah Zaat*, his inciting innerself dies and wherever he looks, he observes infinite theophanies of the light of Allah. The Divine light is beheld on reaching the station of no station as considering Allah to be bound in time and space is an absolute disbelief. **(Shams-ul-Arifeen)**
- The three levels of closeness to Allah are gained by three kinds of contemplation which are contemplation of annihilation in the spiritual guide, contemplation of *Ism-e-Mohammad* and contemplation of *Ism-e-Allah Zaat*. You must know and understand that the entire creation is from the light of Prophet Mohammad which manifested

from the light of Allah. The spiritual guide who cannot take the light of the seeker to its origin, the light of Prophet Mohammad, and then drown it in the ocean of light of Divine Oneness, he should not at all be called a spiritual guide. The true spiritual guide purifies the innerself of the seeker on the very first day by the contemplation of *Ism-e-Allah Zaat* and converts it into light. He sanctifies the inward and converts it also into light as well as enlightens the soul converting it into light too, then he lets the light of the secret of the seeker manifest in his being which has been completely purged. The lights of all four; the innerself, the inward, the soul and the secret merge into each other and become one and then return to their origin as is said in a Hadith:

◄ كُلُّ شَیۡءٍ یَرۡجِعُ اِلٰی اَصۡلِہٖ

Meaning: Everything turns towards its origin. **(Shams-ul-Arifeen)**

❖ O seeker of Truth! Closeness to Allah is gained in three stages by three kinds of contemplation; annihilation in spiritual guide, annihilation in *Ism-e-Allah Zaat* and annihilation in *Ism-e-Mohammad*. **(Kaleed-e-Jannat)**

❖ O seeker of Reality! You must know and understand that all the creation is from the Mohammadan light which manifested from the light of Allah. The spiritual guide who cannot immerse the seeker in the Mohammadan light of Oneness which is the ocean of Lordship, does not deserve to be called a spiritual guide. The contemplation of *Ism-e-Allah Zaat* purifies the innerself, sanctifies the inward, enlightens the soul and secret of the seeker converting them into light. The lights of all four merge into each other and return to the origin as said, "Everything turns towards its origin." **(Kaleed-e-Jannat)**

In other Sufi orders contemplation of the guide or his picture is practised to get to the level of annihilation in guide. The seeker meditates and contemplates about him all the time. At the initial level the seeker does not even know whether he is fake or perfect. The number of disciples or being a shrine caretaker does not mean that the spiritual guide is perfect, although nowadays people consider them as the criteria for a perfect spiritual guide. When the seeker contemplates his spiritual guide all the time, he falls in love with him. This love intensifies and every moment he observes his spiritual guide all around. Such a method can involve satanic deception. Without witnessing Divinity even the attributive names of Allah can be deceptive let alone a human. Sultan Bahoo states:

- Listen! By the invocation of the attributive names of Allah one can be deceived and misled[203] but the invocation of *Ism-e-Allah Zaat* will never mislead the invoker. **(Ain-ul-Faqr)**

The disciples who fall into the trap of such fake guides and satanic entities consider themselves to have reached the level of annihilation in the spiritual guide by constantly contemplating about him but in fact they have fallen to the level of annihilation in Satan. As Sultan Bahoo explains:

- Annihilation in the spiritual guide is a magnificent level. Some fools are at the level of annihilation in Satan and ever remain baffled. They think that they are at the level of annihilation in the spiritual guide but they are not. **(Nur-ul-Huda Kalan)**
- I am really surprised at the people who claim to be at the level of annihilation in the spiritual guide but are actually at the level of annihilation in Satan. They claim to be at the praiseworthy level of annihilation in Prophet Mohammad but are at the cursed level. They claim to be at the transcendent level of annihilation in Allah but have actually fallen to the level of trouble and mischief. **(Majalisa tul-Nabi Khurd)**
- I am surprised at the people who hold their breath while invocation and contemplate the face of their carrion-eater imperfect spiritual guide and consider it as the state of annihilation in the spiritual guide, whereas they are actually in the state of annihilation in Satan. The true state of annihilation in the spiritual guide is that the sacred countenance of the perfect spiritual guide takes the seeker to the Mohammadan Assembly instantly and grants him the gnosis of 'only Allah'. **(Kaleed-ul-Tauheed Kalan)**
- I am amazed at the people who claim to be at the level of annihilation in the spiritual guide but are actually at the level of annihilation in Satan i.e. they are engrossed in worshipping the physical countenance of their guide. Superficial beauty and music keep them ecstatic. They hold their breath while invocation as imitators. The breath that passes in the affirmative invocation (the invocation of *Ism-e-Allah Zaat* which grants the affirmation of Divinity) leads to Divine presence and observation of Oneness drowning the seeker completely in it. The imitators who listen to music can never attain this level whether they do the invocation of breath, invocation of the inward, invocation of the soul, invocation of the secret, invocation of the core, invocation of the Divine Essence, the kingly invocation, the sacrificial invocation, the overpowering invocation, the fragrant invocation, the enlightening invocation, the ecstatic invocation, the invocation of immersion, the invocation of passion, the wrathful invocation, the compassionate invocation, the invocation of observation, the invocation of presence,

[203] The invocation of attributive names cannot lead to Allah because attributive names are many and diverse, only the invocation of *Ism-e-Allah Zaat* leads directly to Allah.

the invocation of closeness, the invocation of annihilation, the invocation of immortality, invocation of the Eternal (*Hayy*) or invocation of the Forever Sustained (*Qayyum*). None of these invocations prove to be effective unless the seeker finds the reality of gnosis of 'only Allah' and presence in the Mohammadan Assembly through Divine presence and closeness. The real invocation purifies the existence of the invoker and grants him salvation from the filth of innerself, evil of Satan and the distractions caused due to accidents of life and carries him to the Divine presence conferring upon him boundless pleasure of observation of the Lord. The invoker who is deprived of these attributes is just an emulator, liar and an absolute hypocrite. The true invoker has nothing to do with music and hypocrisy. People who chant Allah's holy name disrespectfully with music and clapping are infidels. **(Kaleed-ul-Tauheed Kalan)**

❖ According to a Hadith:

◄ كُلُّ بَاطِنٍ مُخَالِفٌ لِظَّاهِرِ فَهُوَ بَاطِلٌ

Meaning: Every esoteric deed that is opposite to the exoteric deed is false.

Annihilation in the spiritual guide is related to *Ism-e-Allah Zaat*, presence before light of Allah, observation of theophanies of the Divine Essence as well as the presence in the Mohammadan Assembly. The level of annihilation in Satan however is not only a delusion but dangerous as well. There are many people at the level of annihilation in Satan because the arrogant and imperfect guides who are slaves of their sensual desires are able to trap a lot of disciples. On the other hand the true and enlightened seekers of Allah who reach the level of annihilation in the spiritual guide are a few. Only they truly follow sharia and deserve the gnosis of Allah and presence in the Mohammadan Assembly. **(Kaleed-e-Jannat)**

❖ Annihilation in the spiritual guide is achieved by *Ism-e-Allah Zaat* and it grants the observation of the light and theophanies of the Divine Essence as well as the presence in the Mohammadan Assembly. Whereas the level of annihilation in Satan is the level of the disciples of imperfect guide who are arrogant and trapped in the sensual desires of innerself. They are many. **(Shams-ul-Arifeen)**

Now the question is how to find the perfect spiritual guide? There is a very simple answer. The perfect *Sarwari Qadri* spiritual guide who is the man of Divine Essence does not ask his seekers to practise contemplation of annihilation in spiritual guide rather grants them the final stage of contemplation of *Ism-e-Allah Zaat*. This is the reason why it is stated that the beginning of a *Sarwari Qadri* seeker is equivalent to the height of the seekers belonging to other spiritual orders. In the journey of *Faqr*, annihilation in the spiritual guide is the most difficult stage. If the spiritual guide is perfect, he would

already be annihilated in Prophet Mohammad and Allah hence if the seeker is annihilated in spiritual guide then it would not take him time reaching the next two levels. If the spiritual guide is not a *Sarwari Qadri* man of Divine Essence then it takes years to reach these three levels.

In *Tazkirah Ghausia*, Ghaus Ali Shah Qalandar Panipatti has stated that one of his disciples visited him and told that all his inner subtleties have become enlightened. Ghaus Ali Shah asked him if he has achieved *Faqr* and he replied in the negative. Ghaus Ali Shah said, "Then what is the point of enlightenment of inner subtleties!" However in the *Sarwari Qadri* order the contemplation of *Ism-e-Allah Zaat* is granted on the very first day to reach the station of annihilation in Allah.

Many spiritual guides claim to be *Sarwari Qadri* after studying the sacred books of Sultan Bahoo or due to their genealogy. What is the identity of a real *Sarwari Qadri* spiritual guide? The real *Sarwari Qadri* spiritual guide is the man of Divine Essence. The imperfect guide is only the man of recitals. If the contemplation of *Ism-e-Allah Zaat* is acquired from real *Sarwari Qadri* spiritual guide who is the man of Divine Essence then its contemplation grants the contemplation of the spiritual guide.

It is quite natural to question that since one is contemplating *Ism-e-Allah Zaat*, one should achieve the vision of *Ism-e-Allah Zaat* instead of the vision of spiritual guide. However, this is exactly what happens. The contemplation of *Ism-e-Allah Zaat* initially gives the vision of *Ism-e-Allah Zaat* which then converts into the countenance of the spiritual guide. Since *Ism-e-Allah Zaat* has no satanic deception, the contemplation of spiritual guide gained through it is the proof that one's spiritual guide is perfect. *Ism-e-Allah Zaat* granted by the *Sarwari Qadri* spiritual guide who is only the man of recitals can only give the contemplation of the name of Allah. The perfect *Sarwari Qadri* spiritual guide who is the possessor of Divine Essence can take the seeker directly from this point to the level of annihilation in Allah. This is a marvel of the *Sarwari Qadri* spiritual guide only who is the complete light of guidance. If the contemplation of *Ism-e-Allah Zaat* does not convert to the contemplation of the spiritual guide for years, it implies that the giver of *Ism-e-Allah Zaat* is an imperfect guide. Moreover the consequent effects of *Ism-e-Allah Zaat* are not due to the marvel of this guide but it is only because of the light of *Ism-e-Allah Zaat* itself and contemplator's sincerity towards Allah. Sultan Bahoo says regarding the contemplation of *Ism-e-Allah Zaat* resulting in the contemplation of spiritual guide:

- By the excessive contemplation of the spiritual guide (gained from the contemplation of *Ism-e-Allah Zaat*) a beautiful face of Divine light appears in the being of the seeker from the hidden. That beautiful face either remains engrossed in the invocation

of Allah reciting shahada or keeps reciting the verses of Quran day and night and lets the seeker memorize them. At times that face teaches the seeker the knowledge of excellence which includes the knowledge of Quranic verses, Hadiths, exegesis of Quran, jurisprudence, obligatory and desirable prayers, Sunnas, the desirable way of practising them and the etiquettes of presence before Allah. Sometimes that face engrosses in the invocation of Allah and loudly invokes the name of Allah in the manner that the seeker hears the voice of

◄ سِرِّ هُوْ، سِرِّ هُوْ، هُوَ الْحَقُّ، لَيْسَ فِي الدَّارَيْنِ اِلَّا هُوْ

Meaning: Secret of *Hoo*, secret of *Hoo*, *Hoo* is the Reality, nothing is present in the universe but *Hoo.*

At times that face immediately informs the seeker about the hidden facts of past, present and future. It also often remains busy in offering prayers and in the servitude of Allah. That face makes the seeker follow the sharia and never lets him go against it. If anything against sharia is done by the seeker by mistake or any word that is related to infidelity, misbelief, heresy or is sinful is uttered by him then that Divine face immediately reproaches the seeker and asks to check his innerself. It forbids the inciting innerself from all wrong deeds and orders it to recite shahada, "There is no God but Allah, Mohammad is the Messenger of Allah."

Hadith:

◄ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ ۞ مَنْ عَرَفَ نَفْسَهٗ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهٗ بِالْبَقَاءِ

Meaning: Whoever recognized his innerself undoubtedly recognized his Lord. One who recognized his innerself by annihilating it, recognized his Lord by gaining immortality with Him.

The innerself recognizes Allah only on approaching the level of annihilation in the spiritual guide. When Divine face dominates the being of the seeker he absolutely repents on sins. This face appears in the being of the seeker only after the purification of his innerself by the contemplation of *Ism-e-Allah Zaat*. Allah manifested Himself for the first time in the form of this Divine face in eternity when He addressed the souls:

◄ اَلَسْتُ بِرَبِّكُمْ

Meaning: Am I not your Lord?

◄ قَالُوْا بَلٰى

Meaning: They (the souls) said "Yes!"

This face reprimands the inciting innerself so that it leaves sins and becomes righteous. However recognizing the innerself and acquiring trust upon the inspirations and messages conveyed esoterically by the perfect spiritual guide are just the initial levels. The seeker should not be proud on achieving this level as it does not grant the complete gnosis of Allah and *Faqr*. The path to the closeness of Allah and light of Divine presence which makes the seeker replete with love and grants him eternal bliss by making him desirable in His court is far away from it. The Holy Prophet said:

◄ اَوَّلَهٗ فَنَاءٌ فِی الشَّیْخِ بَعْدَهٗ فَنَاءٌ فِی اللّٰہِ

Meaning: First a seeker is annihilated in the spiritual guide then is annihilated in Allah. **(Kaleed-ul-Tauheed Kalan)**

❖ One must follow the perfect and strong spiritual guide. The imperfect spiritual guides are inwardly weak like women and physically look like she-males hence are good for nothing. They do not follow the sharia properly and are heretics. The seeker who has reached the level of annihilation in the spiritual guide and has been blessed with the contemplation of the Divine form of spiritual guide, if gets inclined towards sin then this form prevents him with spiritual authority and dominates the sensual desires crushing them with power. When such a seeker sleeps, this Divine form becomes his companion by the grace of Allah and drowns him in the gnosis of 'only Allah' and Oneness of Allah. When he enters the state of meditation, that beautiful Divine form holds his hand and takes him to the Mohammadan Assembly in its company and lets him be ennobled with high mystic ranks. This is the actual level of annihilation in the spiritual guide which is attained only by the seekers having pure esoteric self.

◄ وَالسَّلٰمُ عَلٰی مَنِ اتَّبَعَ الْهُدٰی (۲۰:۴۷)

Meaning: And peace be upon him who follows guidance! **(20:47) (Kaleed-ul-Tauheed Kalan, Shams-ul-Arifeen, Kaleed-e-Jannat)**

❖ The Divine form is always glorifying Allah by reciting:

◄ سُبْحَانَ اللّٰہِ وَ الْحَمْدُ لِلّٰہِ وَلَآ اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ وَلَا حَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰہِ الْعَلِیِّ الْعَظِیْمِ ۞ سُبْحَانَ ذِی الْمُلْکِ وَالْمَلَکُوْتِ سُبْحَانَ ذِی الْعِزَّۃِ وَ الْعَظْمَۃِ وَالْهَیْبَۃِ وَ الْقُدْرَۃِ وَالْکِبْرِیَآءِ وَ الْجَبَرُوْتِ سُبْحَانَ الْمَلِکِ الْحَیِّ الَّذِیْ لَا یَنَامُ وَلَا یَمُوْتُ سُبُّوْحٌ قُدُّوْسٌ رَبُّنَا وَرَبُّ الْمَلٰٓئِکَۃِ وَ الرُّوْحِ

Meaning: Glory be to Allah and all praise is for Allah and there is no God but Allah, Allah is the Greatest. There is no might nor power except in Allah, the most High, the most Great. Glory be to the Master of all kingdoms, physical or spiritual. Glory be to the Master of respect, magnificence, majesty, power, greatness and might. Glory be to the King who is forever Alive, He neither sleeps nor dies. He is the most Praised One, the most Holy. He is the Lord of the angels and the souls.

That Divine form is more generous than Hatim and more powerful than king Solomon as it holds authority over the entire earth from east to west. The jinns, humans, beasts, birds, water, soil, air and fire all are under its command. This powerful Divine form of annihilation in the spiritual guide takes the seeker to all stations and levels in just a blink of an eye and ennobles him with high ranks. The level of annihilation in the spiritual guide is the honour of the seeker who has pure esoteric self.

نیک خصلت خلق نیک و دل صفا

کانِ کرم وجود حکمت ہر بکاری از خدا

Explanation: The perfect spiritual guide is virtuous, kind and pure. His existence is all kindness and generosity. Whatever he does, is based on the Divine wisdom.

یک نظر باحق رساند خلق را راہی نما

طالبان زو حق بیابند خود نما را نیست جا

Explanation: He is the guide of people towards Allah and can take them to the destination with his one glance. The seekers of Allah reach the Reality because of him but the self-conceited have no place here.

باھُوؒ باہم جلیسِ مرسلاں و انبیا و اصفیا

غرق فی اللہ گشت فانی دائمی بامصطفیٰؐ

Explanation: Bahoo has annihilated in Allah, he always remains with the Holy Prophet and in the company of the Prophets, Messengers and Sufis.

نفسِ کافر قتل سازم میبرآیم از ہوا

ایں عبادت جاودانی بس ترا ای باھوؒ!

Explanation: I have killed my inciting innerself and got rid of all the desires of innerself. O Bahoo! This eternal devotion is sufficient for you. **(Kaleed-ul-Tauheed Kalan)**

- For the seeker who has pure esoteric self, the level of annihilation in spiritual guide is that whenever he contemplates the beautiful countenance of his spiritual guide, he appears spiritually, holds the hand of the seeker and takes him to the Mohammadan Assembly or to the ultimate level of gnosis of Allah. Such a spiritual guide is blessed with the Divine attributes of 'the Giver of life (to the soul)' and 'the Giver of death (to the innerself)'. When the spiritual guide elevates the seeker to the level of annihilation in *Ism-e-Mohammad* (مُحَمَّد), no doubt the soul of Prophet Mohammad along with the souls of his Companions come to him owing to their kindness and beneficence. Prophet Mohammad says to the seeker, "Hold my hands." As soon as he holds his hands, his inward and soul are enlightened by the gnosis of the Divine secret. Hence the seeker becomes eligible for giving guidance to others on the path of righteousness. The Holy Prophet orders him to help the people and show them the path. Obeying the order of the Holy Prophet, that man of contemplation starts taking oath of allegiance from the seekers and guides them on the way to Allah through spiritual persuasion and education. **(Kaleed-e-Jannat)**

It is crucial that before pledging allegiance to a spiritual guide, one should investigate whether he is the *Sarwari Qadri* man of Divine Essence and grants invocation and contemplation of *Ism-e-Allah Zaat* as well as practice of inscribing it on the body? *Ism-e-Allah Zaat* should be written in golden or gold plated alphabets. If the contemplation of *Ism-e-Allah Zaat* does not lead to the vision of Sultan of *Faqr* or spiritual guide then consider the guide to be imperfect.

CHAPTER-35

THEOPHANY

Quranic term *Tajalli* (تجلّی) is denoted by theophany. It is the efficacy of Divine lights which descend on the inwards of the loved ones of Allah, by which they reach such a stage where they behold Him.

Sultan Bahoo says:

- Theophany is a light and by the contemplation of *Ism-e-Allah Zaat* thousands of theophanies descend on the inward that make it more luminous and anxious for the Divine vision which consequently starts unveiling. The unveiled light of gnosis is brighter than the sun. At this station everything is visible exactly and precisely.

According to Sultan Bahoo, Prophet Moses also experienced theophany of Self disclosure though he could not tolerate it but the situation of the Fakirs of umma of Prophet Mohammad is such that thousands of theophanies reveal upon their inwards daily but they do not get perplexed. He says:

- The men of Allah always remain surrounded by theophanies. **(Mehak-ul-Faqr Kalan)**

He describes fourteen types of theophanies in his popular writing *Ain-ul-Faqr*. He says:

- There are fourteen kinds of theophanies which radiate at fourteen stations. You must know that every theophany has its own peculiar sign which can be known by its effects on the seeker. Tolerating the effects of theophanies is the most difficult of all the stages of spiritual journey. Thousands of Mystics having Divine union, researchers, unitarians, reciters and seekers drowned in the vortex of the ocean of theophanies, got depraved and never reached the destination safely. Some of them became apostate and some were the victims of fame. Some of them turned polytheist and some fell into the deception of heresy, gradually all of them were damned to hell.

  First is the theophany of sharia which appears on the forehead and enlightens the eye so the seeker observes the reality of things. Second is the theophany of mysticism (tariqa) from which the Divine light radiates that sanctifies the inward. Third is the theophany of reality (*haqiqa*) from which radiates the Divine light that enlightens the soul. Fourth is the theophany of gnosis (*marifa),* the light of which reaches the secret (*sir'r*) and reveals the Divine secret. Fifth is the theophany of Divine love from

which the light of secrets of Allah radiates. Sixth is the theophany of spiritual guide which creates the light of love and sincerity for him. Seventh is the theophany of *Faqr*, the light of which discards everything other than Allah from the inward of seeker. Eighth is the theophany of angels from which the Divine light of glorification of Allah radiates. Ninth is the theophany of jinn which creates insanity and madness. Tenth is the theophany of inciting innerself which creates lustful desires. Eleventh is the theophany of Satan which inclines the person towards sin and disobedience. Twelfth is the theophany of sun which produces the lightning. Thirteenth is the theophany of moon which produces the light of reflection. Fourteenth is the theophany of Divine names; Allah (اَللّٰه), *Lillah* (لِلّٰه), *LaHoo* (لَهُ), *Hoo* (هُوْ), ninety nine beautiful names of Allah, *Faqr* (فقر) and *Ism-e-Mohammad* (محمّد). From every alphabet of each Divine name, a luminous and bright light like flame of a candle rises which enlightens the seeker. However the seeker must not stay at any level of the theophany. He must move forward and should not feel proud on attaining any level. The Holy Prophet said:

◄ اَلسَّكُوْنُ حَرَامٌ عَلٰى قُلُوْبِ الْاَوْلِيَآءِ

Meaning: Peace is forbidden upon the inwards of Saints. **(Ain-ul-Faqr)**

Here 'peace' means to stay at the same station and cease to advance further.

Sultan Bahoo further explains the significance of theophanies in *Ain-ul-Faqr*:

- The most distinguished theophany is that which manifests from the alphabets of *Ism-e-Allah Zaat*. **(Ain-ul-Faqr)**
- The theophany shines on the face of the people at the station of sharia, it shines in the inward of the people at the station of mysticism. The people at the station of reality are enlightened by theophanies during the observation of Divinity while the people at the station of gnosis are enlightened by theophanies from head to toe. **(Ain-ul-Faqr)**

It is important to mention that there are two superficial theophanies as well which are satanic and sensual; the lust of wealth is satanic and lust for women is the sensual.

In *Majalisa-tul-Nabi* Sultan Bahoo states about two kinds of theophanies: 1. Theophany of Divine light 2. Fiery theophany. He says:

- One kind of theophany is Divine light which originates from the light of Divinity, light of the Holy Prophet, light of the inward, the soul, the secret, light of angels and

the light of men of Islam. When all these lights physically and spiritually accumulate in the existence, the following felicities are achieved; *jamiat*, renunciation, trust, patience, gratitude, inward fondness, contentment, Divine favour of obedience, invocation, reflection, love, annihilation, immortality, the engrossment in gnosis of Allah, the exoteric knowledge of sharia and the esoteric path that has no end.

Second kind of theophany is fiery and it is the fire of innerself, it may appear in the form of anger, rage, hostility or spite etc. It is the devilish fire which begets avarice, greed, love for worldliness and sin. It is also the fire of craziness which creates the desires for inclination of creation, promotion in the worldly grades, subjugation of people of the world, jinns and devils of the unseen world. So much so he becomes addict of wine, involves himself in forbidden deeds, heresy, renouncing salat and turns reprobate by leaving hajj and zakat and develops sincerity for the infidels and Jews. When all these types of fire enter the being, the inward becomes dark and the attributes of Pharaoh appear in the person. The discrimination between good and evil is obliterated. These stations are fiery and deceptive. Here whatever you see, do not trust it. All this is reprobation and against the sharia, curse on it. **(Majalisa-tul-Nabi Khurd)**

❖ You must have knowledge that there are two kinds of exoteric theophanies which are the satanic theophanies and the theophanies of inciting innerself. The shine of gold and silver is the satanic theophany and the lust for women is the theophany of inciting innerself. The Holy Prophet said:

◄ اَلنِّسَآءُ شَيَاطِيْنٌ خُلِقْنَ لَنَا نَعُوْذُ بِاللّٰهِ مِنْهَا وَمِنْ شَرِّ الشَّيَاطِيْنِ

Meaning: Women are created as devils for us. I seek refuge in Allah from them and from the evil of devils. **(Ain-ul-Faqr)**

❖ Theophany manifests in human existence by the invocation and contemplation of *Ism-e-Allah Zaat* as well as by reflection. Moreover they (invocation and contemplation) intensify the theophany. The Divine lights emanated by the contemplation of *Ism-e-Allah Zaat* and by the inward invocation transform all the seven organs into absolute light. The light radiates through every organ and by this light gnosis of the Divine Essence is achieved. By the light of contemplation of *Ism-e-Allah Zaat* starts the observation of the light of gnosis of Divinity.

۱۔ تو عین تجلی او تجلّی مجو با سرِّ تجلّی تُو شوی عین اُو

۲۔ نُور ز نُورش بہمہ شد ظہور ہر چہ بہ بینی اُو ازو گشتہ نُور

۳۔ آن نُورِ تجلّی بموسیٰؑ کوہِ طور عین عنایت است مرا حق ظہور

۴۔ بَاھُوؒ ہمدم ہمقدم و ہم در کنار گر تُو چشمی داشتی باحق نگار

Explanation: (1) You are a theophany yourself, do not seek it somewhere else. This secret theophany has made you exactly divine.

(2) The light of everything manifested from His light. Whatever you see is actually light due to its origin of Divine light.

(3) The theophany of Divine light which Prophet Moses beheld on Mount Sinai, manifests in my own existence by the grace of Allah.

(4) Bahoo is always near and one with the Beloved. Had you got the spiritual sight, you would also have beheld the Reality. **(Ain-ul-Faqr)**

❖ On the doomsday when the lovers will be brought to the station of Divine theophanies, Allah will order them, "Open your eyes." Each lover will be brought near Allah thousand times, every time Allah will bless them with His vision and theophany. Each time when the theophany will descend upon them, they will stay unconscious for seventy thousand years. On regaining consciousness every time, they will request:

◄ هَلۡ مِنۡ مَّزِیۡدٍ (۵۰:۳۰)

Meaning: Is there any more? **(50:30)**

Again the theophany will descend upon them and they will faint for another seventy thousand years. Then they will return to the station fixed for them. The real esoteric and exoteric theophany of Allah is the existence of the Fakirs who are annihilated in Allah and His true lovers, they are replete with theophanies from head to toe. It is related that once all the Saints were gathered in the house of Rabia of Basra. When it was night, there was darkness in the house. She did not have even a penny to buy oil to light the lamp. The Saints could not see each other and were worried at the situation. Rabia of Basra (invoked *Ism-e-Allah Zaat* and) blew on her fingers, at once a light bright like the sun appeared from two of her fingers. All the Saints were surprised to see that. Thus it is evident that the existence of the Fakirs annihilated in Allah is all light of theophanies because a Fakir is one with the One and enlightened with His light and theophanies. **(Ain-ul-Faqr)**

بَاھُوؒ از سر تا پا تجلّی گشت نُوری
من ازان نُورم کہ نُور از من ظہوری

Explanation: Bahoo has completely transformed into the theophany of light. I am light because I manifest the Divine light. **(Ain-ul-Faqr)**

دیدہ بیار کہ لائقِ دیدار باشد
نگار جلوۂ ذاتی ز ما گرہ بکشاید

Explanation: You just acquire the (spiritual) sight which is capable to have the vision of Divine Essence, we will reveal the manifestation of the Divine Essence upon you. **(Ain-ul-Faqr)**

❖ It is disrespectful to blink an eye while beholding the Beloved. The body of Fakir is absolute Divine light contrary to the body of common people which is made of the four basic elements i.e. fire, water, soil and air. **(Ain-ul-Faqr)**

بَاھُوؒ گر کنم شرحِ تجلّی را تمام
رقم گردد دفترش از خاص و عام

Explanation: O Bahoo! If I try to explain everything about the theophanies, numerous volumes can be written to discuss their common and special types. **(Ain-ul-Faqr)**

Sultan Bahoo reveals about the special theophany:

❖ The special theophany is that which manifests due to the passion of love for Allah. **(Ain-ul-Faqr)**

It is the passion that takes the lover to the destination of vision. Except the Divine vision, all the stations and waystations are an illusion and everything is carcass. The lover is always a seeker of the vision. This is the destination of life which is cherished by every seeker and lover of the Truth that keeps him restless, anxious and eager every moment.

CHAPTER-36

JAMIAT

Jamiat literally means accumulation, satisfaction, peace, stability or power. According to Sultan Bahoo *Jamiat* is the level of annihilation in Allah and immortality with Him where the seeker becomes master of everything reaching lordship. He gets authority upon pre-existence, eternity, the world as well as all the levels, stations and treasures of the world and the hereafter. Regarding this level, Allah says:

◄ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (۱۰:۶۲)

Meaning Beware! Verily the Saints of Allah will not have any fear nor will they grieve. **(10:62)**

At this level they are enriched with satisfaction and peace.

About the level of *jamiat*, Sultan Bahoo says:

- What do we mean by *jamiat*? It is to get hold of all the treasures and possess the power to get everything one wishes without any pain or hard work whether it is related with closeness to the Divine Essence or with acquiring His attributes. **(Nur-ul-Huda Kalan)**
- There are two signs of achieving *jamiat* i.e. the possessor of *jamiat* is vigilant outwardly while inwardly he is immersed in observing the theophanies of light of the Divine Essence. **(Shams-ul-Arifeen)**
- *Jamiat* has five alphabets (in Arabic text i.e. ج،م،ع،ی،ت). Its every alphabet grants the blessing of spiritual authority and raises the level of the seeker, hence he crosses five spiritual levels and becomes their master. All his desires are fulfilled and worries are over. He practically finds everything that he knew theoretically. The final level of *jamiat* is comprehensive of the entire knowledge because it bestows the knowledge of the Eternal with verification and grants authority over the five Divine treasures as well as the five stations which are the ultimate blessings. These five treasures and stations are: (1) The station of pre-existence and authority over its treasures and blessings. (2) The station of eternity and authority over its treasures and blessings. (3) Authority over all the blessings of this earth and whatever is present in it. (4) Authority over all the blessings and treasures of hereafter. (5) Authority over all the Divine treasures after

gaining the ultimate blessing of closeness of Allah and reaching the level of annihilation and immortality. Here *jamiat* is perfected and accomplished. **(Shams-ul-Arifeen)**

- What do we mean by *jamiat*? Infinite books are required to explain *jamiat*. However its essence can be understood through a simple example; when a small amount of curd is added to the milk, it converts into curd after some time. It can be said that when milk got *jamiat*, it converted into curd. When the curd is churned, it gives butter, when butter is heated, it converts into ghee. The eternal Divine Essence is comprehensively present in the existence of Mystics. I would not be wrong if I say that *jamiat* is a subtle dress of kindness and power of Allah made of His gnosis and light of Oneness. Only the seeker who is always desirable in the court of Allah and perpetually present in the Mohammadan Assembly wears the dress of *jamiat*. This subtle dress of gnosis and light grants Divine presence and absolute forgiveness to the one who wears it. The seeker who has become pure of the filth of carcass world and has adopted perfect servitude is made to wear this dress. Perfect servitude can be adopted by the invocation (of *Ism-e-Allah Zaat*) which is the source of life of the inward. People with dead inward remain surrounded by the satanic thoughts, they are not the men of servitude but the embarrassed ones. World is the station of desires of innerself while hereafter is the station of lust, the men of *jamiat* are not related to any of them. Only Allah! Everything other than Allah is lust. **(Kaleed-ul-Tauheed Kalan)**

- Further explanation of *jamiat* is that it is the key of totality while the eighteen thousand worlds and their creations are the 'part' which is like a lock. When the key of *jamiat* is put in the lock of 'part' all the levels and stations are opened. It should be evident that *jamiat* is found in *Ism-e-Allah Zaat*. Whoever reaches the core of *Ism-e-Allah Zaat* does not need to observe different levels of acquiring the Divine attributes, closeness of the Divine Essence or unveiling and miracles. *Jamiat* is the rarest Divine light that is dominant over both the worlds. The man of *jamiat* is actually the Fakir annihilated in Allah who rules the innerself and possesses enlightened conscience. Both the worlds are captive of Fakirs. They are ever discussing the exegesis of Quran and Hadith and their exegesis contains spiritual efficacy. *Jamiat* is a light whose origin lies in the verification of the essence of gnosis and Oneness by the kindness of Allah. The hidden Divine light of *jamiat* raises from the inward like the sun of beneficence and spreads light so brightly that the spectacle of both the worlds can be seen on the finger nail. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo states about the person blessed with *jamiat*:

- The person with *jamiat* can annihilate the entire world into Oneness and drown it in the Divine observation. In the light of Divine beauty and presence there is absolute

jamiat while separating from Divine beauty and presence is absolutely the opposite that is full of troubles, dangers and illusions. *Jamiat* grants the knowledge of:

◄ عَلَّمَ الْاِنْسَانَ مَالَمْ يَعْلَمْ (۹۶:۵)

Meaning: Taught man (all that) which he did not know. **(96:5)**

◄ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا (۲:۳۱)

Meaning: And Allah taught Adam the (Divine) names. **(2:31)**

By the efficacy of this knowledge the seeker becomes enlightened, man of exegesis, man of sight and ruler upon innerself. This is the inspired knowledge about which Allah says:

◄ وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا (۱۸:۶۵)

Meaning: And (We) had taught him inspired knowledge. **(18:65)**

Hence it becomes clear that the entire knowledge of Torah, Gospel, Psalm and Quran is revealed and practised by the beneficence of the contemplation of *Ism-e-Allah Zaat*. Such a person is called the Divine scholar of enlightening knowledge. **(Taufeeq-ul-Hidayat)**

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CHAPTER-37

KNOWLEDGE

All the knowledge in the world is based on intellect and learned through it. This knowledge belongs to the universe of creation, and human intellect only works in this universe. God is One, free from multiplicity. The knowledge related to Oneness of Allah belongs to the universe of Command. The intellect that is bound does not have access there.

A person can understand the teachings of Mystics up to a small extent because they are based on Divine observations and intellect cannot comprehend them. It restricts one to a small frame of reference that results in narrow minded attitude creating differences and hatred among people. Everyone tries to prove his sect, tenet and group superior ultimately diverting common people away from the true religion. At individual level, the knowledge based on intellect can become the greatest veil between man and Allah because it arouses ego which is the root cause of all the evils.

The best among various types of knowledge is the one which grants the gnosis of Allah. Everything other than Allah is mortal and hence the knowledge of mortal is also mortal but Allah is immortal and His knowledge is immortal too. The knowledge that does not grant gnosis and recognition of Allah is in fact ignorance.

Mystics emphasize upon the importance of knowledge and stress to acquire it. They condemn that knowledge which makes one oblivious to Allah. Knowledge is the Divine light as well as a veil for the intellect. The knowledge which takes man to Allah is Divine light and which takes him away from Allah is a veil.

EXOTERIC KNOWLEDGE

Exoteric knowledge is limited within the boundary of intellect. It is acquired through five senses from one's surroundings or other physical mediums such as books, educational institutions, research, print and electronic media etc.

INSPIRED KNOWLEDGE
OR KNOWLEDGE OF DIVINE PRESENCE

Knowledge of Divine presence or inspired knowledge is taught through Divine love. It manifests when Allah discloses any of His secrets upon the inward of the seeker. It not

only grants the gnosis of Allah but also reveals one's own reality. The attention of the perfect spiritual guide and *Ism-e-Allah Zaat* granted by him are the sources of this knowledge. When the seeker performs invocation, contemplation and meditation, the light of *Ism-e-Allah Zaat* unfolds this knowledge through inspiration, *waham* and unveiling.

According to Mystics inspired knowledge is the only real knowledge. Allah says in the Quran;

◄ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ۝ (۹۶:۵)

Meaning: (Allah) taught man (all that) which he did not know. **(96:5)**

In sura *Kahf* Allah says about Khidr while narrating incident of Prophet Moses and Khidr;

◄ وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا (۱۸:۶۵)

Meaning: And (We) had taught him inspired knowledge. **(18:65)**

Maulana Naeem-ud-Din writes in marginal notes of the Quran translated by Ahmad Raza Khan Barelvi;

❖ Exegetes of the Quran and scholars of traditions of Prophet Mohammad agree that the knowledge of Khidr is esoteric and the knowledge of Divine secrets. It is a blessing for Saints and they are distinguished because of it. Due to this knowledge their every act is based upon wisdom although it may apparently seem contradictory.

Ashraf Ali Thanwi says in *Bayan-ul-Quran*:

❖ This knowledge (mentioned in verse 65 of sura *Kahf*) refers to the knowledge of secrets of this world and the hereafter.

Sultan Bahoo says:

❖ There is a representative of exoteric knowledge like Prophet Moses who is at the station where one converses with Allah but he always remains concerned about sins. Other is the representative of inward knowledge like Khidr whose sight is focused upon righteousness. The one who does not possess knowledge like Prophet Moses and Khidr both cannot acquire gnosis of Allah. **(Mehak-ul-Faqr Kalan)**

❖ The Holy Prophet said;

◄ اَدَّبَنِیْ مَا اَدَّبَنِیْ رَبِّیْ

Meaning: Whatever I have learnt, it was taught by Allah.

- Abu Hurairah relates, "I learnt two kinds of knowledge from the Holy Prophet. I have explained one type to the people but if I explain the other to them, they will cut my throat." **(Bukhari 120, Kitab-ul-Ilm)**

- Al-Ghazali in *Ihya al-Uloom* (volume IV) and Ibn Arabi in his book *al-Futuhat al-Makkiyya* (volume III) have quoted Imam Zayn al-Abidin;

  يا رب جوهر علم لو ابوح به لقيل لی انت ممن يعبد الوثنا

  ولا ستحل رجال مسلمون دمی يرون اقبح ما ياتونه حسنا

  Explanation: There are numerous secrets of knowledge. O Allah! If I disclose these secrets, peoples will declare me infidel. Muslims will legitimize my murder and consider it a pious deed.

Shaikh Abdul Qadir Jilani narrates different types of knowledge in his book *Sirr al-Asrar*;

- The difference between a Messenger and a Saint is that the Messenger guides both chosen ones and common people whereas the Saint guides only the chosen ones. Messenger is the one who implements a new sharia whereas Saint follows it. If he claims to introduce a new sharia he becomes infidel. There is a saying of Prophet Mohammad:

  ◄ اَلْعُلَمَآءُ اُمَّتِیْ كَاَنْۢبِیَآءِ بَنِیْۤ اِسْرَآءِیْلَ

  Meaning: The scholars (Saints) of my umma are like the Apostles of Children of Israel.

  This means that the Apostles who came after Moses followed his sharia instead of introducing a new one. Similarly the scholars of Mohammadan umma, who are in fact the Saints, are appointed to strengthen the faith of seekers of Allah. They reinstate the Mohammadan sharia, revive its commands and prohibitions, preach steadfastness upon pious deeds and teach the essence of sharia which is purification of inward for gnosis. They acquaint their seekers with the knowledge of Holy Prophet like he blessed the Companions of *Suffa* who were so much aware of this knowledge that they were discussing the secrets of Miraj beforehand. The perfect spiritual guide possesses the sainthood which is the reflection of esoteric prophethood of the Holy Prophet and is entrusted to him by the Holy Prophet as Divine Trust (*Faqr*). Hence the Hadith is not about the scholars who have only gained exoteric knowledge. Even

if they are considered heirs[204] of the Prophet then they are like uterine children. The true heir is the biological son as his relation is stronger than rest of the relatives. Hence the son (true spiritual heir) is the one who inherits all the exoteric and esoteric attributes and secrets. That is why the Holy Prophet said:

- There is a part of knowledge which is kept hidden, no one knows it other than Divine scholars.

When these scholars talk about this knowledge, the men of honour do not deny it. This Divine secret was kept in the inward of the Holy Prophet in the deepest layer out of thirty thousand layers on the night of Miraj. The Holy Prophet did not disclose it upon anyone except his closest Companions. The sharia will remain implemented just because of it. Only esoteric knowledge leads to this Divine secret whereas all other kinds of knowledge are meant to protect it. Exoteric scholars are also the heirs of Prophet Mohammad as some of them are well aware of all obligations. While some of them are heirs but like uterine children as they are given the outward knowledge through which they invite people towards Allah with refined exhortation. However the true heirs are those great Sufis whose spiritual order reaches Ali ibn Abi Talib with continuity. Through Ali, the gateway of knowledge, they reach the centre of knowledge, the Holy Prophet (the Mohammadan Assembly). They call people towards Allah with wisdom as Allah says:

◄ اُدۡعُ اِلٰی سَبِیۡلِ رَبِّکَ بِالۡحِکۡمَۃِ وَ الۡمَوۡعِظَۃِ الۡحَسَنَۃِ وَ جَادِلۡہُمۡ بِالَّتِیۡ ہِیَ اَحۡسَنُ (۱۶:۱۲۵)

Meaning: (O Glorious Messenger!) Invite towards the path of your Lord with wisdom and refined exhortation and (also) argue with them in the most decent manner. **(16:125)**

Basically the calls of esoteric scholars (Sufis) and exoteric scholars are similar which is to invite humanity towards Allah but their strategy is different. The three ways of inviting people towards Allah and imparting knowledge narrated in the verse were collected in the Holy Prophet. No one after him has the strength and capability to execute them simultaneously. Hence the Holy Prophet divided the knowledge in three categories;

First category is the knowledge (or wisdom) gained after experiencing spiritual states. It is the crux of all three and is blessed upon true men (seekers of Allah). It gives strength to men of Allah like the saying of the Holy Prophet, "The courage of slaves of Allah shatters the mountains."

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[204] It is referred to the Hadith of Holy Prophet:

اِنَّ الۡعُلَمَآءَ وَرَثَۃُ الۡاَنۡبِیَآءِ (ترمذی ۲۶۸۲)

Meaning: Scholars are the heirs of Prophets. **(Tirmidhi 2682)**

Here ‘mountains’ mean callousness which softens by their prayer and tears. Allah Almighty says:

◄ يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَ مَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ؕ وَ مَا يَذَّكَّرُ اِلَّاۤ اُولُوا الْاَلْبَابِ ۝

(۲:۲۶۹)

Meaning: He blesses with wisdom whom He wills. And he who is granted wisdom (and reason) receives tremendous good. And only those who are endowed with wisdom and insight receive direction and guidance. **(2:269)**

Second category is the knowledge which is like the skin of first category. It is blessed to scholars of exoteric knowledge and is aimed to preach people with refined exhortation, invite them towards right path and discourage evil. As the Holy Prophet said:

- Scholar preaches people in a refined way whereas ignorant preaches with wrath and beating.

Third category is the outer most crust of knowledge. It is the layer above the second category of knowledge. It is given to rulers and denotes the knowledge of justice and politics. This category is mentioned in the verse as, “And (also) argue with them in the most decent manner.” Wrath and might are the characteristics of this knowledge which are essential for the safety of religion.

Worldly rulers are like green skin of unripen walnut, exoteric scholars are like hard shell of ripened walnut and Divine scholars (Saints, perfect spiritual guides) are like core or actual fruit in walnut that is why the Holy Prophet said:

- It is obligatory upon you to sit in the company of Divine scholars and adhere to the instructions of sages.

Allah blesses (eternal) life to the inward with Divine wisdom just like He brings life to soil with rainfall. The Holy Prophet said:

- Wisdom is the asset of a wise man, he acquires it no matter from where he finds it.

Shahada recited by the common ones descends from Guarded Tablet present in the realm of power and is related to ranks and levels. Saints who are united with Allah recite shahada that has descended from the Grand Tablet present in the world of Divine closeness. They recite it without any physical medium by the tongue of Divine soul. Everything returns to its origin and that is why search for spiritual teacher (perfect

spiritual guide) is mandatory for purification and life of inward as the Holy Prophet said:

- Seeking knowledge is obligatory upon every Muslim male and female.

This knowledge refers to the knowledge of gnosis and closeness of Allah. Acquiring exoteric knowledge is not obligatory except which helps in fulfilling the obligations like knowledge of sharia which helps in devotions.

Allah wants that His slaves must seek His closeness rather than seeking spiritual ranks as He says;

◄ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى (۴۲:۲۳)

Meaning: Say, "I do not ask for any recompense for this (preaching the faith in Messengership) but (seek) love for (my) kindreds (and Allah's nearness)." **(42:23)**

According to a tradition, it is referred to the knowledge of nearness of Allah. **(Sirr al-Asrar, Chapter 5)**

Ibn Arabi has also narrated three kinds of knowledge:

(1) Intellectual knowledge (2) Knowledge of states (3) Knowledge of Divine secrets

1: There are two further types of intellectual knowledge: (a) Compulsory and self-evident (b) Acquired with insight. This knowledge is gained by thinking logically. For this knowledge it is imperative to understand through reasoning and comparing with other similar examples. It has the characteristic that the more it is explained logically the clearer and acceptable it becomes for a wise person.

2: Knowledge of states cannot be gained without experience and taste. No one can limit this knowledge within the bounds of intellect nor it is based on reasoning. Sweetness of honey, bitterness of bitter gourd, pleasure of sex and ecstasy of spiritual states belong to this category of knowledge as they cannot be gained without experience and taste.

3: Knowledge of Divine secrets is transcendent of intellect. Gabriel casts it on one's inward. This knowledge is specified for Messengers and Saints. It also has two categories. First category is just like the knowledge gained with insight. Though intellect cannot comprehend this category of knowledge by logics and common sense rather cognizes it by the blessings of Allah. Second category of this knowledge further consists of two parts: First one is derived from the knowledge of 'spiritual states' but is superior to it. Second part of knowledge of Divine secrets is the knowledge of hidden information which has the probability of being true or false. But the probability of falsehood diminishes when credibility and truthfulness of the bearer is revealed, like

the knowledge of Messengers which has no probability of being false. **(Al-Futuhat al-Makkiyya Vol. 1, Urdu Translator: Saim Chishti)**

Shaikh Abdul Qadir Jilani writes in his book *Sirr al-Asrar*:

❖ There are two types of knowledge which have been revealed; Exoteric knowledge and esoteric knowledge. Exoteric knowledge means the knowledge of sharia and esoteric knowledge is the gnosis of Allah. Sharia corrects our outward whereas gnosis purifies our inward. These two kinds of knowledge collectively lead to the knowledge of Divine reality as Allah says:

◄ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ۝ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ۝ (۵۵:۱۹-۲۰)

Meaning: He is the One Who has made the two seas flow that join each other. There is a barrier between them; they cannot breach (their respective) limits. **(55:19-20)**

Exoteric knowledge (sharia) alone can neither disclose Divine reality nor can help to reach the destination (of Divine vision and union). The both kinds are essential for the perfect devotions. Only one type of knowledge is not enough.

Shah Waliullah Dehlvi writes in *Hama'at*;

❖ The eminent persons whom Allah blessed with the ability to protect sharia became the custodians of outward perspective of the religion. They are the jurists, the hafiz, narrators of traditions of the Holy Prophet and those who offer salat. The second group of custodians of Islam are the Saints who protect the esoteric aspect of religion. In every era they remain the focus of entire creation. They can be recognized by their exalted glory. **(Hama'at)**

Bayazid Bastami says:

❖ Your knowledge is like the knowledge gained by dead from the dead whereas we have gained our knowledge from the Essence (Allah) who is Eternally Alive and Forever Sustained.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

❖ Acquiring only the exoteric knowledge of religion without paying any heed to the spiritual aspect is the root cause of disintegration and disputes among the Muslim umma. From the womb of these disputes, different sects and groups are born which become the reason of hatred among the creation. Anarchy and disorder spread everywhere. Every sect tries to prove itself right and better than the others due to which people are alienated from the true religion. While the esoteric knowledge is the essence and soul

of the religion which teaches love, tolerance, brotherhood and brings about harmony in the nation.

- ❖ Knowledge is light but it is also a veil upon wisdom. The knowledge that takes towards Allah is the Divine light but the knowledge which takes away from Allah and becomes a reason for disintegration and disputes among the umma is a veil upon wisdom.
- ❖ Knowledge becomes contemptible if acquired with the intention to satisfy the sensual demands or to prove that only one's own sect is right, eventually to divide the umma into groups involving them into quarrels over religious issues. If knowledge is gained to recognize Allah, to get His proximity and for the betterment of the masses then it is desirable. **(Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings)**

Sultan Bahoo says:

- ❖ The scholars are surprised, "Where does the Fakir get the hidden and inspirational knowledge from?" The Fakir replies, "My teacher is the Eternal and Ever-Existing Lord." **(Ain-ul-Faqr)**

Sultan Bahoo has elaborated about knowledge in his books. He has also discussed the motives of learning. It is condemnable if knowledge is gained for earning money and getting ranks just to satisfy lust and greed. If knowledge is gained for closeness of Allah then it is a source of glory. Such intention makes one a Mystic and scholar of gnosis. Sultan Bahoo says in his books:

- ❖ There are two kinds of knowledge; the knowledge related to outward matters (which is gained through outward sources) and the inspired knowledge (which is revealed by Allah). **(Shams-ul-Arifeen)**
- ❖ Since the inspired knowledge is gained as a result of gnosis of Allah (which encompasses all kinds of esoteric as well as exoteric knowledge) so the knowledge related to outward matters is also included in it. By the contemplation of *Ism-e-Allah Zaat* devotedly, the Book of all the books is revealed upon the seeker and he gains all kinds of esoteric and exoteric knowledge as well as the actual knowledge of the word of Allah. **(Shams-ul-Arifeen)**
- ❖ Knowledge is also of two kinds, the Divine knowledge and the borrowed worldly knowledge. The Divine knowledge is the knowledge about Allah which makes a person the seeker of vision of Allah while the borrowed worldly knowledge makes a person the seeker of carcass world. The Holy Prophet said:

◄ اَلدُّنْيَا مَنَامٌ وَعَيْشُهَا فِيْهِ اِحْتِلَامٌ

Meaning: Life of this world is like a sleep and its pleasures are like wet dreams.

The knowledge which is gained for Allah and to learn about the deeds which grant closeness to Allah, takes the person to the level of (perfect follower of) Prophet Mohammad but the knowledge which is acquired just to earn worldly benefits makes one a follower of Abu Jahl. **(Ain-ul-Faqr)**

Sultan Bahoo has divided knowledge into two categories, exoteric and esoteric. He has also explained these categories. Exoteric knowledge refers to Islamic laws, sciences and arts which are beneficial for mankind in one way or the other. Esoteric knowledge refers to the knowledge of gnosis and *Faqr*. He considers both kinds essential for a Fakir. He says:

- Unless one has the exoteric knowledge, one cannot gain beneficence from the esoteric knowledge. Exoteric knowledge is the beginning while esoteric knowledge is the conclusion. Without both kinds of knowledge, one cannot approach the level of vision of Divinity. Knowledge is the best companion. The ascetic without knowledge is Satan. **(Kaleed-ul-Tauheed Kalan)**

Fakir is not exempted from the exoteric knowledge as it contains teachings of Messengers. The Fakir who does not get exoteric knowledge is ousted from the sacred Assembly of Messengers and cannot achieve any spiritual station.

Though Sultan Bahoo gives more importance to esoteric knowledge. If one gets conversant with the esoteric knowledge then it automatically includes exoteric knowledge. As he says;

- Mystic immortal with Allah never lacks esoteric and exoteric knowledge. **(Taigh-e-Barhana)**

However if a person restricts himself to exoteric knowledge then he remains deprived of esoteric knowledge. One who has neither exoteric nor esoteric knowledge is not only away from *Faqr* but also lacks the essence of humanity. Sultan Bahoo exhorts;

- Knowledge is a necessity of the path of *Faqr*. The ignorant Fakir is surely depraved. Knowledge is the friend of soul. An ignorant Fakir is worse than Satan. The exoteric knowledge is based on words and discussions while the esoteric knowledge grants gnosis, vision and union of Allah. Where one beholds Allah, there is no need of words and discussions. One who neither has the knowledge of Divine vision nor knows anything about the obligatory, recommended and desirable prayers and the laws of jurisprudence, cannot be called a Fakir. He is an animal trapped in the clutches of Satan and inciting innerself. **(Nur-ul-Huda Kalan)**

Esoteric knowledge refers to the knowledge of closeness to Allah and witnessing the Divinity. It is bestowed as the result of following the exoteric knowledge of religion with sincerity. Sultan Bahoo has also described the importance of knowledge with the concept that glory of knowledge lies in following it. *Faqr* means acting upon knowledge with sincerity and consistency. He says:

- The one who keeps learning and following the knowledge throughout his life is the true accomplished Fakir. **(Aqal-e-Baydar)**
- Knowledge enlightens the scholar with Divine secrets. When his tongue complies with the inward (hypocrisy ends), the inward becomes the base of Divine love. **(Ain-ul-Faqr)**
- Scholar is the one who has the knowledge of inward, soul, the secret, Divine secrets, the concealed as well as the knowledge of light of guidance. The immortal Mystic is a scholar of all kinds of knowledge. Each category of knowledge unveils fourteen different types and within each type lies further twenty one thousand types of knowledge. The person who gains even one type of knowledge out of them becomes Mystic and sage scholar. Common and special ones are ignorant in front of him. He becomes such a scholar who possesses special wisdom, the purified inward and perfectly follows the will of Allah. **(Asrar-e-Qadri)**
- There are two types of knowledge; exoteric and esoteric. Exoteric knowledge is gained through physical senses and the esoteric knowledge through inward. When the inward tongue starts speaking, the physical tongue becomes unable to speak. **(Asrar-e-Qadri)**
- Spiritual guide blesses the seeker with two kinds of alchemic knowledge. First is the knowledge of alchemy of gold and silver and second is the knowledge of alchemy of contemplation which makes one a man of insight. Both kinds of knowledge are the destiny of true seeker not of the people who are like animals. Alchemy of gold and silver is the elixir while the alchemy of insight makes one a Fakir annihilated in Allah and ruler upon the world. O seeker! Which one do you trust and want to learn? As gold and silver are carrion. **(Deedar Bakhsh Khurd)**
- The knowledge of death must be learnt. It unveils gnosis that grants Divine love which leads to observation, knowledge of ultimate ascension to Divine presence and vision of Allah. It is known as the knowledge of Essence and also of enlivening the soul. The Divine scholar who always remains absorbed in the vision is accomplished in it. He honestly follows Mohammadan sharia and is the enemy of heretics. This path of Divine love and belovedness starts from the contemplation of Divine vision. However it is certain that unless the seeker is sated with the alchemy of gold and

silver, he can never attain to the station of Divine love and belovedness. **(Deedar Bakhsh Khurd)**

❖ It is essential to acquire the knowledge that distinguishes between right and wrong. What is righteousness? What is falsehood? Gnosis, *Faqr*, *jamiat*, closeness, observation, Divine Essence, theophany which leads to presence, inspiration, *waham* and reaching at the level of annihilation in Allah is righteousness. They are the truth as they are from Allah. Allah says;

◄ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ (۱۷:۸۱)

Meaning: And say, "The truth has come and falsehood has fled." **(17:81)**

Scholar who does not have gnosis of Allah is foolish. Those who keep reading books throughout the life are also foolish. The moment they see the angel of death, they forget their knowledge and do not remember even a single word. You know it very well that Satan is a scholar. He fights with you to confiscate your faith at the time of death. At that time the esoteric knowledge helps which is gained by the contemplation of *Ism-e-Allah Zaat*. The light of invocation is stronger than fire, it does not extinguish but burns Satan. He runs away by the benediction of shahada. It happens by the blessing of Allah and attention of the perfect spiritual guide. **(Taigh-e-Barhana)**

❖ By gaining the outward knowledge one becomes scholar of outward knowledge, by gaining knowledge of the inward one becomes scholar of inward, by gaining knowledge of soul one becomes scholar of soul, by gaining knowledge of secret one becomes scholar of secret, by gaining knowledge of innerself one becomes scholar of innerself. However all these scholars are deprived of knowledge of gnosis of absolute Divine Oneness, they are veiled from the Reality and are just emulators. True Fakir is the scholar of gnosis of Divine Oneness, inspirational knowledge as well as the knowledge of word of Allah. He has the knowledge about which Allah says;

◄ وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا (۱۸:۶۵)

Meaning: And (We) had taught him inspired knowledge. **(18:65)**

◄ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ۝ (۹۶:۵)

Meaning: Taught man (all that) which he did not know. **(96:5)**

He gains this knowledge directly from Allah in a transcendent way and place which cannot be exemplified with anything. He never forgets whatever he learns from Allah as he keeps revising these lessons in the Mohammadan Assembly and discusses them

with the Holy Prophet. Hence he becomes conversant in the written knowledge as well as the knowledge of Divine love, gnosis, observation, closeness, presence and knowledge of levels of *jamiat*, annihilation, immortality, faith and trust along with the knowledge of Divine vision and light. This is the straight path which is conferred upon the seeker who is pure hearted and spontaneously accepts the truth. Knowledge of righteousness is the essence of faith and empowers one to dominate innerself, Satan and world. These exalted levels are the destiny of scholars of this knowledge, the ignorant cannot travel the path of true faith. Such scholar knows entire hidden and revealed knowledge and is aware of all the inward stations, destinations and treasures of Allah. **(Ameer-ul-Kaunain)**

❖ Whoever steps into the field of *Faqr* must evaluate himself regarding his esoteric and exoteric knowledge. If an ignorant steps on the path of *Faqr*, he would eventually be demoted, his inward would be seized and he would become insane. The Holy Prophet said;

◄ وَمَنْ تَزَهَّدَ بِغَيْرِ عِلْمٍ فَهُوَ جُنَّ فِيْ اٰخِرِ عُمْرِهٖ اَوْ مَاتَ كَافِرًا

Meaning: One who adopts asceticism without knowledge eventually turns into a devil or dies as infidel. **(Ameer-ul-Kaunain)**

❖ There are two kinds of knowledge; the exoteric and the esoteric. Exoteric knowledge is the literal and verbal knowledge possessed by the exoteric scholars. Esoteric knowledge is the spiritual knowledge of inward and soul. Whoever acquires esoteric knowledge by gaining the complete gnosis of Oneness and other Divine knowledge, does not need to acquire exoteric knowledge. Exoteric knowledge is essential for argumentation and knowing the right path, it also protects one like a companion but the real companion on the mystic path is the esoteric knowledge which is also a source of Divine favour. Just as there is exoteric knowledge (of religion and other things) similarly there is esoteric knowledge of everything. Exoteric knowledge is like salt and esoteric knowledge is like food, the salt dissolves in the food. Exoteric knowledge is like lamp while esoteric knowledge is like sun. Exoteric knowledge is like milk while esoteric knowledge is like butter and cream. Exoteric knowledge is like body while the esoteric knowledge is like soul. Exoteric knowledge is like cultivation and the esoteric knowledge is like yield. It takes thirty years of hard work to become a scholar of exoteric knowledge and have full command over it while the perfect spiritual guide can grant the esoteric knowledge to the capable seeker in just a blink of an eye by the power of *Ism-e-Allah Zaat*. Esoteric knowledge is the eternal knowledge and its scholar is so much dominant over the scholar of exoteric knowledge that he can

obliterate the entire knowledge from the mind of the scholar with his single glance in such a manner that he does not remember even the alphabets. **(Ameer-ul-Kaunain)**

❖ The scholar who is unaware of the gnosis of Allah is Satan. One who does not have the desire to seek Allah is an animal.

علمِ باطن ہمچو مسکہ، علمِ ظاہر ہمچو شِیر

کے بود بے شِیر مسکہ کے بود بے پیر پیر

Explanation: Esoteric knowledge is butter and exoteric knowledge is milk. There is no butter without milk similarly no one can reach the station of sainthood without the spiritual guide. **(Mehak-ul-Faqr Kalan)**

❖ There are two categories of knowledge i.e. exoteric knowledge and esoteric knowledge. Exoteric knowledge is related to the inciting innerself which has imperfect wisdom. The Mystics possess esoteric knowledge which is related to the soul and is the perfect wisdom. Esoteric scholar is superior to the scholar of exoteric knowledge as exoteric world is under the command of esoteric world. Scholar of inciting innerself is helpless in front of esoteric scholar. What is the difference between exoteric scholar and esoteric scholar? Scholar of exoteric knowledge remains in the company of dead-hearted people of the physical world. He remains ignorant of invocation and contemplation of *Ism-e-Allah Zaat* and thus remains deprived of gnosis of Allah and purification of the innerself. Esoteric scholar remains present in the sacred assembly of every Prophet and Saint. He is immortal with Allah and inwardly well aware of every sacred assembly. His inward keeps invoking shahada all the time. However the Fakir who is immortal with Allah is the scholar of both esoteric and exoteric knowledge. These both kinds are inevitable for the seeker. **(Mehak-ul-Faqr Kalan)**

◄ اَلْعِلْمُ حِجَابُ اللّٰہِ الْاَکْبَرِ

Meaning: Knowledge is the thickest veil (that keeps away) from Allah.

There are three types of knowledge; knowledge of the physical world, knowledge of the hereafter and knowledge of Allah. The ranks and facilities of physical world can be gained with its knowledge. Its seekers become rulers and prevail justice (in society). The knowledge of hereafter is with the religious scholars and they will be held accountable whether they acted upon it or not. The third type of knowledge is the knowledge of Allah which is a real blessing. Knowledge of the physical world is a beauty of this world. Knowledge of the hereafter is the paradisiacal beauty and takes

its seeker to paradise and its blessings. When these two kinds were presented to the Holy Prophet, he did not even look towards them. Hence Allah says;

◄ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ۝ (۵۳:۱۷)

Meaning: His eye neither inclined aside nor overstepped the limit. **(53:17)**

These two kinds of knowledge are the biggest veil between Allah and His slave. The veil between Allah and His slave is even thinner than the skin of an onion. It is not difficult to remove but requires attention of the perfect spiritual guide who is immortal with Allah and possesses the Divine secret. Fakir is indifferent because he looks beyond spiritual stations (he remains absorbed in Allah) as it is said, "*Faqr* wants nothing but Allah." The most difficult task in both the worlds is to reach the spiritual station of:

◄ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

It is not easy to reach this spiritual station as there are great Divine secrets in *Faqr*. Everything other than Allah is lust! **(Mehak-ul-Faqr Kalan)**

❖ Know that childish traits like greed, jealousy, covetousness and prejudice cannot be removed from oneself. Scholars possess the childish traits since they sit in the company of children for the purpose of teaching them. This is the habit of children that they get their wishes fulfilled by obstinacy and weeping. Hence scholars cannot come out of childish state until they attain spiritual maturity and eminence by adopting the sacred company of Mystic who is immortal with Allah. Mystics attain eminence by the great name of Allah (اَللّٰهُ). Although true scholars achieve all the ranks promised in the verse;

◄ اُوْتُوا الْعِلْمَ دَرَجٰتٍ (۵۸:۱۱)

Meaning: Allah will raise those in ranks who are given knowledge. **(58:11)**

However they cannot reach the station of annihilation in Allah. **(Mehak-ul-Faqr Kalan)**

۱۔ علم نہ علم است بر اربابِ جاہ جادو است آں از پے تسخیرِ شاہ

۲۔ خواجہ بہ تکرار بسی زان رود تا شودش خوئے کہ بہ سلطان رود

Explanation: (1) Seeking knowledge does not mean to seek the knowledge which is a source of high ranks in this world. Such knowledge is merely a magic which is spelled to make the rulers subservient.

(2) The scholar only learns and keeps on revising his knowledge so that he becomes capable to visit the king frequently. **(Mehak-ul-Faqr Kalan)**

❖ Scholars are representatives of knowledge. Knowledge means to know i.e. to acknowledge one's objective which is to bring innerself under Allah's command. This is only possible with the gnosis of 'There is no God but Allah'. The one who has some other meaning of 'knowledge' in his mind cannot be considered as true practitioner scholar. Fakirs are representative of *Faqr* which is the name of Allah. Allah orders to reject everything other than Him. Hence there is a huge difference between knowledge and the name of Allah (*Faqr*). **(Mehak-ul-Faqr Kalan)**

ای عالم نادان تو کہ در علم غروری　　نزدیک تو معبود نہ ای بلکہ تو دوری

کشاف و ہدایہ گرچہ تو میخوانی　　تا خدمت خاصان نکنی ہیچ ندانی

Explanation: O ignorant scholar! Your knowledge has made you arrogant but keep in mind it has taken you away from Allah instead of granting His closeness. Although you have read religious books like *al-Kashshaaf* and *al-Hidayah* but you would never understand anything unless you serve the distinguished men of Allah. **(Nur-ul-Huda Kalan)**

❖ That knowledge is necessary which blesses one with Divine presence i.e. the knowledge which annihilates the seeker in the gnosis of Allah blessing him with the closeness and union of Allah. The one who serves Saints becomes the master whereas the one who denies the status of Saints remains deprived of *Faqr* of Prophet Mohammad. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo quotes:

❖ Prophet Mohammad said:

- On the day of resurrection, the most tormented person will be the one who did not act upon his knowledge.
- The one who acquired knowledge but did not adopt piousness, (ultimately) strayed from the path of Allah.
- Scholars are the heirs of Prophets.

These Hadiths refer to the scholars who accept Islamic commands and prohibitions whole heartedly. If any judge, jurist, cruel ruler or a rich follows heresy, rejects sharia,

does not call towards righteousness, acts against prohibitions or drinks wine, he surely denies the religion of Prophet Mohammad. **(Mehak-ul-Faqr Kalan)**

In Punjabi poetry Sultan Bahoo expresses sorrow for those scholars who are well aware of instructions of sharia but do not know the soul of these instructions. Although they have memorized the Quran and Hadith but have lust for materialistic ranks and reputations. They use their knowledge to earn money. It is evident that knowledge has not purified their innerself. In fact only the Mystics have purified innerself and hence they are true scholars.

اللہ پڑھیوں پڑھ حافظ ہویوں، ناں گیا حجابوں پَردا ھُو
پڑھ پڑھ عالم فاضل ہویوں، پر طالب ہویوں زَر دا ھُو
سَے ہزار کتاباں پڑھیاں، پر ظالم نفس نہ مَردا ھُو
باجھ فقیراں کسے نہ ماریا باھُوؒ، ایہہ ظالم چور اندر دا ھُو

Explanation: You invoke *Ism-e-Allah Zaat* without the permission and supervision of the perfect spiritual guide and call yourself its scholar. Remember! Your inner veils cannot be removed until the perfect spiritual guide grants invocation and contemplation of *Ism-e-Allah Zaat* and discloses the secret through it. You have read thousands of books on religion and world but still your innerself incites you and could not be purified because you use knowledge to earn money and fake reputation. This is the exact reason that veils have not been lifted and you failed to recognize Allah. Innerself is such a robber hidden within you that only the glance of the perfect spiritual guide can kill it.

پڑھ پڑھ عالِم کَرن تکبر، حافظ کَرن وڈیائی ھُو
گلیاں دے وِچ پھرن نمانے، وَتن کتاباں چائی ھُو
جتھے ویکھن چنگا چوکھا، اُوتھے پڑھن کلام سوائی ھُو
دوہیں جہانیں سوئی مُٹھے باھُوؒ، جنہاں کھادھی وِچ کمائی ھُو

Explanation: I am surprised at the behaviour of scholars and hafiz of Quran who have become arrogant upon their knowledge. They themselves advertise their grand status and are boastful. The reality is that they sell their knowledge for money, title and status as well as hide the right path by wrong interpretations as per the will of the rich and those in authority.

Such immoral scholars are vendors of faith and will be disgraced in both the worlds. **(Abyat-e-Bahoo Kamil)**

Sultan Bahoo says in his Persian couplets;

علمِ دیں راہ مفروش دامے دام گیر　　طالب دنیا کجا باشد فقیر

علم را قدرے نہ دارد زر طلب　　علم عالم چیست دانی بہر ربّ

Explanation: Do not sell your religious knowledge for trivial worldly gain which is just a trap as it is the trait of seekers of world. How could a seeker of world become a Fakir! The seeker of money does not know the importance of knowledge. Do you know who is a real scholar? The one who seeks knowledge only for Allah. **(Mehak-ul-Faqr Kalan)**

Sultan Bahoo says:

پڑھ پڑھ علم ملوک رجھاون، کیا ہویا اس پڑھیاں ھُو

ہرگز مکھن مول نہ آوے، پھٹے دڈھ دے کڑھیاں ھُو

آکھ چنڈورا ہتھ کے آئیو اِی، اس انگوری چنیاں ھُو

ہک دل خستہ رکھیں راضی باھُوؒ، لئیں عبادت وَرہیاں ھُو

Explanation: The scholars and literates acquire knowledge to please the elite, the rulers or their employers for materialistic gains rather than pleasing Allah. They do not want gnosis and their intention is polluted therefore they are deprived of blessings of Allah. They are oblivious of the esoteric aspect of knowledge and are engrossed only in the exoteric. Pleasing the Fakir who is a man of inward and Divine union will bring you the reward of devotions of many years.

پڑھیا علم تے وَدّھی مغروری، عقل بھی گیا تلوہاں ھُو

بُھلا راہ ہدایت والا، نفع نہ کیتا دُوہاں ھُو

سر دِتیاں جے سِرّ ہتھ آوے، سودا ہار نہ توہاں ھُو

وڑیں بازار محبت والے باھُوؒ، کوئی راہبر لے کے سُوہاں ھُو

Explanation: You have become arrogant after getting exoteric knowledge. Your wisdom has faded away. Instead of becoming wise and finding the straight path you have lost your insight like Satan and gone astray because of arrogance. Neither your knowledge has benefitted you nor intellect. If you can achieve the secrets of Allah by sacrificing yourself then you must not hesitate. In the path of Divine love one must seek guidance from the perfect spiritual guide because he is familiar to this path. Without the guidance of perfect spiritual guide no one can achieve success. **(Abyat-e-Bahoo Kamil)**

Perfect Fakirs and Mystics explain the reality of soulless knowledge without any hesitation. They divert the inward and perception of their seekers towards the Divine knowledge. In this way the seekers recognize Allah and are annihilated in Him after gaining gnosis.

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CHAPTER-38

CREATION OF GOOD AND EVIL

The concept of the creation of good and evil has always been a debatable issue amongst the scholars. Good has its own reality and evil has a reality of its own. Allah has not made a single thing in the entire creation without a reason. If evil had not existed then the reality and truth of good would not have manifested. It is the battle between good and evil in this world and the same battle within a man which if won, turns a man into the Universal Divine Man. If evil wins this battle then man becomes the embodiment of Satan, disbeliever, polytheist, hypocrite, disobedient, vain, self-obsessed, proud and sinful but if good becomes victorious then man becomes the embodiment of 'the most Beneficent' (*ar-Rahman*), gets blessed with the Divine attributes and becomes the representative of good.

In the following couplet, Iqbal points towards the same battle of good and evil within a person.

ستیزہ کار رہا ہے ازل سے تا اِمروز
چراغِ مصطفویؐ سے شرارِ بولہبی

Explanation: Since pre-existence till date, evil has been at war against the good. The Divine light which has been manifesting in every era in the form of Prophets and Saints has always been opposed by the evil forces such as Abu Lahab who stood against Prophet Mohammad.

Sultan Bahoo elaborated the concept of good and evil in his books *Kaleed-e-Jannat*, *Kaleed-ul-Tauheed Kalan*, *Shams-ul-Arifeen* and *Mehak-ul-Faqr Kalan*. No other Saint, Sufi or Mystic has explained this concept with such depth as Sultan Bahoo has. He writes:

- When Allah decided to unveil the secret of Divine command 'Be! And it becomes,' He said:

◄ كُنْتُ كَنْزًا مَخْفِيًا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاُعْرَفَ

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creation for My gnosis.

For this purpose when Allah looked toward His left with wrath, there appeared the fire of Satan. Then He looked towards His right with favour and grace, tranquillity and compassion, affection and consideration, there manifested the Mohammadan light brighter and more magnificent than the sun. After this Allah gave the command of 'Be' and all the souls were created. According to their respective status they waited for His command respectfully standing in queues and the groups they belonged to.

At this point Allah said:

◄ اَلَسْتُ بِرَبِّكُمْ (۷:۱۷۲)

Meaning: Am I not your Lord? **(7:172)**

◄ قَالُوْا بَلٰى (۷:۱۷۲)

Meaning: They said, "Yes!" **(7:172)**

Some souls repented at their extemporaneous declaration. These were the souls of infidels, polytheists, hypocrites and mendacious persons. On the other hand some souls were delighted at this 'yes' to His call. Then Allah said to all the souls, "O souls! Ask Me anything you want. I shall grant you." All the souls replied, "O Allah! We seek only You from You."

Then Allah presented all the charms and treasures of the world on His left Hand. First of all the cursed Satan entered the world with the inciting innerself. He was mesmerized by the fake adornment and exquisiteness of the world and raised twenty four calls (or it can be said that he created twenty four categories of lust in the world to attract souls). On listening to these calls, nine parts of the total souls entered the world following Satan. These twenty four calls are:

1. Melody (dance, music and singing)
2. Worshipping handsomeness and good looks
3. Egotism
4. Drinking wine, liquor and taking intoxicating things
5. Heresy and satanic inventions
6. Leaving salat
7. Developing new devices for musical instruments or dancing.
8. Leaving prayer in congregation
9. Negligence
10. Narcissism
11. Lust

12. Jealousy
13. Hypocrisy
14. Malice
15. Arrogance, pride and vanity
16. Discord and schism
17. Backbiting
18. Polytheism
19. Infidelity; negating Allah and being rebellious
20. Ignorance
21. Lie
22. Distrust and suspicion
23. Evil eye
24. Greed

Cursed Satan was followed. His calls were heeded. Whoever got attributed with these satanic calls is one of them. They are like what they chose to be (whoever opted any one or more of these calls in the spiritual world adopts the same attributes in the physical world). Allah says:

◄ اَلشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ (۲:۲۶۸)

Meaning: Satan makes you afraid of *Faqr* and enjoins you to commit indecency. **(2:268)**

Whosoever befriended Satan, followed him and became fond of this mortal world was ruined.

These souls came in thaumaturgy of satanic calls. The remaining souls kept standing before Allah respectfully. Allah said with favour and grace:

"O (steadfast) souls! Ask Me whatever you want so I shall grant you."

These souls again replied, "O Allah! We seek only You from You."

On this Allah Almighty presented adorned and enchanting paradise (houris, castles, delicious foods and all other paradisiacal blessings) on His right Hand. Nine parts of the remaining entered paradise. These were the souls of pious and self-disciplined people i.e. the seekers of hereafter. They raised calls of asceticism and God-fearingness in loud and melodious voices and achieved perseverance on sharia of the Prophet. These were the souls of theologians, ascetics and abstainers. The remaining souls kept standing before Allah reverently. These truly sincere ones neither glimpsed at the world nor looked towards paradise. Neither they heard calls of Satan nor of paradise.

Being annihilated in Allah and immortal with Him, they were engrossed in His presence. These were the souls of Fakirs who have presence in the Mohammadan Assembly. The Prophet said about them:

◄ اَلْفَقْرُ فَخْرِیْ وَ الْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

◄ اَلدُّنْیَا حَرَامٌ عَلٰی اَھْلِ الْعُقْبٰی وَ الْعُقْبٰی حَرَامٌ عَلٰی اَھْلِ الدُّنْیَا وَ الدُّنْیَا وَ الْعُقْبٰی حَرَامٌ عَلٰی طَالِبِ الْمَوْلٰی

Meaning: The (pleasure of) world is forbidden for the seekers of hereafter, (pleasure of) hereafter is forbidden for the seekers of the world whereas (the pleasures of) the world and the hereafter both are forbidden for the seekers of Allah.

◄ مَنْ لَهُ الْمَوْلٰی فَلَهُ الْکُلُّ

Meaning: One who finds Allah, finds everything. **(Shams-ul-Arifeen, Kaleed-e-Jannat, Kaleed-ul-Tauheed Kalan and Mehak-ul-Faqr Kalan)**

It was with reference to these souls that Allah says to Satan:

◄ اِنَّ عِبَادِیْ لَیْسَ لَکَ عَلَیْهِمْ سُلْطٰنٌ (۱۵:۴۲)

Meaning: Surely, you will in no way be able to influence My slaves. **(15:42)**

Sultan Bahoo says about adopting good and evil:

❖ You must understand that although the atheists associate evil to Allah by quoting:

◄ خَیْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰی

Meaning: Both good and evil are from Allah.

However this phrase actually means that Allah created both good and evil. Remember that Allah created Prophet Mohammad and his people of Sunna from good. What is the way of Sunna? It is the path of Prophet Mohammad followed by the Companions and Divine lovers. The followers of this path are Sunni. Allah created Islam, invocation, reflection, gnosis, *Faqr*, favour, mercy, beneficence and knowledge of sharia from good while created disbelief, Satan, inciting innerself and this world from evil and gave you the freedom to choose between good and evil. **(Mehak-ul-Faqr Kalan)**

In short it is true that both good and evil are created by Allah but He also gave man the freedom to choose between them. If he chooses good, he would benefit from the compassion and beneficence of Allah but if he chooses evil then he would have to face wrath and punishment. Now it is up to man to decide as it has been announced:

◄ وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (۲۹:٦۹)

Meaning: And those who strive hard (and struggle against the inciting innerself vehemently) for Our cause, We certainly guide them to Our ways. **(29:69)**

The souls have been given another chance in this world to make up for the promise they broke in pre-existence. One should make the most of this and seek Allah rather than world and paradise because Allah has promised, "He who seeks Me, finds Me."

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CHAPTER-39

CERTAINTY

There are three stages of certainty (*yaqin* يقين); knowledge of certainty (*ilm al-yaqin* علم اليقين), eye of certainty (*ayn al-yaqin* عين اليقين) and truth of certainty (*haq al-yaqin* حق اليقين).

KNOWLEDGE OF CERTAINTY

This is the first level of certainty. Knowledge of certainty is gained through profound thinking and reflection as well as the intellectual and logical arguments.

The existence of every single thing can be proved in two ways: logical arguments or through a witness. This is inferior level of certainty because the logical arguments would generate a degree of certainty but the reality would still remain invisible. Likewise no matter how truthful and honest a witness may be, only he would know the reality of the matter and those who hear it from him would not be able to conceive the exact reality. In simple words it is the knowledge which is gained by listening, studying, reasoning, argument, thinking and reflection. A Saint once said that knowledge of certainty is the state of discord. It is due to this form of knowledge that religious sects have become rampant.

EYE OF CERTAINTY

This is the second level of certainty. Its knowledge is gained through unveiling and observing. It is not only felt but also seen. Hence eye of certainty is the knowledge which can be trusted after it is seen. However it must be remembered that this may involve satanic deception. Many pseudo spiritual guides are at this level and consider themselves to be elevated men of miracles due to their deceptive observations which are actually the outcome of their lustful worldly desires. They use their power of observing the hidden as a medium to attract people towards themselves.

TRUTH OF CERTAINTY

This is the most comprehensive knowledge which is gained not only after seeing but also through understanding the reality. When the mirror of one's inward is cleansed, vision

and union of Allah are achieved. Hence all the veils are removed and the ultimate stage is achieved called truth of certainty.

A Saint stated that truth of certainty is the most comprehensive form of knowledge in terms of Divine Oneness. In the words of Shaikh Junayd of Baghdad:

❖ Truth of certainty is that knowledge which is verified through the eye and the person observes the unseen happenings the way he observes things with his eyes. Then he becomes able to inform about the unseen and whatever information he gives is true.

This is the perfect and complete stage of the gnosis of Allah.

These three levels can be explained with the help of an example. Let us assume, a person has not seen that fire burns and someone tells him about it, this is the stage of knowledge of certainty. Then that person lights fire in front of him and he witnesses with his eyes that fire burns which elevates the stage to make it eye of certainty. However the stage of truth of certainty is that he gets in contact with the fire, allows it to burn him and feels it burning. Allah says:

◄ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ۝ (۱۵:۹۹)

Meaning: And worship your Lord till you attain to the station of certainty of faith. **(15:99)**

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali used to say in explanation of this verse, "Do such excessive invocation and contemplation of *Ism-e-Allah Zaat* that your certainty reaches perfection (truth of certainty)."

Sultan Bahoo states in his book *Kaleed-ul-Tauheed Kalan* regarding certainty:

عبادت حق ببر تا وقتِ مردن
یقین شد از یقین ایمان بردن

Explanation: Worship the Lord till the end of your life and attain certainty because certainty guarantees perfection in faith.

یقین قرآن برو اعمال کردن
یقین آنست خود باحق سپردن

Explanation: Certainty means to follow the entire teachings of Quran and entrust oneself to Allah.

یقین سرمایۂ ایمان نورش
یقین با معرفت قربِ حضورش

Explanation: Certainty is the asset and light of faith, it grants the gnosis and closeness of Allah.

یقین از یک پدر یک پسر باشد
دوئی شیطان را از دل تراشد

Explanation: Certainty should be as strong as a son is certain about his father. Such certainty ends the evil duality from the inward.

یقین دیدہ بچشم خویش بیند
کہ صحبت عارفان باہم نشیند

Explanation: Certainty is gained when one beholds Allah with one's own eyes. This felicity is obtained by the company of Mystics.

یقین از حق شود حق رازِ اللہ
خطی درکش بگرد لاسویٰ اللہ

Explanation: Certainty about Allah leads to the Divine secrets. To gain certainty, exterminate everything from the inward except Allah.

یقین ببرد حضوری بے ریاضت
یقین شد از یقین صاحبِ اجازت

Explanation: Certainty carries one to the Divine presence without any struggle. It can be acquired only from the man of certainty (the perfect spiritual guide).

کسی را شد یقین حق بحاصل
رسد حق الیقین عرفان واصل

Explanation: Whoever is blessed with certainty, acquires the truth and becomes the Mystic one with Allah reaching the truth of certainty. **(Kaleed-ul-Tauheed Kalan)**

- Know that the infidels, enemies of Islam, dissenters, *kharijites* and hypocrites are deprived of certainty. Certainty is purity and is related to the Truth while these wretched people are against the Quran, its injunctions, Hadiths and the Sunni way. Their belief is based on falsehood because they trust the false and filthy carrion world. While the true followers of the Holy Prophet who belong to the Sunni sect are so certain about their faith that if they do not have sustenance even for a day and someone offers them one lakh gold coins, they would never retreat from their faith because their certainty about the Mohammadan faith blesses them with gnosis and closeness of Allah. **(Kaleed-ul-Tauheed Kalan)**

- The Arabic word for 'certainty' is یقین transliterated as *yaqin* which has four alphabets; ی (Y), ق (Q), ی (Y), ن(N). By the alphabet ی (Y), certainty makes one with Allah. By the alphabet ق (Q), certainty grants closeness of Allah. By the second ی (Y), certainty makes one with Allah. By the alphabet ن (N), certainty annihilates the inciting innerself making it naught and purifying it from the lust and sensual desires. Certainty makes one completely resigned to the will of Allah conforming to the verses;

  ◄ حَسْبِیَ اللّٰہُ (۹:۱۲۹)

  Meaning: Enough for me is Allah. **(9:129)**

  ◄ وَکَفٰی بِاللّٰہِ (۳۳:۳۹)

  Meaning: And Allah is Sufficient. **(33:39) (Kaleed-ul-Tauheed Kalan)**

- Mystically the term 'certainty' means to be certain in every condition and during every action that Allah is Omnipresent and Omnipotent. Certainty is one of the highest levels of righteousness. Certainty of truthful and righteous people about the friendship of Allah and His religion is strong like mountain which never breaks or shakes. The certainty of the hypocrites and irreligious who are obedient to the cursed Satan is like the sand which never stays at a place. **(Kaleed-ul-Tauheed Kalan)**

- Sultan Bahoo further says in *Kaleed-ul-Tauheed Kalan*:

یقین تصدیق دل اقرار ازلش
یقین راہبر شود بافیض فضلش

Explanation: Certainty means the inward verification and fulfilling the eternal promise. It leads to the beneficence and grace of Allah.

یقین پاکش تعلق روح دارد
چو پاکش شد یقین باروح آرد

Explanation: Certainty is related to the sanctity of soul. When the soul is sanctified, certainty assimilates in it.

یقین باشد خلاف نفس دائم
یقیں با زندگی دل ہست قائم

Explanation: Certainty is gained by going against the innerself and is maintained by having the enlivened inward.

یقین در دل نوشتہ حق نظیرش
ز حق گردد یقین روشن ضمیرش

Explanation: Certainty engraves and shows the Truth in the inward which makes the person enlightened.

باھُوؒ یقین از سہ یقین و سہ مقامش
ز ہر سہ یک شود ختمی تمامش

Explanation: O Bahoo! Certainty is accomplished by achieving three levels and stations of certainty. When all three become one, certainty is perfected. **(Kaleed-ul-Tauheed Kalan)**

- The three levels of certainty are; knowledge of certainty, eye of certainty and the truth of certainty. These three enlighten the inward of seeker like the sun with the light of verification and end all the darkness created by disbelief. Certainty means that the seeker follows Allah and the Holy Prophet in every condition whether he is ill or healthy, facing hardships or ease and never returns to the lust of innerself. Such certainty is the medium to reach Allah and is gained by the invocation of shahada. **(Kaleed-ul-Tauheed Kalan)**
- Understand that certainty is the foundation of love, gnosis and desire for Allah as well as of all the levels of invocation, reflection, Divine presence, spiritual inspirations, closeness of Allah, annihilation and immortality.

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اصل یقین است یقین گر شود

کار تو از ہفت فلک بہ گزرد

Explanation: Certainty is the basic requirement, if you have it, your matter will surpass the seven skies.

If the imperfect people claim that their certainty has carried them to the Throne, Chair, Guarded Tablet and the Pen then they are wrong. Their certainty carries them away from the gnosis and Oneness of Allah. The certainty of the truthful and Mystics engrosses them in the observation and gnosis of Allah and confers the eternal presence of Mohammadan Assembly upon them. **(Kaleed-ul-Tauheed Kalan)**

❖ Whoever immerses in Divinity reaching the station of no station forgets everything except Allah. The Fakir annihilated in Allah is drowned in Oneness of Allah just like fish survives only in water, salt dissolves in food, spark loses its existence in fire and water mixes in milk. The status of Fakirs annihilated in Allah is that they are neither God nor other than Him. Only Allah! Other than Allah is lust. Such Fakirs behold Allah without any veil with perfect certainty. How can the irreligious and cursed heretics understand these facts! **(Kaleed-ul-Tauheed Kalan)**

اصل یقین است یقین یار کن

محرم اسرار شوی از کُنہہ کُن

Explanation: Real certainty is the certainty which takes you to the Beloved and intimates you to the secrets of the Divine command 'Be!' **(Shams-ul-Arifeen)**

اصل یقین است یقینِ مصطفیٰؐ

اصل یقین است یقینِ مرتضیٰؓ

Explanation: True certainty is that which takes you to the Holy Prophet and Ali ibn Abi Talib and grants their perfect recognition and belief in them. **(Shams-ul-Arifeen)**

اصل یقین است بود با اصل

ہر کہ رسد با اصل حق وصل

Explanation: Certainty means to reach the Reality. Whoever reaches the Reality, finds union with Allah. **(Kaleed-ul-Tauheed Kalan)**

CHAPTER-40

THE ESOTERIC AND THE EXOTERIC

The way this exoteric world exists so does the esoteric world. This outer or exoteric world is the reflection and shadow of the inner or esoteric world. This world is the manifestation of the hidden world. Hence everything that is manifest has a counterpart that is hidden.

Sultan Bahoo says:

- Know that exoteric world is the manifestation of esoteric world. It is mortal and temporary similar to the thoughts of the person who follows his desires. On the contrary the esoteric world is eternal, permanent and unique. Between these two is the just and truthful knowledge of the word of Allah-the Quran. The reward of both the hidden and manifest actions shall be given according to the intention behind each. The esoteric world is real because it contains the gnosis and union with Allah whereas the exoteric world is like the seasons which keep changing. Therefore it is necessary to have faith in the unseen because it is doubtless.

  Allah says:

  ◄ الٓمّٓ ۚ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ (۲:۱-۳)

  Meaning: الٓمّٓ (Mohammadan Reality). This is the glorious Book in which there is no chance of doubt. (It is) a guide for those who guard against evil and fear Allah. Those who believe in the unseen. **(2:1-3)**

  The example of the one who talks ill, complains about the esoteric world and commits backbiting of the sacred men of Allah who have vision of the hidden, is that of a person who eats the flesh and drinks the blood of his brother. How can such a person be called a true believer or even a Muslim? **(Nur-ul-Huda Kalan)**

- The esoteric self is of numerous kinds which is why it is very difficult to reach an elevated spiritual level without courage and Divine favour. Some people have false and evil esoteric self but their exoteric self seems verily true. On the other hand there are people who have a truthful esoteric self but their exoteric self appears to be false. Some have both esoteric and exoteric self false while some have both true. This forms

the basis of level of every Muslim and true believer, liar, polytheist, hypocrite, cruel and disbeliever. **(Nur-ul-Huda Kalan)**

❖ What is the esoteric and what is the exoteric? Both the esoteric and the exoteric realms are contained within the knowledge of Quran. In fact the entire creation is within the essence of Quran. This hidden essence of Quran can be unfolded only by an immortal Mystic scholar who is a man of efficacy, man of vision and an enlightened leader of both the worlds. **(Nur-ul-Huda Kalan)**

۱۔ ہر کہ پوشد چشم باشد چشم کور ہر کہ بیند ہر طرف گوئی ستور

۲۔ باعیان بینا بود انسان صفت باعیان دیدن طریقت معرفت

۳۔ گر تُو خواہی میشوی عارفِ خدا آن دیدہ دیگر بود لائقِ لقا

۴۔ آن دیدہ نُور است بیند با حضور ہر کہ بیند غیر حق آن بی شعور

۵۔ بَاھُوؒ را ھُو بردہ است در لامکاں شد حضور دیدنش قرب از عیان

Explanation: (1) Whoever meditates with closed eyes is actually blind and he who keeps looking everywhere is merely an animal.

(2) True man is one who beholds with unveiled sight and this is only possible through the way of mysticism and gnosis of Allah.

(3) If you want to be a Mystic then achieve the eye which is capable of Divine vision.

(4) It is the eye with Divine light which witnesses the Divine presence. One who looks at anything other than Allah is surely unwise.

(5) The Divine Essence, *Hoo* (ھُو), has taken Bahoo to the station of no station. He was blessed with the Divine presence on having the evident vision and closeness of *Hoo* (ھُو). **(Nur-ul-Huda Kalan)**

❖ The follower of *Qadri* order whose esoteric and exoteric self have become one and verified due to which he is blessed with the company of Allah, seeks nothing from anyone. Hence it becomes clear that the perfect and immortal *Sarwari Qadri* Mystic is the man of Divine vision eternally drowned in the light of Oneness of Allah and always witnesses Allah with truth of certainty. Such men of engrossment behold

Allah with their physical as well as spiritual eyes. Why would such a perfect *Qadri* follower require invocation, reflection, recital rounds, meditation, unveiling or the like? His station is in the realm of Divinity, the station of no station from where he views everything evidently with complete trust. **(Nur-ul-Huda Kalan)**

❖ The esoteric is of many types with a range of abilities and levels of verification. In the exoteric, sharia has two witnesses; to see and to hear. Likewise the esoteric also has two witnesses; first to study the knowledge of Sufism as well as hear it from others, secondly to behold unveiled Divinity. Its path is shown by the spiritual guide who is also the companion of the seeker. Some people have inner based on logic and reasoning due to Divine vision, hence their inner complies with their outward. Some people's inner is logically aware and blessed with insight, so their inner conforms to the outward. Others are acquainted with their inner through *waham* or thinking. This makes their inner according to their outward and they gain gnosis and union with Allah. Inspirations descend upon some which make their esoteric and exoteric self coincide with each other. Some people's esoteric and exoteric self comply with each other due to spiritual attention while some attain this state by the contemplation of *Ism-e-Allah Zaat* and some due to the spiritual authority and concentration of Divine presence gained by shahada.

Some seekers esoterically receive messages from the shrines and are blessed with the company of all the Prophets, Sufis, Messengers and Prophet Mohammad along with the great Companions, jurists and other Saints of high levels such as *Ghawth* and *Qutb*. By their order, the seekers' esoteric self becomes one with the exoteric self. Some of the seekers are gifted with unveiled spiritual sight. Person with unveiled sight has the ability that nothing in both the realms remains concealed from him hence both his spiritual and physical beings become one. Some people are annihilated in Allah and always remain in the state of Divine presence and receive right answers through inspirations. They are conferred unmatched and unparalleled union with Allah that conforms their esoteric being with the exoteric one. Some have the enlightened esoteric self, they are the Fakirs who are annihilated in Allah and rule upon both the worlds. Their esoteric and exoteric self are the same by Divine favour. All these types of inner being which comply with the physical being are achieved by the favour of perfect *Qadri* spiritual guide who is the true companion sent from the Truth and always in direct connection with the Truth. The person who beholds everything spiritually with verification but does not try to achieve it physically then what is the remedy for such an incapable? It is that he should study the knowledge of spiritual substitution which would make his spiritual and physical self one and the same. **(Nur-ul-Huda Kalan)**

❖ Keep in mind that basically there are three kinds of esoteric self blessed with three levels of Divine favour having three different names;

First: Esoteric self of some people has the ability to witness all the spheres. In just a blink of an eye they fly spiritually across the seven spheres of the earth, nine spheres of the skies and seventy thousand levels above the Throne whereby each level is at a distance of seventy years from the other. Such men of spheres are the *Ghawth* and *Qutb* stationed at different levels. However Fakirs do not even look towards these inferior and minor levels as these are connected to the desires of innerself and far from Divine closeness.

Second: Esoteric self of some seekers is laudable as they have the honour of presence in the Mohammadan Assembly where they meet all the souls.

Third: Some seekers' esoteric self is immersed in the light of Divine Oneness, engrossed in Divine vision and completely annihilated in Allah. This is the accomplished level of *Faqr* about which the Holy Prophet said, "When *Faqr* is accomplished that is Allah." **(Nur-ul-Huda Kalan)**

These levels of the esoteric self can be reached only through *Ism-e-Allah Zaat*.

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CHAPTER-41

GHANAYAT

Ghanayat (غنایت) is a Sufi term derived from Arabic word *Ghana* (غنا) which means indifference. It is basically a Sufi terminology used for the first time by Sultan Bahoo in his teachings and books. *Ghanayat* means to become content inwardly from all the blessings of the world and the hereafter. This is also the station of ultimate generosity in distributing the treasures of *Faqr*. Sultan Bahoo has used it as a synonym of *Istighna* (استغنا) which also means indifference.

Allama Iqbal writes:

خدا کے پاک بندوں کو حکومت میں غلامی میں

زِرّہ کوئی اگر محفوظ رکھتی ہے تو استغنا

Explanation: The men of Allah whether in power or in servitude are always protected with the shield of *ghanayat*.

What is *ghanayat*? What is the eminence of a man accomplished in *ghanayat*?

Sultan Bahoo says in his book titled *Nur-ul-Huda Kalan*:

- Basically there are two levels of humans; one are the true human beings while others are apparently humans but possess the animal traits and ever remain confounded and worried. How can the animals in the appearance of humans be distinguished from the true humans who are the best of creation? True humans are the ones who are eternally blessed with the Divine vision. Seeking the carrion world creates apprehensions in the humans. Peace only lies in the Divine vision while seeking the world deprives one of peace. The foundation of path of *Faqr* is the closeness and union with Allah which is bestowed by the sight of the possessor of *ghanayat*. *Ghanayat* is possessed by the spiritual guide who can show the Divine vision.

ہر کہ می بیند نماید او ترا

ایں مرشدی توفیق دارد از خدا

Explanation: The spiritual guide who is himself blessed with Divine vision can show it to you because he has got its favour and power from the court of Allah. **(Nur-ul-Huda Kalan)**

Sultan Bahoo further says:

❖ *Ghanayat* is categorized into five types. That person is called the absolute generous who has command over these five categories of *ghanayat* and five types of treasures. He can utilize them and acquire all kinds of blessings and riches from them. Such a man is eternally alive in both the worlds hence never dies. He submits himself completely to Allah as said:

◄ وَاُفَوِّضُ اَمۡرِیۡۤ اِلَی اللّٰہِ ؕ اِنَّ اللّٰہَ بَصِیۡرٌۢ بِالۡعِبَادِ ۝ (۴۰:۴۴)

Meaning: And I consign my affairs to Allah. Surely Allah is Ever-Watchful of the slaves. **(40:44)**

The five levels gained by the benediction of treasures of *ghanayat* and *jamiat* from Divine guidance are;

Firstly when a man of contemplation looks at dirt it is converted into gold and silver. That is why gold and dirt are the same for a man of sight. This level of *ghanayat* is achieved by the favour of Divine guidance.

Second level of *ghanayat* is to accomplish in communicating with the souls of shrines to such an extent that whenever the man of contemplation wants he can summon the entire creation with the power of *Ism-e-Allah Zaat* before him and order them to present anything he wishes. This level of *ghanayat* is achieved after the affirmation of Divine guidance.

Third level of *ghanayat* is to enlighten the sight by the contemplation of *Ism-e-Allah Zaat* so much so that the seeker can bring the philosopher's stone from the mountains and benefit from it as much as he wishes. Hence is absolved of the need of anyone's help. This level of *ghanayat* is achieved through the mystic way of Divine guidance.

Fourth level of *ghanayat* is to gain command over knowledge of alchemy of elixir through the knowledge of augmentation. This level of *ghanayat* is achieved after verification of Divine guidance.

Fifth level of *ghanayat* is to possess such a powerful sight that nothing remains hidden from the seeker. Hence he can witness all treasures hidden underneath the earth as well as the Divine treasures. This level of *ghanayat* is also achieved from verification of Divine guidance.

The spiritual guide who cannot bless a seeker with all the five treasures in the very beginning is a moron if he claims to be a spiritual guide!

۱۔ طالبی احمدؐ بود احمدؐ صفت روز اول شد نصیب معرفت

۲۔ طالبی عیسیٰؑ بود عیسیٰؑ صفت مردہ را زندہ کند با معرفت

۳۔ قُمْ بِاِذْنِ اللّٰہِ بود آواز راز ذکر فکر و غرق فی اللہ بی نیاز

Explanation: (1) The seeker of Prophet Mohammad acquires his attributes which grant him gnosis of Allah on the very first day.

(2) Seeker of the level of Christ has his attributes hence he can bring dead to life by the power of gnosis.

(3) Prophet Christ's attribute is 'rise by Allah's command'. When he recited this, it brought the dead back to life. These words are one of the Divine secrets. The Fakir is indifferent to invocations and reflections as he is ever drowned in Divinity. **(Nur-ul-Huda Kalan)**

❖ The ways to *Faqr*, gnosis, Divine vision, sainthood, guidance and *jamiat* all open through *ghanayat*. If *Faqr* is not the chosen *Faqr* and is adopted without *ghanayat* and contentment then it is the *Faqr* that falls flat and brings disgrace that is the compulsive *Faqr*. The person having this *Faqr* complains of poverty when hungry. Anyone who complains about *Faqr*, in fact complains about Allah hence the Prophet is averse to him. Such a person eventually turns apostate and reprobate. The Prophet said:

◄ اَلْفَقْرُ سَوَادُ الْوَجْهِ فِی الدَّارَیْنِ

Meaning: The (compulsive) *Faqr* brings disgrace in both the worlds. **(Nur-ul-Huda Kalan)**

CHAPTER-42

HUMAN EVILS AND SINS

Sultan Bahoo has described in his books about esoteric or spiritual diseases like lust, jealousy, grudge, greed, pretence, avarice etc. He has briefly mentioned them without going into details and most importantly also talked about the doctor of these diseases. It is written in *Ain-ul-Faqr*, "Spiritual guide is like a doctor." It means that spiritual guide is the specialist who cures esoteric illnesses. A seeker cannot have gnosis of Allah as long as he is suffering from any of them. Pride, arrogance and pretence have already been discussed in different chapters, rest of the esoteric diseases are discussed here in the light of the Quran and Hadiths to make the seeker understand their harms so that he can strive to get rid of them.

INCITING INNERSELF AND ITS LUSTS

The world is full of people with different lusts of inciting innerself. Some work hard to increase livelihood, some wish for beautiful women, some have desire of children, some want to increase property, some are running after ranks, fame and worldly respect so on and so forth. If at all there is a seeker of *Faqr*, he wants accomplishment in it the way he likes by ignoring Allah's will. If desires and lust cross the limits of sharia or any single of them enters the inward of a person and he keeps thinking about it and struggles only to achieve it then this desire becomes his god. The curing of a seeker from these ailments is called 'purgation of innerself'.

SENSUAL DESIRES

Al-Ghazali says:

- The stomach is just like a pond (of desires). Arteries originate from stomach into seven different directions. These arteries are like seven canals. All sensual desires originate from stomach. Prophet Adam was exiled from paradise and descended to earth because of the same desire. Sensual desire of gluttony is the base of all desires. When stomach is full, man desires for woman and wishes to have sex with many women. This illness (which arose from stomach) does not end here. Man cannot satiate his hunger and sexual desires until he has wealth. Thus it instigates the lust of wealth in him and it can only be earned by fame and business which demand good social

relations. This ultimately leads to anger, jealousy, pride, pretence, malice and grudge in a person. The root cause of all the sins is domination of desires of stomach whereas controlling the desires of stomach is the foundation of righteousness. **(Ihya al-Uloom Vol. III)**

- Ali ibn Abi Talib says that this world comprises of six pleasures which include eatables, beverages, dressings, rides, marriages and scents. The best among eatables is honey which is merely saliva of a bee. The finest beverage is water which is available to all virtuous and sinful people. The elite dressing is silk which is the spittle of an insect. Horse riding is the best among all rides which is also used in war to kill human beings. Woman is the best choice for marriage but it is nothing more than sex. The most beautiful body part (face) of a woman is prettified and the vilest part (vagina) is desired. The finest scent is musk which is blood of an animal. Hence this is the reality of this world and its pleasures. **(Ihya al-Uloom Vol. III)**

Now the detail of sensual desires is given:

GLUTTONY

Foremost pleasure is to eat and drink. Prophet Adam was descended from heaven to earth because of this weakness. It is the foundation of all sensual desires hence is very dangerous. If it is cured, undoubtedly destination (*Faqr*) comes quite near. This desire has three levels; moderate, excessive and extreme. Moderate can be defined as to eat only required quantity which is essential to live, unlike live to eat. One should always eat less than hunger, in a quantity which does not let weakness overcome and one may perform his duties properly. Prophet Mohammad once said;

◄ مَا مَلَأَ اٰدَمِیٌّ وِعَاًء شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ اٰدَمَ اُكُلَاتٌ يُقِمْنَ صُلْبَهٗ فَاِنْ كَانَ لَامَحَالَةَ فَثُلُثٌ لِطَعَامِهٖ وَ ثُلُثٌ لِشَرَابِهٖ وَثُلُثٌ لِنَفْسِهٖ (الترمذی:۲۳۸۰)

Meaning: No one has ever filled a utensil as big as his stomach. A few morsels are enough for a man which may keep him straight. If eating much is desired then keep one-third of the stomach for food, one-third for water and leave the remaining one-third for breathing. **(Tirmidhi 2380)**

In a *Qudsi* Hadith Allah expresses pleasure in front of angels for the person who has reduced his appetite. Allah says to angels that He has granted abundant provision to His slave but he chose patience and abstained from excessive eating. Allah declares, "Be the witness that for each morsel My slave sacrificed for Me, I will bless him with higher rank in paradise."

Excessive level of appetite means that the person is mostly thinking about delicious foods and wishing to eat them and eats so much that makes it difficult for him to move. In this way it becomes hurdle in his worships.

Extreme level can be explained as the condition in which someone remains completely engrossed in eating and it becomes the aim of his life. Every moment he keeps pondering about food or eating and becomes oblivious of everything else.

The Holy Prophet said:

- Allah dislikes obese scholar. Obesity symbolises negligence and excessive eating. Therefore it is not a good omen for scholars.
- Do not destroy your inward. Your inward is just like a crop and if you water your crop excessively, it is destroyed.
- Satan runs in the blood of human beings therefore restrict his movement through starvation and thirst.
- Whosoever would remain content on a single bread, he will be safe from all sensual desires.
- On the Judgment Day, he will be ranked superior who starved more and meditated about Allah while the most hated will be the one who ate the most.
- Whosoever sleeps after overeating, becomes callous.
- Reflection is a partial worship whereas less eating is the complete worship.
- Prepare yourself for death by wearing simple dresses and eating less.
- Allah hates the scholar who has become obese by excessive eating.
- Abu Hurairah narrates that once the Holy Prophet asked him, "May I show you the reality of this world?" Abu Hurairah replied in affirmative. The Holy Prophet took him along to one of the valleys of Madina. There was a heap of trash. It contained filth, torn clothes and human skulls. The Prophet said, "O Abu Hurairah! These heads were greedy and full of wishes like your heads. They had many desires like you have but they all have turned into bones with no skin. Soon these bones will become dust. This filth was once their food which they ate with their earning. Today people walk by this heap of trash disgustingly. These torn clothes were their dresses and now they are hovering in air. These are the bones of animals which were their ride. They used to ride them and roam around different cities. Whosoever realizes the reality of this world, he should weep." Abu Hurairah says that after this he and the Prophet wept for long.

- Abdullah ibn Abbas says that angels do not visit a person whose stomach is full.
- There is a saying of Sahl al-Tustari that knowledge and wisdom are in starvation whereas sin and ignorance in overeating.

It is related that full stomach produces leucoderma. Sensual desires and lust bring destruction. Sexual desire arouses from gluttony then this leads to other desires. All sensual desires can be controlled by controlling the lust of appetite. By doing so, esoteric world is revealed upon the seeker.

SEXUAL DESIRE

Sexual desire originates from filled stomach. Al-Ghazali says;

- Sexual desire is engendered in human beings for two reasons. (1) The pleasure of sex reminds the pleasure of paradise. If this amusement was prolonged, it would have been the most dominant among all the pleasures of body, like pain of fire burn is most painful among all pains. It is impossible to attract people towards paradise without giving them the feeling of pleasure and to frighten them from hell without letting them feel any pain. For example, if someone finds sex pleasant, he will certainly believe in pleasures of paradise. Although pleasure and happiness of paradise will be much more than the pleasures of this world. (2) Continuation of human race.

  Apparently there are two benefits of sex but it contains so much evil that if a person does not keep this desire moderate it would destruct both his worldly as well as religious life. **(Ihya-al-Uloom Vol. III)**

- Hudhayfah ibn al-Yaman relates, "During a sermon the Prophet said that alcohol leads to many evils and women are a trap of Satan. I heard that the Prophet was advising not to give superiority to woman as Allah has not made them superior." Once Holy Prophet said, "Women are a trap of Satan. If there had been no lust (of sex), women would not have commanded men." **(Ihya-ul-Uloom Vol. III)**

Sultan Bahoo says:

- Women are devils who make people go astray.

The explanation of these sayings is that if a woman becomes hurdle in the way of *Faqr* then she is a devil as Satan says that women are his weapon. However if a woman follows sharia and the path of *Faqr* and assists man as well in following *Faqr* then she is a true believer of Islam.

There are three levels of sexual desire as well i.e. moderate, excessive and extreme.

To satisfy sexual desire as per body capacity and within limits is considered moderate. Abu Salman Durrani says:

- It is better to avoid matrimony at initial stage of *Faqr*. Whosoever gets married in the start of *Faqr*, he inclines towards the material world. I have not seen a single disciple who remained spiritually unharmed after marriage. Whatsoever distracts from Allah either it is spouse, children or wealth, it must be considered sinister (seeker of Allah must not marry until he accomplishes in *Faqr*. When one remains absorbed in wife, his spiritual journey is halted).

Moderate level of sexual desire can be understood as; sharia has allowed four marriages with some conditions. If the person is able to coup up with economic essentials of one spouse only and has capacity of fulfilling rights of single spouse, he must be contented with single marriage.

Excessive level is that when sensual desire is aroused to such an extent that the person keeps thinking about women all the time. To satisfy his desires, he marries many women against his financial and physical ability and then fails to fulfil his responsibilities. So he gets in more troubles.

Extreme level can be defined as the person is so obsessed by the desire of sex and women that he satisfies himself through illegitimate ways. Allah has declared severe penalty for adultery. The Holy Prophet said:

- O people! Save yourself from adultery as it brings six punishments. Three of them will fall upon you in this world and the rest three in the hereafter. Three punishments of this world are;

  1. Ancestral honour is vanished
  2. Livelihood is reduced
  3. Wealth is wasted

  Three penalties on the Day of Judgment are;

  1. Wrath of Allah
  2. Strict accountability
  3. Permanent hell torment

- The Holy Prophet said that Allah created angels and made virtue inherent in them. Allah created animals and inculcated sensual desires in their nature. Allah created human beings and included both virtue and sensual desires in their nature. If someone's virtue dominates sensual desires, he is superior to angels and the one whose sensual

desires dominate virtue, is worse than animals. Prophet Mohammad ordered to save oneself from adultery as it brings nine penalties;

1. Weak Faith
2. Reduced livelihood
3. Grief of parting from dear ones
4. Depression and rage
5. Amnesia
6. Annoyance of Fakirs
7. Fading of Divine light from face
8. Rejection of prayers
9. Rejection of worships

One of the nuisances of sexual desires is that the love between man and woman is now considered equivalent to Divine love by people and is presented as a sacred act. This is entirely against sharia and leads to numerous sins. If a person does not nip this evil in the bud he will surely be harmed. It is related to the 'lustful sight' of a person. To restrict eyesight from watching the forbidden is only prevention. The Prophet said, "Sight is the arrow of Satan which is dipped in poison." If one watches someone unintentionally then he must restrain next time. However if one does not take care in this regard and does not control his eyes then it becomes very difficult to control at later stages. In this situation inciting innerself acts like a horse who has taken a wrong turn. If you have reined it then you can stop but if you have left it free, it becomes impossible to control. So it is better to restrict eyes in the very beginning. Eyes also commit adultery as the Prophet said:

- Eyes also indulge in adultery like sexual body parts. Eye adultery is to watch evil. Whosoever protects his eyes from evil, Allah will bless him with true faith.
- Ibn Abbas relates that once the Prophet said, "Eyes commit adultery when they watch evil, tongue commits when it speaks evil and the inward also commits adultery when it is inclined towards evil." **(Bukhari 6243)**
- Once a Companion of the Prophet went to meet Usman ibn Affan. In his way he watched a beautiful woman. He looked at her beauty considerately. Then he reached the court of Usman ibn Affan. Usman said, "There are people among you whose eyes speak of adultery." That Companion surprisingly asked Usman, "Is the process of revelation still continued after the Holy Prophet?" He replied, "No! It is the believer's insight."

Sodomy also falls in the worst category of adultery. Sodomy was the reason of torment upon the nation of Prophet Lut. If the sensual desires are stronger then the fight against

inciting innerself ranks higher in the court of Allah. Sensual desires are the most powerful entity in a human being. Whosoever fights against them is blessed with infinite ranks in the court of Allah.

DESIRE OF WEALTH

The desires of gluttony and sex require money. Therefore these two lay foundation of love for wealth. This love eradicates love for Allah from the inward. Thus man remains engrossed in earning day and night. He cannot differentiate between legitimate and illegitimate means. This is the base of worldly love and greed. The desire to get anything more than necessary especially wealth is called greed. Earning money to fulfil the needs of family is not considered greed as sharia has allowed it with certain limits. On the contrary to remain busy in earning and keep thinking about it all the time forgetting Allah is defined as greed. A greedy person is never contented, no matter how much wealth he possesses. He spends every moment of his life thinking about means to increase his wealth. Allah says in sura *al-Munafiqun*:

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

(٦٣:٩)

Meaning: O believers! Let not your wealth and your children make you neglectful of the very remembrance of Allah. And whoever does so, it is they who are the losers. **(63:9)**

Ka'ab ibn Iyad relates that once the Prophet said:

❖ Every nation faced a trial and my umma's trial is wealth.

Abdullah ibn Masud relates a tradition that the Prophet said;

❖ Soon after you there will be a nation who will enjoy all luxuries of the world. They will ride better and faster horses, marry gorgeous women and wear colourful dresses but their hunger will never be sated and their inward will never be contented even on getting excessive wealth. They will consider the world their god and worship it. They will be engrossed in the world day and night and will obey it. Whosoever will be present in that era, I advise him to avoid handshake with them, do not visit them when they are sick, do not offer their funeral and do not respect their leaders. Whosoever will not act upon my advice, he is an assistant to them in weakening Islam. **(Mustadrak)**

❖ There is a saying of Sultan-ul-Faqr II Shaikh Hasan of Basra, "I swear to Allah whosoever will love wealth, Allah will disgrace him."

Abundance of wealth gives birth to the lust of prominence, power and fame.

DESIRE OF PROMINENCE, POWER AND FAME

Abundance of wealth creates desire of prominence, power and fame. Al-Ghazali says, "A number of people have been misled due to their wish of being praised and for the desire of fame."

Desire of fame, reputation, power and prominence means that a person wants to conquer people's hearts and lead them so that they submit to him physically as well as financially. For this he needs to have a good reputation and respect among people. Such a reputation can be earned by some special quality such as knowledge, devotions, moralities, powers or because of certain quality which speaks of that person's highness and perfection.

When one develops good conviction about a person ultimately he becomes obedient to him willingly. He praises him and serves him with money and becomes like a servant rather something more than a servant as a servant serves his master because of compulsions but such a person serves with passion. Hence just as being wealthy means to possess gold and silver similarly power and prominence mean to have command over others' inwards.

Man wishes to possess everything, he desires to subjugate every creation and make it his slave which is impossible. There are two categories of creation; one cannot be approached by a human being like sky, stars, angels, Satan and all entities present in oceans, mountains and under the soil. Therefore he wants to dominate them with power of knowledge. He desires that if he is unable to command them then at least they must be in the domain of his knowledge. He wishes to know secrets of all the worlds like a person who is not a player of chess but wants to know all its tricks. Such a desire of dominance is also included in the lust of power.

Second category of creation which one can command are present on the earth like animals, plants and non-living things. Man wishes to become the lord of all these which means he wants to exercise authority over them but this is impossible until he has plenty of wealth and power. These are the causes behind lust for high status, fame and power. Love of wealth and power is the root cause of all inward ailments. When a nation suffers from this esoteric disease, it transforms the world into hell. The Holy Prophet said;

- Desire of wealth and power creates hypocrisy, the way moss grows after rainfall. **(Tabarani)**
- Whenever any nation got excessive wealth, their inwards were entangled in enmity and hatred.

Love of money, power and prominence lays foundation of many worldly desires and inward diseases like jealousy, wrath, pride, arrogance, miserliness, enmity, pretence, backbiting, lying, greed, mistrust and talebearing. It must be noticed that gluttony produced sexual desires which gave birth to love of wealth and fame that ultimately led to all esoteric diseases which not only destroy esoteric and exoteric self of an individual but a complete society. These diseases can be cured by spiritual exercises but due to paucity of time and busy routine of people nowadays, Sultan Bahoo has introduced an easy way of cure. However it is essential to consult a spiritual doctor (accomplished spiritual guide) to acquire that cure.

Sultan Bahoo says:

- The person should contemplate *Ism-e-Allah Zaat* and inscribe it on his inward if he wishes to gain control over innerself even if he eats delicious foods and wears expensive dresses, moreover wants to be safe from the accidents of life and wishes to get rid of Satan so that the satanic whispers, obsessions, evil suggestions, misapprehensions and distracting thoughts come to naught. No doubt he will gain contentment of inward (by contemplation of *Ism-e-Allah Zaat*) and will be blessed with the presence of the Mohammadan Assembly. **(Kaleed-ul-Tauheed Kalan)**

DISEASES OF INCITING INNERSELF

Arrogance, pride, vanity and pretence have already been discussed in different chapters, other inward illnesses are:

JEALOUSY

When Allah blesses someone but another individual becomes unhappy because of that blessing and prays for its decline then such an evil emotion is called jealousy.

This is the foremost sin by Satan. He was jealous of Prophet Adam as Adam was blessed with the Divine Trust. Satan became rebellious and disobedient and refused Allah's commandment to prostrate Prophet Adam. Thus his ranks were confiscated. Satan was the first among the jealous. Moreover the first murder on earth was also because of jealousy when Cain killed Abel.

Allah is indifferent and He blesses esoterically and exoterically anyone He wants. He enhances livelihood of whomsoever He wants, blesses with obedient progeny, beauty, esoteric knowledge and above all confers His closeness and vision upon whom He wishes. These all are the blessings of Allah and it is our faith to accept His distribution whole heartedly. But to object that why someone else has been blessed, why I do not

have this blessing, if I do not have it then why does he has, and to turn against the blessed people only because of Allah's bestowal is jealousy. This is completely against Allah's will. Is it wise to criticize blessing of Allah upon people? Rather this is a war against Allah and interference in His command. Allah dislikes jealousy as it is the basis of other inward ailments. That is why it is considered a sin in Islam. Jealousy is not only a hurdle in the path of *Faqr* but sometimes it completely halts the journey of *Faqr*. This sickness also appears in the inward during the course of *Faqr* when a seeker excels another seeker or when the spiritual guide ignores his disciple (due to some reason such as to test or train him) whom he has been loving and starts loving another disciple. This situation creates jealousy in the former disciple. He is trapped by Satan and inciting innerself, eventually becomes devil. In this situation the spiritual guide leaves him alone. Such disciple plays in the hands of Satan until the spiritual guide saves him. It is hypocritical to claim to be the seeker of *Faqr* on one side and fall prey to jealousy on the other because the true seekers completely submit to the will and decisions of Allah. In fact one who submits to Allah has no jealousy at all.

Many notable scholars have fallen prey to jealousy against other scholars for their repute and fame.

Fakirs and Saints are never jealous of anyone rather they are well-wishers of everyone. This attribute makes them prominent among masses and Allah blesses them with high ranks and honour in His court. The Saints curse the material wealth and fame hence they are never jealous.

Although envy is not as wrong as jealousy. It is not wrong to wish same blessings for yourself with which Allah has blessed the other and this is called envy. It is not an evil trait. However this envy will change into jealousy if one seeks the decline for other's blessing and wants for himself instead. For example Allah has blessed someone with beauty, fame, high ranks or status but one wishes that Allah may confiscate this blessing and instead grant him. On the path of *Faqr* if a disciple is dearer to the spiritual guide but another one wishes such closeness and desires deterioration for the former then this is the worst form of jealousy.

The Quran has warned against jealousy:

◄ وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝ (۲:۱۰۹)

Meaning: Many of the people of Book desire to turn you back to disbelief after you have believed because of the jealousy they have in their inwards despite the fact that the truth

has become evident to them. So keep forbearing and overlooking till Allah sends His command. Verily Allah has (absolute) control over everything. **(2:109)**

◄ اَمۡ یَحۡسُدُوۡنَ النَّاسَ عَلٰی مَاۤ اٰتٰىهُمُ اللّٰهُ مِنۡ فَضۡلِهٖ ۚ فَقَدۡ اٰتَیۡنَاۤ اٰلَ اِبۡرٰهِیۡمَ الۡكِتٰبَ وَ الۡحِكۡمَةَ وَ اٰتَیۡنٰهُمۡ مُّلۡكًا عَظِیۡمًا ۝ (۴:۵۴)

Meaning: Do they feel jealous of the people because of (the blessings) which Allah has conferred upon them of His bounty? So surely We have given the family of Abraham the Book and wisdom and We also granted them a great kingdom. **(4:54)**

First two sins, one on the sky and the second on the earth were committed because of jealousy. In the Quran Allah says:

◄ وَ اتۡلُ عَلَیۡهِمۡ نَبَاَ ابۡنَیۡ اٰدَمَ بِالۡحَقِّ ۘ اِذۡ قَرَّبَا قُرۡبَانًا فَتُقُبِّلَ مِنۡ اَحَدِهِمَا وَ لَمۡ یُتَقَبَّلۡ مِنَ الۡاٰخَرِ ؕ قَالَ لَاَقۡتُلَنَّكَ ؕ قَالَ اِنَّمَا یَتَقَبَّلُ اللّٰهُ مِنَ الۡمُتَّقِیۡنَ ۝ (۵:۲۷)

Meaning: (O the most esteemed Messenger!) Relate to these people the account of the two sons of Adam (Abel and Cain) which is absolutely true. When both of them made offering (one each to Allah), the offering from one of them (Abel) was accepted whilst that from the other (Cain) was not accepted. Thereupon he (Cain) said (to Abel out of jealousy and vengeance), "I will surely kill you." He (Abel) said (in reply), "Indeed Allah accepts (offering) only from the people of piety." **(5:27)**

Cain and Abel's tale of jealousy goes as: Cain's sister was beautiful so he himself wanted to marry her. Prophet Adam did not allow. Ultimately it was decided that both brothers will make offering to Allah. The one whose offering would be accepted, he would marry her. Abel's offering was accepted by Allah, it induced jealousy in Cain and he killed Abel.

Satan became the enemy of Adam because of jealousy. The incident is narrated in Quran;

◄ وَ اِذۡ قُلۡنَا لِلۡمَلٰٓئِكَةِ اسۡجُدُوۡا لِاٰدَمَ فَسَجَدُوۡۤا اِلَّاۤ اِبۡلِیۡسَ ؕ قَالَ ءَاَسۡجُدُ لِمَنۡ خَلَقۡتَ طِیۡنًا ۝ۚ قَالَ اَرَءَیۡتَكَ هٰذَا الَّذِیۡ كَرَّمۡتَ عَلَیَّ ۫ لَئِنۡ اَخَّرۡتَنِ اِلٰی یَوۡمِ الۡقِیٰمَةِ لَاَحۡتَنِكَنَّ ذُرِّیَّتَهٗۤ اِلَّا قَلِیۡلًا ۝ (۱۷:۶۱-۶۲)

Meaning: And (call to mind the time) when We said to the angels, "Fall down in prostration before Adam." Then all prostrated themselves except Satan. He said, "Shall I prostrate myself before him whom You have created of clay!" (And Satan also said,) "Tell me, is it he You have exalted over me! If You grant me respite till the day of resurrection,

I shall root out his children except a few of them (by bringing them under my control)." **(17: 61-62)**

Allah granted Adam superiority over Satan who became jealous. He wanted to be superior to Adam as he was created from fire whereas Prophet Adam was created with clay. He had the view that fire has superiority over clay so he must be exalted over Prophet Adam. Satan disobeyed Allah just out of jealousy and was anathematized. His jealousy had such intensity that he requested respite from Allah till the Judgment Day to lead mankind astray.

- Abu Hurairah narrates that Prophet Mohammad said, "Save yourself from jealousy as it burns pious deeds like fire burns wood." **(Abu Dawud 4903)**
- Anas ibn Malik relates a tradition that Prophet Mohammad said, "Do not become jealous of each other, never keep malice for each other, never backbite one another and never break your relations with each other and O mankind! Stay in brotherhood." **(Bukhari 6076)**
- Anas ibn Malik relates that Prophet Mohammad said, "Jealousy burns pious deeds like fire burns wood while charity for the sake of Allah obliterates sins like water extinguishes fire. Whereas salat is the light of believer and fasting is protection from hell." **(Ibn Majah 4210)**
- Anas ibn Malik relates a tradition that Prophet Mohammad said that soon poverty would be considered a sin and jealousy would dominate fate. **(Bayhaqi)**

The explanation of the Hadith is that there will be a time when Muslims will be forced to leave Islam or will not be able to follow right path because of poverty. Wealthier people will be more honoured than the men of piety. Jealousy would dominate fate means that if Allah is blessing someone and it is his fate which has to happen but jealous person prays for deterioration of that blessing against the decision of fate. To fulfil his wrong motives, he even follows the path of infidelity like nowadays it is common to cast black magic for this purpose. People spell black magic because of jealousy.

The Companions of Prophet Mohammad have strictly condemned jealousy. There is a saying of Umar ibn Khattab;

- Whomsoever Allah intends to bless, He blesses him by any means despite the jealousy of a jealous.

Usman ibn Affan says:

- Jealous feels unhappy and aggrieved on your happiness. This feeling itself is a punishment for him and you do not need to take revenge, he himself will burn in his own fire.

Ali ibn Abi Talib says:

- Never be jealous of each other as jealousy ends faith like fire burns wood. Praising someone more than he deserves is flattery while less than he deserves is because of lack of ability to praise or jealousy.
- Good health depends upon paucity of jealousy.

Sultan Bahoo says:

- Remember! People whose inwards are free of jealousy surely belong to the paradise and those who have jealousy are worse than the people of hell and are fire worshippers. **(Mehak-ul-Faqr Kalan)**

JEALOUS IS ONE'S OWN ENEMY: The gist is that jealous always harms himself because of his jealousy. He will immediately leave it if he realizes the fact that by jealousy he only harms himself in both world and the hereafter and his jealousy benefits the person whom he is jealous of. Worldly penalty for him is that he always remains depressed, worried and restless and does not get rid of this torment even for a single moment as Allah is perpetually blessing His slaves. He always suffers from the same grief which he prays for others. Jealousy is such a painful anxiety which has no equivalent as a jealous puts himself in torment because of his enemy (whom he is jealous of). Whereas his enemy has no worsening effects of his jealousy. In fact the blessings of Allah cannot be snatched or lessened with jealousy as they are destiny and will sustain till the fixed time thus cannot be altered. It is Allah's decision whom to bestow then how can anyone's jealousy dare to change it! Ponder over it and find the cure of this ailment.

ANGER

The reality of anger is fire as it is related to Satan who was created from fire and Adam was created with clay. Fire expresses restlessness and impatience whereas clay represents peace. Whosoever is dominated by anger, he is more related to Satan than Adam. In fact in such a situation one is possessed by Satan. Hence when someone is angry, he must control himself.

Anger is induced in human nature so that it can be used as a weapon to fight and counter the satanic threats to the esoteric self. While desire is created in man so that he should seek goodness for him. Man cannot avoid these two traits but when they cross their limits, they become very dangerous. Anger is like a fire which burns in the inward and its smoke moves to brain which darkens the wisdom hence he cannot make rational decisions. It is just like a cave filled with smoke where nothing is visible, that is why anger is considered as a devil for wisdom. To eliminate it completely is also not appropriate as

fight for honour and safeguard of Islam against non-Muslims can only be executed with anger. Anger should be moderate and it must be exercised under the command of Islam and wisdom. There is an opinion that it can be completely eliminated from personality but this opinion is wrong. Anger is an effective weapon as narrated. Like sensual desire, anger cannot be removed completely from nature. Just as sharia has drawn certain limits for fulfilling sensual desires, similarly it instructs to control anger because if it crosses the moderate limit the wisdom fades away. Anger must remain within the boundaries of sharia and wisdom so that one may not be driven by it.

The seekers of *Faqr* have the quality to control anger. This is narrated in the Quran in this way:

◄ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝ (۳:۱۳۴)

Meaning: They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent. **(3:134)**

On another occasion Allah has talked about forgiveness during the state of anger:

◄ وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ۝ (۴۲:۳۷)

Meaning: And those who refrain from major sins and the indecencies; and when they feel furious, they forgive. **(42:37)**

NARCISSISM

Narcissism is an illness of inciting innerself which disables the abilities of thinking and understanding. Allah has blessed everyone with some specific quality like knowledge, beauty or piety. However if someone likes his own qualities to such an extent that it makes him blind to see others' goodness then it is called narcissism. It means to like oneself to the extent that one starts disliking everyone else and considers others inferior. It creates self-praise which finally becomes arrogance.

❖ People asked Aisha bint Abi Bakr, "When does someone become evil?" She replied, "When one starts considering himself virtuous." Such a thought is narcissism.

Abdullah ibn Masud says:

❖ Devastation lies in two things; narcissism and pessimism. The pessimist does not seek Allah while a narcissist does not consider it necessary.

Satan is eager to arouse narcissism in a person. It leads to arrogance which deprives the seeker of the Divine favour. Subsequently seeker's decline starts leading to failure. Therefore it is essential to keep the inward free from narcissism.

The Quran has instructed repeatedly to save oneself from narcissism. On the occasion of battle of Hunayn, Muslim's strength was manifold as compared to the enemy. This created narcissism in them that the enemy had no courage and strength to fight. Allah disliked it hence the signs of defeat of Muslims started emerging. But soon Muslims realized their mistake and became humble so their defeat converted into victory. Allah says in the Quran:

◄ لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۞ (۹:۲۵)

Meaning: Assuredly Allah has helped you on a great many occasions and (in particular) on the day of Hunayn when the superiority of your (numerical strength) exhilarated you. Then that (numerical superiority) could not prove to you of any avail and the earth despite its vast expanse narrowed for you and then you turned your backs in retreat. **(9:25)**

On the occasion of Battle of Badr, Quraish came to the battlefield with narcissism, thence they faced defeat. In following verses Allah instructs to get rid of it:

◄ وَلَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ بَطَرًا وَّرِئَآءَ النَّاسِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ۭ وَاللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ۞ (۸:۴۷)

Meaning: And be not like those who came out of their homes exhibiting false pride and showing off to the people and who hindered (the people) from the path of Allah. And Allah has encompassed (with His knowledge and power) all the activities they are doing. **(8:47)**

- Prophet Mohammad said, "Narcissism is such a curse that it wastes the virtuous deeds of seventy years." **(Daylami)**
- Abdullah ibn Umar relates that the Prophet said, "If you do not commit any sin even then I feel a danger that you will indulge yourselves in narcissism." **(Musnad al-Bazzar)**

If Allah blesses someone with knowledge, wealth, beauty, zeal for prayers, His love or *Faqr* and one remains fearful that he may lose this blessing then such a person is not a narcissist. If a person considers every blessing as the beneficence of Allah rather than attributing to his own self and remains happy instead of being afraid of losing then also

he is not a narcissist. On the other hand if he boasts on this blessing and considers it as his own attribute then surely he is a narcissist.

In short narcissism is a self-conceit which leads to failure in this world and the hereafter.

MALICE OR GRUDGE

Malice is to foster enmity secretly and it is more dangerous than the obvious enemy. Malice or grudge is the intention of revenge against someone even when he is not at fault. It is also a kind of hypocrisy. Purity of the inward vanishes with malice. It is such an illness of the innerself which harms faith and creates hurdles in devotions. It reverses the journey of *Faqr* of a seeker as malice makes him oblivious of it. He spends his maximum time in planning to take revenge rather than seeking Allah and His closeness.

The aim of purification of the innerself is to purge oneself from esoteric and exoteric illnesses which is essential to travel the path of *Faqr*. The inward poisoned with malice is unable to travel ahead. Malice is antonym of kindness, love and forgiveness. If malice is removed then it will be replaced by kindness, love, forgiveness and mercy. Such a state of inward is acquired by the company of the perfect spiritual guide and invocation and contemplation of *Ism-e-Allah Zaat*.

Weak and coward people usually keep more grudge, for they cannot take revenge. They secretly keep grudge and always remain in search of opportunity to take revenge. In some people the emotion of malice becomes so extreme that even their enemy dies but they try to take revenge from his children.

Satisfaction on others' troubles and sadness on their happiness is a sign of malice. The malicious person does not greet his opponent and when malice is at its extreme he does not respond to his greetings, looks towards him with hatred and uses foul language about him. He discloses the secrets of his enemy by backbiting, lying and abusing. He even becomes the enemy of his relatives. If he finds the opportunity of revenge then in no circumstances will he spare his enemy rather tyrannise him and will insist others also to do so. He does not even perform devotions in the company of his enemy.

The Quran has instructed to remain away from malicious people.

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۖۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ۝ (۳:۱۱۸)

Meaning: O believers! Do not confide in those who are not from amongst you. They will never miss (any) chance to cause you mischief. They wish you severe torture. As for their

malice that has become evident from their utterances and (the hostility) that they have concealed in their inwards is (even) greater. We have made the signs manifest to you if you would use your intellect. **(3:118)**

◄ وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝ (۸۵:۸)

Meaning: And nothing (of the believers) was annoying them except that they had believed in Allah, the Almighty, All-Praiseworthy. **(85:8)**

◄ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۭ وَاَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاۗءَ اِلٰى يَوْمِ الْقِيٰمَةِ ۭ كُلَّمَآ اَوْقَدُوْا نَارًا لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا ۭ وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ (۵:۶۴)

Meaning: And (O beloved!) the (Book) which has been revealed to you from your Lord will certainly increase most of them in rebellion and disbelief (due to jealousy). And We have put among them hostility and spite till the day of resurrection. Whenever these people kindle the fire of war, Allah puts it out. And they are engaged in spreading mischief and disorder (everywhere) on the earth and Allah does not like those who spread mischief. **(5:64)**

◄ قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۡ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاۗءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ (۶۰:۴)

Meaning: Indeed in Abraham and his companions there is an excellent example for you (to follow), when they said to their people, "We are utterly weary of (and cut off from) you and the idols that you worship apart from Allah; we have openly rejected you all. The enmity, hatred and malice between us and you have become evident forever until you believe in Allah, the One." **(60:4)**

- Anas ibn Malik relates a tradition that Prophet Mohammad said, "Do not become jealous of each other, never keep malice for each other, never backbite one another and never break your relations with each other and O mankind! Stay in brotherhood." **(Bukhari 6076)**
- Abu Hurairah relates that Prophet Mohammad said, "People's deeds are presented (to Allah) twice a week that is Monday and Thursday. All are granted forgiveness except polytheist and the one keeping malice for his brother." **(Muslim 6546)**
- Muadh ibn Jabal relates that the Holy Prophet said, "On the night of 15th *Shaban* Allah looks mercifully upon his slaves and forgives everyone except the malicious." **(Bayhaqi)**

STINGINESS

Stinginess is love for wealth which is a major obstacle in the path of Allah. A stingy person keeps earning and hoarding money. Stinginess is antonym of generosity and generous is the beloved of Allah.

Allah is Indifferent therefore whomsoever He intends to bless infinitely, He does so and whomsoever He intends to give less, He does so. If He has blessed someone with wealth more than his need then he must remember that sharia has instructed to spend it on himself, his family, relatives and loved ones as well as for the cause of Allah. Spending less money than basic needs is stinginess.

Hoarding wealth apparently seems profitable but in fact is a loss. A man thinks that by saving he will become rich and have a luxurious life. However a stingy person is always busy in earning and saving money so he remains unable to live a luxurious life. He spends his whole life in accumulating wealth and at last dies. Hence other people enjoy his earnings.

Stinginess brings a lot of troubles and worries in life. A stingy person is so focused on earning wealth that he stops differentiating between legal and illegal. Illegal means may bring abundance of wealth but with anxieties, illnesses and troubles.

Rooting out materialistic love from the inward and replacing it with the love of Allah is the straight path and this is in fact closeness of Allah but a stingy person loves wealth and materialistic world. How can Divine love sustain in the inward which is preoccupied by worldly love!

Whosoever loves Allah becomes generous and that is why friends of Allah are always munificent. They trust Allah and Allah blesses them. Path of *Faqr* is the path of generosity and it brings beatitude in wealth while stinginess erases it. The Quran has ordered not to be stingy. Allah likes the generous not misers. Allah says in the Quran:

◄ وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ (۳:۱۸۰)

Meaning: And those who are niggardly in giving away (from the wealth) which Allah has bestowed upon them out of His bounty must never consider this miserliness of any benefit to themselves; it is rather injurious to them. Soon on the day of resurrection, this wealth they are niggardly about will be put around (their necks) like a neck-fetter. To Allah belongs the heritage of the heavens and the earth (He will remain the Owner of the

universe after your death in the same way as He owns it today). And Allah is well aware of all your deeds. **(3:180)**

◄ هٰٓاَنْتُمْ هٰٓؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَمَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ۗ وَاللّٰهُ الْغَنِيُّ وَاَنْتُمُ الْفُقَرَآءُ ۚ وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْٓا اَمْثَالَكُمْ ۝ (۴۷:۳۸)

Meaning: Remember! You are those who are called to spend in the way of Allah. Then there are some of you who act miserly. And whoever acts miserly does it only against himself. And Allah is Independent and you (all) are dependent. And if you turn away from the command of Allah, He will replace you with another people who will not be like you. **(47:38)**

◄ ۨالَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۗ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۝ (۴:۳۷)

Meaning: Those who are miserly and bid others (also) to be miserly and hide that (blessing) which Allah has granted them of His bounty, and We have prepared a disgraceful torment for the disbelievers. **(4:37)**

◄ الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ۗ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝ (۵۷:۲۴)

Meaning: They who are (themselves) miserly and (also) urge others to be miserly. And he who turns away from (Allah's injunctions) then surely Allah is (also) Self-Sufficient, most Praiseworthy. **(57:24)**

On many occasions the Quran has reproached stinginess and ordered to avoid it.

◄ قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ۗ وَكَانَ الْاِنْسَانُ قَتُوْرًا ۝ (۱۷:۱۰۰)

Meaning: Say, "If you were the owners of the treasures of my Lord's mercy, you would even then hold (your hands) back (from spending) for fear of (total) exhaustion. And man has turned out to be highly narrow-minded and miserly." **(17:100)**

◄ فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ (۶۴:۱۶)

Meaning: So fear Allah as much as you are able to. And listen to (His commands) and obey and spend (in His way). That will be better for you. And whoever is saved from the miserliness of his (inciting) innerself, it is they who will attain prosperity. **(64:16)**

On the day of judgment, stingy person will face a huge penalty. Allah says;

◄ وَاَمَّا مَنۡۢ بَخِلَ وَاسۡتَغۡنٰى ۙ﴿۸﴾ وَكَذَّبَ بِالۡحُسۡنٰى ۙ﴿۹﴾ فَسَنُيَسِّرُهٗ لِلۡعُسۡرٰى ؕ﴿۱۰﴾ وَمَا يُغۡنِىۡ عَنۡهُ مَالُهٗۤ اِذَا تَرَدّٰى ؕ﴿۱۱﴾

(۹۲:۸-۱۱)

Meaning: But he who is miser and disregards (spending in the cause of Allah), And (in this way) denies the good (the religion of truth and afterlife) soon shall We facilitate his landing into hardship (advancing towards torment so that punishment becomes his rightful due). And his wealth will not help him any way when he falls into (the pit of) destruction. **(92:8-11)**

◄ يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اِنَّ كَثِيۡرًا مِّنَ الۡاَحۡبَارِ وَالرُّهۡبَانِ لَيَاۡكُلُوۡنَ اَمۡوَالَ النَّاسِ بِالۡبَاطِلِ وَيَصُدُّوۡنَ عَنۡ سَبِيۡلِ اللّٰهِ ؕ وَالَّذِيۡنَ يَكۡنِزُوۡنَ الذَّهَبَ وَالۡفِضَّةَ وَلَا يُنۡفِقُوۡنَهَا فِىۡ سَبِيۡلِ اللّٰهِ ۙ فَبَشِّرۡهُمۡ بِعَذَابٍ اَلِيۡمٍ ۙ﴿۳۴﴾ يَّوۡمَ يُحۡمٰى عَلَيۡهَا فِىۡ نَارِ جَهَنَّمَ فَتُكۡوٰى بِهَا جِبَاهُهُمۡ وَجُنُوۡبُهُمۡ وَظُهُوۡرُهُمۡ ؕ هٰذَا مَا كَنَزۡتُمۡ لِاَنۡفُسِكُمۡ فَذُوۡقُوۡا مَا كُنۡتُمۡ تَكۡنِزُوۡنَ ﴿۳۵﴾ (۹:۳۴-۳۵)

Meaning: O believers! Indeed the majority of the priests and monks (of the people of the Book) devour the wealth of people through unfair (means) and hinder from the path of Allah (fill their safes with people's money and hinder it from being spent for Islam). And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment. The day when this (gold, silver and wealth) will be heated in the fire of hell, their foreheads, sides and backs will be branded with this (heated material and it will be said to them,) "This is the same (wealth) that you treasured for (the benefit of) your souls. So taste (this wealth) which you had been amassing." **(9:34-35)**

Stinginess is strictly prohibited in Hadiths as well.

- Abu Hurairah relates that Prophet Mohammad said, "Two angels descend every morning. One of them says, 'O Allah! Bless them with reward who spend in Your way' and the other angel says, 'O Allah! Seize the wealth of stingy person'." **(Bukhari)**
- Abu Sa'id al-Khudri relates that Prophet Mohammad said, "A believer cannot have two attributes i.e. stinginess and misconduct." **(Tirmidhi)**
- Abu Hurairah relates that Prophet Mohammad said, "A stingy and a generous are like two individuals wearing armoured jackets such that their hands are tied with chest and neck. When the generous gives charity, his hands get free and when the stingy

person does any act of stinginess, his armoured jacket is tightened and its radius is reduced. **(Bukhari)**

❖ Abu Hurairah relates that Prophet Mohammad said, "Generosity is the tree of paradise. A generous person holds the branches of this tree and these branches will surely take him to paradise. Similarly stinginess is the tree of hell, a stingy person holds its branches and these will surely take him to hell." **(Bayhaqi)**

Stinginess is such an esoteric disease which enhances distance between human beings and humanity and thus everyone hates a stingy person.

BACKBITING

Backbiting means to speak bad about someone in his absence or talk about someone in such a way which he would dislike if said in front of him. If said person has those weaknesses then it is backbiting and if not then it is slandering. Backbiting is extremely hazardous esoteric disease because it creates mistrust.

The Quran says:

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا تَجَسَّسُوْا وَ لَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ
اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ۝ (۴۹:۱۲)

Meaning: O believers! Avoid most conjectures. Indeed some conjectures are sins (liable to punishment). And spy not (on someone's unknown matters or secrets) nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed Allah is Ever-Returning, Ever-Merciful. **(49:12)**

❖ Abu Hurairah relates that Prophet Mohammad said, "When you say anything bad about your brother, if he has it then it is backbiting and when you say anything bad about your brother which he does not have then you have blamed him." **(Muslim)**

❖ Ali ibn Abi Talib relates that Prophet Mohammad ordered to save oneself from backbiting because it brings five penalties to the backbiter:

i) Light of his face fades away
ii) His prayers are not answered
iii) His devotions are rejected
iv) On the doomsday his face will be turned backward
v) On the doomsday he will be with Pharaoh and Shaddad in hell

- ❖ Abu Hurairah relates that Prophet Mohammad said, "Do you know what is backbiting?" The Companions replied, "Allah and His Prophet know better." The Holy Prophet said, "To talk about your brother (Muslim) in such a way which he dislikes." Companions asked, "What if he possesses that evil which is discussed?" The Prophet said, "Whatsoever you are saying, if he has that then it is backbiting and if he does not then it is slandering." **(Muslim)**
- ❖ Abu Sa'id al-Khudri relates that Prophet Mohammad said, "During the journey of Miraj, I passed above the people whose flesh was being cut from their body and they were eating morsels of that flesh. I inquired Angel Gabriel about those people. He replied, 'They are backbiters from your umma'."
- ❖ Abu Hurairah relates from Abu Buraidah al-Aslami that Prophet of Allah said, "O people who have endorsed faith with tongue (only) but faith has not entered your inwards (you have not reached the station of inward verification), neither indulge yourselves in backbiting nor inquire others' weaknesses because whosoever tries to find others' faults, Allah will find out his faults and will disgrace him in his home." **(Abu Dawud)**

LIE

Lie can be committed both with tongue or action and it paves the way for countless evils. A liar is accursed and deprived of compassion of Allah. There remains no beatitude in his livelihood. It creates anxiety, negligence, unease, darkens the inward and sheds the blessings from liar's house. It also gives birth to hypocrisy, brawl, feud, hatred, malice, grudge and hostility. Hence it is the mother of all vices.

Foremost oath of seeker of Allah on the path of *Faqr* is to safeguard himself from lying at any cost no matter how much damage and trouble he faces. Although it is very difficult to follow the path of truthfulness but it definitely leads towards success. Lie has never been triumphant in the world, eventually the truth wins. Allah says;

◄ اِنَّ اللّٰهَ لَا يَهْدِیْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ۝ (۳۹:۳)

Meaning: Certainly, Allah does not give guidance to the one who is a liar and highly ungrateful. **(39:3)**

◄ اِنَّ اللّٰهَ لَا يَهْدِیْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝ (۴۰:۲۸)

Meaning: Surely, Allah does not give guidance to someone who exceeds limits and is a downright liar. **(40:28)**

◄ وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ۝ (۳۹:۶۰)

Meaning: And on the day of resurrection, you will see those who have fabricated a lie against Allah that their faces are darkened. Is the abode of the arrogant not in hell? **(39:60)**

◄ فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝ (۲:۱۰)

Meaning: In their inward is a disease. So Allah has worsened their disease. And for them there is painful punishment because they used to tell lies. **(2:10)**

◄ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝ (۶:۲۱)

Meaning: And who can be a greater wrongdoer than one who invents a lie against Allah or who belies His revelations? Surely the wrongdoers will not prosper. **(6:21)**

- Abu Umamah relates that the Holy Prophet said, "Lie is in fact part of hypocrisy." **(Ihya-ul-Uloom Vol. III)**
- Abu Bakr reported that Prophet Mohammad said, "Save yourself from lie because it is opposite to faith." **(Musnad Ahmad ibn Hanbal)**
- Abu Hurairah narrates a tradition that the Holy Prophet said, "To consider one a liar it is enough to know that he spreads hearsay without verification." **(Muslim)**
- Abdullah ibn Masud narrates a tradition that Prophet Mohammad said, "Strictly follow truthfulness. It takes you to righteousness which leads to paradise. An individual who always speaks truth or tries to speak truth eventually becomes a man of truthfulness in the court of Allah. Save yourself from lie because it takes you to evil and evil leads to hell. An individual who keeps on telling lies and tries to tell lies is ultimately declared a liar in the Divine court." **(Muslim)**
- Abdullah ibn Umar reports a tradition that Prophet Mohammad said, "Whenever a person tells a lie, the angel moves one mile away from him due to its stink." **(Tirmidhi)**
- Abu Hurairah narrates a tradition that the Holy Prophet said, "No one can be a believer until he shuns lie even during jokes and does not fight even when he is right." **(Musnad Ahmad ibn Hanbal)**
- Abu Umamah al-Bahili relates that Prophet Mohammad said, "Believer may be born with any nature but he can never be born on the nature of lie and dishonesty."**(Musnad Imam Ahmad ibn Hanbal)**

On the path of *Faqr* only truthful seeker achieves victory. A liar can never be a friend of Allah because Allah is Truth, thus He likes the truthful. Truth is the identity of slaves of Allah so a liar can never be a slave of Allah. To hide truth is also considered a lie as it

is related about Jews that they hid the truth about Prophet Mohammad mentioned in Torah and interpreted it incorrectly. May Allah save us from lie!

MISTRUST

Mistrust is an illness which originates from satanic whispers. It is to speculate about anyone without reason. Such assumptions transform one's goodness in evil, good luck in bad luck and defame him. Apparently mistrust seems to be a trivial evil but in fact it is the basis of many evils and proves devastating for any home, society or institution.

Allah says in the Quran:

◄ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۚ وَكُنْتُمْ قَوْمًا بُوْرًا ﴿۱۲﴾ (۴۸:۱۲)

Meaning: And you imagined a highly evil thought and became a people bound to perish. **(48:12)**

The Quran has emphasized clearly to save ourselves from mistrust.

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ (۴۹:۱۲)

Meaning: O believers! Avoid most conjectures. Indeed some conjectures are sins (liable to punishment). **(49:12)**

It also arises when one is unnecessarily emotional or sensitive. Usually mistrust is linked to either our beloveds or enemies. A person suffering from it usually focuses even on most minor deeds of his loved ones and enemies to evaluate them which gives birth to conjectures. He mistrusts his friends due to reasons which have nothing to do with reality. In the beginning a person usually develops some conjectures unintentionally but with the passage of time it becomes a habit, as a result one becomes lunatic and has fits of mistrust. In short it changes friendship into enmity worsening it with time. It also turns love into hatred and liking into malice.

Mistrust has negative effects on society and it also ruins happy families. Nations face downfall and most of the times it destroys everything coming in its way. Just because of this disease, peace becomes violence.

Backbiting, grudge and tale-bearing originate from mistrust and it also instigates to find other's evils.

SNOOPING

When mistrust dominates then illness of spying and snooping takes birth. A person who is a victim of mistrust is always indulged in finding his enemies' weaknesses. The Quran has forbidden to find faults in others:

◄ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا (۴۹:۱۲)

Meaning: And spy not (on someone's unknown matters or secrets) nor backbite one another. **(49:12)**

Prophet Mohammad said:

- O people who have endorsed faith with tongue (only) but faith has not entered your inward (you have not reached the station of inward verification), do not spy upon others' secret matters because whosoever spies on others' secrets, Allah will disclose his secrets and will disgrace him in his own home." **(Abu Dawud)**
- Protect yourself from mistrust because nothing is more baseless than it. Avoid snooping and secretly listening to others. **(Mawatta Imam Malik)**
- Whosoever hides weaknesses of other Muslims, Allah will hide his weaknesses in this world and the hereafter.
- Whoever (unintentionally) found secret of anyone and then concealed, it is just like he saved a girl who was buried alive.

It is the attribute of believers that instead of snooping they carry out their own accountability and rectify flaws.

- Mian Mohammad Bakhsh says;

برے بندے نوں لبھّن ٹُریا تے بُرا لبھا نہ کوئی

جد میں اندر جھاتی پائی میرے توں بُرا نہ کوئی

Explanation: I went out in search of a bad person but I could not find any. However when I peeped through my inward I realized that no one is worse than me.

Remember that whosoever finds anyone's secrets or flaws and then discloses them to others, Allah humiliates him by disclosing his secrets and flaws.

TALEBEARING

The person who suffers from mistrust keeps probing other's weaknesses. He likes those who reinforce his malignant thoughts and ultimately it leads to talebearing. In other words we can say mistrust lays the foundation of talebearing. Talebearer puts his best efforts in defaming others and creating misunderstandings just because of his dispute and personal interests. It is an evil.

Allah says in Quran:

◄ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ۝ (٦٨:١١)

Meaning: (The one who is) a slanderer, fault-finder, mischief-monger, (and) who does talebearing of the people to rouse strife. **(68:11)**

◄ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝ (٦٨:١٣)

Meaning: (The one who is) rude, unmannerly, crooked and moreover of doubtful birth. **(68:13)**

Abdullah ibn Mubarak says that the word زنيم used in the verse indicates towards an individual who is born illegitimately and does not keep secrets. Hence he has interpreted that whosoever does not hide others' weaknesses and involves in talebearing, he is actually illegitimate and bastard as Allah has also declared it in the verse.

Allah says;

◄ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ (١٠٤:١)

Meaning: Woe to everyone who slanders (face to face) and finds fault (in absence)! **(104:1)**

According to one of the exegesis of this verse **همزة** means talebearer or slanderer.

Prophet Mohammad said;

- "Should I inform you about the worst people?" Companions of the Prophet replied in yes. The Holy Prophet said, "They are talebearers who create hatred among friends."
- Talebearing, abusive language, obstinacy due to arrogance and prejudice lead to hell.

Prophet Mohammad further said:

◄ لَا يَدْخُلُ الْجَنَّةَ قَتَّات

Meaning: *Qataat* will not enter the heaven.

The Holy Prophet explained that *Qataat* means talebearer.

He also said:

- On the doomsday, Janus-faced talebearer will be in the worst condition. He meets different people with different faces. On the doomsday he will have two tongues made up of fire.
- Abu Hurairah narrates a tradition that the Prophet said, "Amongst you all, Allah's favourite is the one who is better in conduct, soft-hearted, cooperative, caring and loving while the worst amongst you is the talebearer who creates disputes between Muslim brothers and finds faults with the pious people."
- Abdullah ibn Umar relates a *Qudsi* Hadith in which Allah swears to His honour and majesty that He will not allow eight categories of people to enter the heaven, talebearer is one of them.
- Al-Ghazali relates a tradition in his book *Mukashifat-ul-Quloob* that when talebearer is exposed, he is humiliated more than a poor orphan.

TACTICS OF TALE-BEARER

- He remains inquisitive to find other's weaknesses and then advertises them with exaggeration thus creates evil speculation to promote hatred.
- It must be remembered, the most dangerous truth is that which is blended with lie to manipulate the fact or discussion. This is one of the tactics of talebearer.
- Janus-faced talebearer is the one who spreads hatred among two groups or people in such a manner that each side considers him a friend and trustworthy but in reality he is not sincere with anyone. His only aim is to ruin both.
- He swears repeatedly to convince others.

Nowadays this illness has worsened to such an extent that no family and house is safe. Differences between mother-in-law and daughter-in-law and other family disputes arise because of this disease. Generally men and specifically women fall prey to this evil. In homes, offices and on the path of *Faqr*, most of the troubles arise because of mistrust, snooping and talebearing.

Seekers of Allah must take utmost care against all diseases. Satan (either in the form of human or jinn) feels victorious by poisoning the lives of seekers with them.

NEGLIGENCE

The aim of life is Divine vision and gnosis. To remain oblivious is negligence in mystic terms. Nowadays it has completely dominated mankind. People are absorbed in the world even neglecting the devotions of sharia and those who perform, remain engrossed in them and never try to progress on the path of Allah. One must remember that these devotions are not the destination but path.

Thus who opt to travel towards Allah, initially cover the path of *Faqr* swiftly but later on they also become neglectful and are stuck at a station. Negligence is an obstacle in the way of Divine closeness and deprives the seeker from gnosis of Allah. It is like a veil upon wisdom which hinders the enlightenment of inward and weakens the passion of love for Allah. It is a dangerous weapon of Satan. Whenever the seeker feels that his journey has halted somewhere, he must instantly find the cause and resolve it. He should carry on his journey of *Faqr* consistently and gradually as haste is an armament of Satan not of the believer.

Allah Almighty has warned human beings about negligence in these words;

◄ وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۫ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۫ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ؕ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ۝ (۷:۱۷۹)

Meaning: And surely We have created a large (number) of jinns and human beings for hell. They have inwards (and minds but) cannot understand (the truth) with them; and they have eyes (but) cannot perceive (the truth) with them; and (also) they possess ears (but) cannot hear (the truth) with them. They are like cattle, rather more misguided (than them). It is they who are neglectful. **(7:179)**

◄ اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا وَالَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ۝ اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ۝ (۱۰:۷-۸)

Meaning: Verily those who do not expect to behold Us and are pleased with the worldly life and are well-contented with it and who are neglectful of Our signs. It is they whose abode is hell, a recompense for the deeds they used to earn. **(10:7-8)**

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝ (۶۳:۹)

Meaning: O believers! Let not your wealth and your children make you neglectful of the very remembrance of Allah. And whoever does so, it is they who are the losers. **(63:9)**

◄ وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ الْاٰصَالِ وَ لَا تَكُنْ مِّنَ الْغٰفِلِيْنَ۝

(۷:۲۰۵)

Meaning: And remember your Lord in your inward with humility and tearful submissiveness and fear and repentance and also by calling in low tones. (Persevere with His remembrance) morning and evening and be not of the neglectful. **(7:205)**

❖ Abu Musa Ash'ari narrates that Prophet Mohammad said, "Whoever invokes *Ism-e-Allah Zaat* is alive and who does not is dead." **(Bukhari 6407)**

Sultan Bahoo has narrated this Hadith in this way;

◄ جو دم غافل سو دم کافر، سانوں مرشد ایہہ پڑھایا ھُو

Explanation: My spiritual guide has taught that the moment one becomes neglectful of Allah he is counted among infidels.

GREED

Man is greedy by nature and is never contented rather he remains keen for accumulating more and more, may it be the greed of wealth, eatables, beauty, home, health, women, clothes, power or high ranks. A greedy person remains wishful to increase his belongings all the time. This desire induces him to use illegal means. It is essential for a Fakir not to plan his livelihood for more than one day or at the most a month because with long term planning he will develop never ending expectations thus contentment will vanish. Such long term expectations are greed. Wealthy is the one who is contented on his provision fixed by Allah. There is a saying of Umar ibn Khattab:

❖ *Faqr* is to renounce greed. Wealthy is the one who has no expectations. A person who does not desire anything from the wealth of others becomes content.

Contentment is peace whereas greed is restlessness, trouble and worry. The Quran has condemned greed in these words:

◄ وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ۝ وَّ تُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ۝ (۸۹:۱۹-۲۰)

Meaning: And you lay hand on the inherited wealth and devour it (yourselves and do not pay the poverty-stricken their due). And you love wealth and riches inordinately. **(89: 19-20)**

◄ اَلۡهٰكُمُ التَّكَاثُرُ ۙ﴿۱﴾ حَتّٰى زُرۡتُمُ الۡمَقَابِرَ ؕ﴿۲﴾ كَلَّا سَوۡفَ تَعۡلَمُوۡنَ ۙ﴿۳﴾ (۱۰۲:۱-۳)

Meaning: Your greed for massive wealth and the superiority complex has made you negligent (of the hereafter), until you go down to the graves. No indeed! You will soon learn (this reality that wealth and riches will avail you nothing). **(102:1-3)**

Greed is a weapon of Satan which he uses to mislead people from the right path. Satan's tactic is that initially he creates strong wish in a person which occupies his inward and thoughts. Consequently he tries his best to fulfil it and remains focused day and night.

- ❖ Prophet Mohammad said, "Man becomes old but his two things remain young i.e. greed of wealth and greed of long life." **(Bukhari)**
- ❖ Anas ibn Malik relates that the Prophet Mohammad said, "The trap from which even the scholars cannot escape is greed."
- ❖ Abu Hurairah narrates a tradition that the Holy Prophet said, "Undoubtedly you will become greedy for power."
- ❖ Abu Bakr Siddiq said, "Whoever saved himself from following the desires of innerself, greed and anger, he got salvation.

Reflection and meditation are the traits of a believer while greed is a trait of the hypocrite.

Sultan Bahoo considers greed as a major obstacle on the path of *Faqr*. *Ism-e-Allah Zaat* does not manifest in the inward until it is occupied by greed. Only after purifying inward from love of the world and hereafter which is utterly greed and covetousness, a person can reach Allah.

Sultan Bahoo says;

- ❖ The inward deprived of the kind attention of Allah becomes dark, depraved, jealous, greedy and arrogant. Due to jealousy, Cain killed Abel. Due to greed Adam ate the grain of wheat and was exiled from heaven. While arrogance of Satan took him to the cursed levels. The inward obsessed by sensual desires is an abode of greed, jealousy and arrogance. It is always worried for the contemptible worldly gains. The Holy Prophet said;

◄ حُبُّ الدُّنۡيَا وَالدِّيۡنِ لَا يَسۡعَانِ فِيۡ قَلۡبٍ وَاحِدٍ كَالۡمَآءِ وَالنَّارِ فِيۡ اِنَآءٍ وَاحِدٍ

Meaning: The love of world and religion cannot sustain in one inward just like fire and water cannot be contained in one utensil. **(Ain-ul-Faqr)**

- Those who prevented themselves from the veils of innerself which include covetousness, greed, jealousy, arrogance, lustful desires and other evils, they beheld Allah unveiled and immersed in the word of Allah without any questioning as if pearls are beaded in a string. **(Kaleed-ul-Tauheed Kalan)**

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IMPORTANT NOTE BY THE AUTHOR

Sultan Bahoo has written *Ism-e-Allah Zaat* so many times in his books that it gives the impression of repetition. He has mentioned it frequently because it is the key to *Faqr*. He has narrated four stages of *Ism-e-Allah Zaat*, however has not mentioned the method of its invocation, contemplation and inscription on the body. In fact without pledging allegiance to the perfect spiritual guide invocation, contemplation and inscribing Allah's name on the body can be very dangerous. I have met numerous people who invoked and contemplated *Ism-e-Allah Zaat* and inscribed it on their body without pledging allegiance and just by taking guidance from books. Consequently, they were entangled in danger. It must be kept in mind that Sultan Bahoo has stressed more upon following the perfect spiritual guide than invocation of *Ism-e-Allah Zaat*. Therefore it is compulsory to seek guidance from the perfect spiritual guide who is the man of Essence. Similarly he has given many impressions (*naqsh*) in his books for contemplation and inscription on the body. These impressions also include Quranic verses. However the method of using them cannot be understood without the guidance of the perfect spiritual guide because they are related to the esoteric education. Moreover, the one who has no spiritual guide, his guide is Satan. I have come across many fake guides who claim to be *Sarwari Qadri* but they give these impressions to people in the form of amulets to earn money. It must be remembered that if someone gets access to any spiritual station without a spiritual guide, ultimately he will be demoted. Even there is a danger of becoming insane. In case he sustains the spiritual pressure then he will remain stuck in the same spiritual station forever. I have met two such individuals, one had reached the station of unveiling of the inward (it is considered a hurdle in the path of *Faqr*) who presented himself as a spiritual guide and fooled the people but ultimately he was spiritually demoted. The second individual had reached the station of unveiling of graves. He became aware of the conditions of the dead and it had become unbearable for him so much so that he became as thin as a skeleton.

Another observation is that many people, especially women, on hearing from someone or by reading a book start invocation of *Ism-e-Allah Zaat* or other recitals in their own way. Nevertheless, it is pertinent to keep in mind that actual spiritual invocations are taught inwardly. Sometimes the reciter cannot comprehend actual script properly and misinterprets it, hence recites wrong litany and has adverse effects instead of benefitting. When I came across such people, I often found them in poverty or illness. The implicit reason behind this issue is that people are not aware which invocation has wrathful effect and which has effect of compassion. Secondly, by recitals without a perfect spiritual guide, one gets into troubles. In fact excessive invocations deprive one from worldly wealth and blesses him with proximity of Allah. It happens so because Allah and materialistic world

cannot sustain in a single inward simultaneously. The invoker is unaware of this fact and consequently he is trapped in difficulties. Moreover, by invocation having wrathful effects, situation gets worse rather than bringing any betterment. If invocations had been the source of wealth, the spiritualists and invokers would have been the richest people on the planet.

There are some spiritualists who get control over supernatural beings and seek assistance from them to solve the problems of people, especially to know the number of lottery and prize bond. This is an infidelity and polytheism. Secondly they face devastating aftermaths at the end. With growing age, they become unable to complete their recitals, which is a diet of supernatural beings. That is why they often suffer horrific diseases and troubles in the last phase of their age.

If the guidance of perfect spiritual guide is available to a seeker, he leads the seeker towards destination according to his capability keeping his physical and spiritual life balanced. In this way the seeker is able to fulfil responsibilities of the world and religion simultaneously. The perfect spiritual guide takes the seeker to Allah esoterically while exoterically the seeker lives in this physical world. In this way, spiritual guide provides safety to his seeker against all odds.

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NOTES

1) References from the Quran have been extracted from various translations.
2) There is a plethora of books of Hadith and translations are no different. Many books were consulted for *Sufism-The Soul of Islam*. Managing all of them was impossible. Therefore Hadiths were gathered from Hadith books themselves, renowned books on collection of Hadiths and different sources. Hadith numbers are mentioned where possible.
3) Hadith 'Die before death' is translated as 'Death before dying' when it is mentioned as a station.
4) Terminology which is the first section of this book was originally the last chapter of Urdu book *Shams-ul-Fuqara*. Few terms have been added keeping in view English translation.
5) Punjabi poetry of Sultan Bahoo has been translated from the book *Abyat-e-Bahoo Kamil* written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.
6) The quotations of Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali are taken from the book *Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings* which is an English translation of the Urdu book written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.
7) Extracts from the books of Sultan Bahoo are taken as it is and altered minutely to meet the context of the chapter. Therefore, insignificant differences are expected within the same extracts in different chapters taking into consideration this book is by a group of translators. English translations published by Sultan-ul-Faqr Publications are used which include the books: *Ain-ul-Faqr*, *Ameer-ul-Kaunain*, *Ganj-ul-Asrar*, *Kaleed-ul-Tauheed Kalan*, *Kashf-ul-Asrar*, *Mohkim-ul-Fuqara*, *Qurb-e-Deedar*, *Risala Roohi Sharif*, *Shams-ul-Arifeen*, *Sultan-ul-Waham* and *Nur-ul-Huda Kalan*.
8) When Sultan Bahoo writes *Qadri*, he most of the time implies *Sarwari Qadri*. *Sarwari* is added in parentheses before the word *Qadri* yet the context of passage is most important.
9) Delhi is spelled as Dehli in names of old books and for people it is written as Dehlvi because it was so in olden times.
10) 'Explanation' written after the poetry contains elaborated meaning. On the contrary, 'Meaning' written after Quranic verses, Hadiths and extract from books are word-to-word translations.
11) Book names when mentioned in a sentence are italicized. Transliterated words are also in italics.
12) Capitalization of words is in accordance to English language rules. Also anything associated with Allah is capitalized
13) Sultan Bahoo uses acrostic to explain importance or effects of a Persian term. However it was not possible to follow the Persian acrostic in English hence wherever this style was followed, the terms were explained without it.

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